


HISTORY of METHODISM
in
Alabama and West Florida

by
MARION ELIAS LAZENBY



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HISTORY OF METHODISM

in

Alabama and West Florida



*Being an account of
the Amazing March of Methodism through
Alabama and West Florida*



by

MARION ELIAS LAZENBY

Introduction

IT HAS BEEN SAID that Methodism has made more history and recorded less than has any denomination in America. This certainly seems to be true so far as Methodism in Alabama and West Florida is concerned. Not since West's *History of Methodism in Alabama* came out in 1893 has any history appeared; and that history closed with the year 1865.

In the year 1953-1954 the North Alabama and the Alabama-West Florida Conferences, realizing the great need for a comprehensive record of Methodist progress in these parts, called upon the Rev. Dr. Marion E. Lazenby, of the North Alabama Conference, to produce such a volume or volumes as would be worthy of our great Church and of the three uniting Churches which came together in 1939 to form The Methodist Church. To tell this story required the study of one hundred and fifty years of Church history. Dr. Lazenby has given unreservedly of his time, energy and ability for more than three years in study and in writing.

He is peculiarly equipped to perform this heavy duty laid upon him by his brethren. Born near the center of the geographical area concerned; educated in Southern University, one of our own institutions; experienced as pastor, missionary, editor, presiding elder, rendering distinguished service in all these posts, he has every qualification for the task. In addition, he has a sense of history and a mature mind enabling him to make fine distinctions between the essential and the incidental in relating historical events. Out of this background of training and culture, he has brought his superb talent to bear upon this colossal assignment. The result is a history which future generations of Methodists and other students, preachers and laymen, will consult with eager minds for the next hundred years.

It will be noted that this history is not simply a recitation of cold facts and statistics, but is a study of PEOPLE; Godly men and women, youth and children; preachers, ordained and unordained; prophets and priests and bishops; evangelists, missionaries and teachers. All of these actors come alive to form the dramatic pageantry of an "endless line of splendor" marching across our beloved section known as Alabama and West Florida. In it all, the author has elevated the individual to his rightful place in the spiritual democracy which is Methodism.

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It will be noted also that the author has used a very interesting technique in alternating the chapters in a parallel study among the three uniting Churches. Thus it will be seen that a student may find the complete story of any one of these Churches independent of the other two.

Another part of the history is an appendix, in which will be found condensed information about our institutions—colleges past and present, Children's Home, Hospitals, Camp Meetings, Homes for Retired Ministers, Methodist Christian Advocate, Woman's Society of Christian Service, a record of Annual Conference sessions and a roll of Deceased Ministers.

It is hoped that this history may find a place in thousands of Methodist homes. A third of a million Methodists in Alabama and West Florida are indebted to the author for this monumental achievement.

CLARE PURCELL

Birmingham, Alabama

Preface

THE STORY OF the sacrificial labors of our fathers, and of their notable achievements in building God's Kingdom, is most interesting and highly inspiring, and while well known to us, must be passed on to our children and to our children's children, thereby constituting an ever-enlarging source of inspiration; and that is the object of this history.

Bishop Purcell, in his "Introduction," reminds us that the 1953 North Alabama Conference requested the undersigned to undertake this work; and the 1954 Alabama Conference concurred in this request.

The time was ripe for such an undertaking. In 1893, Anson West published an admirable history of Methodism in Alabama and West Florida, the only such history in book form. It closed with the year 1865. Far more history has been made during these ninety-two silent years since 1865, than before. The Alabama Conference of The Methodist Episcopal Church, established in 1867, and the North Alabama Conference of the Methodist Episcopal Church, South, established in 1870, have come into existence since then, the last named being one of the strongest in Methodism. In 1870 the Mobile and Montgomery Conferences were re-formed into the Alabama Conference of the M. E. Church, South. These things all took place after 1865 and are not mentioned by West.

It was not the purpose of West to write the history of the Methodist Protestant Church, but he did give the reasons for its birth. Unification came in 1939, resulting in the organization of the Alabama and the North Alabama Conferences of The Methodist Church, to which an entire volume might be devoted.

After both Conferences had asked me to write this history, I began at once, and spent days, weeks, months, now more than three years, gathering material, visiting libraries, in correspondence, in research, in compilation, in writing, and re-writing, the results of these studies. The task might have been burdensome beyond endurance had it not been interesting beyond expression. In my research, I never grew weary of reading of the sacrifices, and of the glorious victories of our fathers.

One may get an idea of the study required when one realizes the years that had to be covered. Taking no account of the years when part of our ter-

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ritory was in the South Carolina Conference, and a part in the Western Conference, and the brief time a small part was in the Georgia Conference, it has been necessary to study four hundred and sixty-six Methodist-history-years as follows:

Mississippi Conference, M. E. Church, 1813-1832	19 years
Tennessee Conference, M. E. Church, 1813-1845	32 years
Tennessee Conference, M. E. Church, South, 1845-1870	25 years
Alabama Conference, M. P. Church, 1829-1839	110 years
Alabama Conference, M. E. Church, 1832-1845	13 years
Alabama Conference, M. E. Church, South, 1845-1939	94 years
(Including Montgomery and Mobile Annual Conferences)	
Alabama Conference, M. E. Church (North), 1867-1939	72 years
North Alabama Conference, M. E. Church, South, 1870-1939	69 years
Alabama Conference, The Methodist Church, 1939-1955	16 years
North Alabama Conference, The Methodist Church, 1939-1955	16 years

This study has necessitated visits to Birmingham-Southern Library, the Alabama College Library, the Birmingham City Library, and to the Alabama Department of Archives and History. Through these I have had access to books from other libraries. Among the books frequently consulted was Anson West's *History of Methodism in Alabama*. With the permission of his daughter, Mrs. Edith Harris of Decatur, I have quoted from it frequently. Knowing Dr. West's carefulness, and his desire for accuracy, I have accepted his version of many incidents, feeling that I was on solid ground.

I have also leaned heavily on John G. Jones's two-volume *History of Methodism in Mississippi*, now out of print. George H. Jones, D.D., of Nashville, Tennessee, kindly loaned me his copies. They give the history of the Mississippi Conference when much of Alabama was in that Conference.

The next chief source was *The Minutes of the Conferences—1773-1839*. F. S. Moseley, President of the Alabama-West Florida Conference Historical Society, was kind enough to lend me photostatic copies of the *Alabama Conference Minutes* from 1832 to 1858 and from 1866 to 1870. He is gathering material on Methodist Ministers and outstanding laymen for a Biographical volume.

J. L. Brasher, for thirty-six years Secretary of the Alabama M. E. Conference, lent me the complete Minutes of that Conference. J. E. Tate, Secretary of the Alabama Conference, lent me the Journals of the Alabama Conference, M. E. Church, South, from 1870 to 1939, and the Journals of The Methodist Church from 1939 to 1955.

Will F. Franke, President of the North Alabama Conference Historical Society, supplied me with the most nearly complete set of Journals of the Alabama M. P. Conference in existence in Alabama. Westminster Seminary

PREFACE

in Maryland has the Alabama M. P. Minutes from 1900 through 1938, minus the 1902, 1911 and 1918 copies. Will F. Franke furnished bound volumes of the Journals of the North Alabama Conference, and the *Alabama Christian Advocate* furnished us with a nearly complete set of these Journals.

With the many other books, periodicals, local church histories, biographies, and similar sources of information listed under "Bibliography," we make grateful acknowledgment to many persons who have rendered special service. We do this, almost certain that we shall leave out some names that should be included.

With warm appreciation, we include also the names of Bishop Purcell, under whose leadership the work was initiated, and who read the original, unabridged manuscript; Bishop Hodge, Chairman of the Joint Committee on Publication, who has rendered enthusiastic service; Bishop Arthur J. Moore of Atlanta; Peter A. Brannon, Director of the Alabama Department of Archives and History; Charles Grayson Summersell, President of the Alabama Historical Association; W. Stanley Hoole, Librarian at the University of Alabama; James B. McMillan, Manager of the University of Alabama Press; Mrs. Adrian Hughes, Birmingham-Southern College Librarian; Mrs. C. S. McDowell, Alabama Conference Woman's Society Historian; Mrs. T. L. McDonald, North Alabama Conference Woman's Society Historian; and to the members of the Joint Committee on Publication, who, besides those already mentioned, are W. G. Henry, G. F. Cooper, T. P. Chalker and C. M. Reaves, all of whom rendered conspicuous service in making this history possible. We now send these volumes out with a prayer that God may use them in extending His Kingdom in our midst.

M. E. LAZENBY

Montevallo, Alabama
April 29, 1957

Editorial Note

AFTER the Joint Committee on Publication asked me on June 21, 1957, to condense the late Dr. M. E. Lazenby's history, with the idea of cutting the cost of printing and the time of reading, I visited Dr. Lazenby in his illness, who urged me to also make necessary corrections and helpful additions. This I have tried hard to do. Among those who have been of great help to me in gathering data, besides those already thanked by Dr. Lazenby, have been A. D. Betts, J. B. Cain, Mrs. B. W. Gandrud, A. P. Hamilton, Elizabeth Hughey, E. M. Sharp, O. C. Weaver, Sybil Nelson, M. Dorothy Woodruff, and countless preachers and members of their families, and other interested Methodists; and I wish to thank them heartily for their assistance, and to thank those who typed the history and those who did the proof reading, Bishop Clare Purcell and any others who assisted in any way.

FRANKLIN SHACKELFORD MOSELEY

Eutaw, Alabama
July 2, 1958

Copies of Dr. Lazenby's original unabridged history are to be placed at Birmingham-Southern College Library, and at the Alabama Department of Archives and History Building at Montgomery.

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IN COMPILING THIS HISTORY, every available source of dependable information has been used, and given careful and critical study. Some sources have been mentioned in the preface. Among the sources giving particularly helpful information are the following:

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Book I
1808-1818

CHAPTER 1

"Tall Oaks From Little Acorns Grow"

ONE OF THE MOST inspiring chapters in the history of the Christian church is that devoted to Methodism. Professor John Stoughton, distinguished Church historian, has written, "the rise and progress of Methodism may be regarded as the most important ecclesiastical fact of modern times." The renowned Luke Tyerman described Methodism as "the greatest fact in the history of the Church of Christ." Indeed, the catch phrase, "Methodism is Christianity in earnest," has been used so often and so long that it may now be accepted as a proper definition of this powerful denomination of the Protestant faith.

The several American Methodist societies, scattered along the Atlantic Seaboard during the late eighteenth century, were formally organized into a Church at Baltimore, Christmas Eve, 1784, three years after the close of the Revolutionary War, and one year after the signing of the treaty of peace between England and the United States. Under the leadership of Thomas Coke and Francis Asbury, both of whom were elected general superintendents at this first Conference, Methodism began its march across the continent.

At the Christmas Conference this question was asked: "What may we reasonably believe to be God's design in raising up the preachers called Methodists?" The answer was these imperishable words: "To reform the continent and to spread Scriptural holiness over these lands." In 1784 there were eighty-three preachers and fewer than fifteen thousand Methodist people in the United States; yet, they believed it their mission "to reform the continent and to spread Scriptural holiness over these lands." The success they achieved is very notable, when one remembers the low ebb to which religion had sunk in the war-born United States of America.

In 1784 Thomas Paine wrote *The Age of Reason*. Bishop Garber, in *The Romance of American Methodism*, has painted a picture of religion during this period. "Prominent American leaders," he declared, "began to champion deistic views," adding that Thomas Jefferson and Benjamin Franklin, among the topmost patriots, "were known as deists and free thinkers." Bishop Garber stated: "In 1784 General Ethan Allen wrote his 'Reason the Only Oracle of

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Man,' which is considered the first formal publication in America openly attacking the Christian faith. General Henry Dearborn, secretary of war in the Jefferson cabinet, was so hostile to the churches that he remarked that 'so long as these temples stand, we cannot hope for good government.'" He then quoted General Charles Lee, who requested in his will that he should not be buried "in any church or churchyard, or within a mile of any Presbyterian or Anabaptist meeting house."

The handicap preachers had to overcome "to reform the continent" is further evidenced by Bishop Garber's reference to other distinguished Americans, among them Lyman Beecher, who described his student days at Yale in these words: "The College church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wines and liquors were kept in many rooms; intemperance, profanity, gambling and licentiousness were common. Most of the class before me were infidels, and called each other Voltaire, Rousseau, D'Alembert, etc."

This "deism, infidelity, and immorality of the political leaders and students reached the masses," and religious conditions in general were unspeakably bad. Yet, nothing daunted the few Methodist ministers, the oldest of them less than thirty, who had just organized themselves into a national body, as they left Baltimore for their several appointments in far-away New England, in the Alleghenies, and down the Atlantic Seaboard. Truly, these gallant ministers were proving Methodism to be a large and vital part of a mighty missionary movement, destined to cover the American continent, and that far sooner than their magnificent daring had expected. Not until the scrolls of heaven are unrolled shall the world know the full story of their labors.

Down the coast they trudged, covering Virginia, the Carolinas, and Georgia. Across the Great Smokies their trails led to new fields in Kentucky and Tennessee. Victory after victory they won, but not without incredible hardships. Nor did they stop long in the old colonies. Soon the intrepid Asbury was calling for volunteers to enter unexplored fields, farther westward.

One of the first of these was "the Natchez Country," in what is now Mississippi. On March 30, 1789, this area passed from Spain to the United States, rendering it safe for Protestant Christians. Asbury saw the need for preachers there and sent Tobias Gibson of South Carolina as a missionary. Never was a better appointment made. Gibson began his work about March, 1799. His success beckoned additional workers and within a few years, when "the Tombecbee Country," located largely in Southwest Alabama, then a part of the Mississippi Territory, was opened, Asbury again looked to South Carolina for help. At the 1807 conference, at Bethel Church, Charleston,

"TALL OAKS FROM LITTLE ACORNS GROW"

Matthew Parham Sturdivant responded. And *on that day* began the history of Methodism in Alabama and West Florida.

It was no pleasure jaunt for Sturdivant. No hostelries awaited him. Between him and his destination lay four hundred miles of wilderness, inhabited almost wholly by Indians and wild animals. Many a night he lay out, "pinched by cold and drenched by rain. . . . in constant danger." In the words of Anson West, Sturdivant "crossed floods, swam rivers and creeks, camped in the wilderness, slept on the ground, enduring hunger and thirst, and heard, in unpleasant proximity, the howl of the wolf, the thud and growl of the bear, the scream of the panther, and the significant whoop of the savage Indian." But none of these things moved Sturdivant—except in the direction of his new appointment to "the Tombecbee Country."

In 1808, when Sturdivant began his trek, there was not a recorded Methodist member in the entire region from the Chattahoochee River to the Mississippi state line. Today, thanks to God and his faithful servants, the conferences which comprise this area contain 1,608 churches and 313,011 members (1955). Church properties, including parsonages, homes for ministers and other claimants, are valued at approximately \$9 million. In addition, The Methodist Church owns in this region one junior and three senior colleges, a children's home, and a million dollar hospital. To further the interests of all, the church owns and has published since 1881 the *Alabama Christian Advocate*.

Thus, upon the foundation Sturdivant laid in a wild, frontier region his successors have built a vast empire for the glory of God. Truly, "Tall oaks from little acorns grow!"

CHAPTER 2

When Savages Roamed the Land—De Soto Visits Alabama

ALTHOUGH THE STATE LINE divides Alabama and Northwest Florida into two political units, they are, for the purpose of this history, one integral section, being the territory served by two Methodist Conferences with which this story deals.

So far as records reveal, the first white man on this soil was De Soto, who entered Alabama about the 1st of July, 1540. (The 1528 expedition under Parfilo de Narvaez did not touch Alabama or West Florida.)

Leaving Spain in search of gold, De Soto reached Tampa Bay May 30, 1540. With more than 600 men, at least 200 mounted cavaliers, many of them nobles, and some knights clad in mail, De Soto's equipment according to William Garrott Brown's *A History of Alabama*, consisted of "cumbrous burdens," including "helmets, breastplates, shields, coats of mail, swords, lances, rude guns called arquebuses, cross bows, and one piece of artillery." Anson West, in his *History of Methodism in Alabama*, adds that there were "cows and mules; horses, hogs, and hounds; dows, cannons, chains, guns, handcuffs, and shields; assayists and crucibles; priests, vestments, and sacramental flour and wine."

Slowly this expedition moved through Florida and Georgia to "the headwaters of the Savannah River." Thence, turning in a westerly direction, it entered Alabama in what is now Cherokee County. Marching down the Coosa River to the confluence of the Alabama and Tombigbee Rivers, De Soto then turned northward through what is now Clarke, Marengo, and Greene Counties. From northwestern Greene County, he crossed the Tombigbee, marched westward, and left Alabama, never to return. Perhaps none has told the sad story of this cruel and useless expedition better than Pickett in his *History of Alabama*. De Soto's stay in Alabama was of short duration. Within five months he had come, plundered, murdered, suffered, departed.

Thenceforth, for about 160 years, Alabama and West Florida were in the hands of the red man. An occasional white trader ventured into these savage haunts, but not until 1702 was an attempt made to settle this territory by white

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men. Jamestown, Virginia was ninety-five years old; the Pilgrim Father's settlement in Massachusetts was 82 years old, and William and Mary College, in Virginia, was 5 years old when the first white settlement was made in Alabama. The French, in 1702, built a warehouse on Dauphin Island, and sailed a few miles above Mobile Bay and built Fort Louis de la Mobile, the first homesite of white men in Alabama, which was for nine years the seat of government for the Louisiana Colony, in charge of Jean Baptiste Le Moyne, known as Bienville.

The 1704 description of Fort Louis de la Mobile, in Brown's history was as follows: "180 men capable of bearing arms; 2 French families with three little girls and seven little boys; six young Indian boys, slaves, from fifteen to twenty years of age; a little of the territory around Fort Louis (Mobile) has been cultivated; 80 wooden houses of one story high, covered with palm leaves and straw; 9 oxen, five of which belong to the king; 14 cows; and 2 bulls, one of which belongs to the king; 6 calves; 100 hogs; 3 kids; 400 hens."

During the spring of 1704, two French vessels arrived, bringing, along with additional provisions and equipment, twenty-three warmly-welcomed girls. Accompanying these girls were a priest and four Sisters of Charity. Within a month twenty-two marriage ceremonies had been performed, "the first Christian marriages ever solemnized in Alabama."

Because of floods the fort was moved in 1711 to the site of the present Mobile. The French found Alabama and West Florida, save for a Spanish settlement at Pensacola, just as De Soto left it—wholly in the hands of the Indians.

There were more than a dozen different Indian tribes that roamed this state, the four main ones being the Creeks, the Cherokees, the Chickasaws and the Choctaws. Roughly, the Cherokees occupied the northeastern part of Alabama; the Chickasaws the northwestern; the Choctaws the southwestern; the Creeks, the most important, occupied the southeastern and east central portions of the state, the Upper Creeks occupying the territory along the Coosa and Tallapoosa Rivers. The Lower Creeks, including some of the Seminoles, lived largely along the Chattahoochee River, occupying the south central and southeastern sections of Alabama, and West Florida.

Students of Indian life find it hard to be exact in statements concerning their lands. The Indians were frequently at war with each other over land boundaries. Little by little these original inhabitants were compelled to move westward by the white man entering these lands. "The Tombecbee Country" was settled by the whites before the Indians had moved out. Later, white men moved into what is now Madison County. Still later the remaining sections of the state were opened for white settlers.

The Indians made every effort to defend their hunting grounds and their

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rights, and cruel wars and massacres resulted. The encroachments of settlers were disturbing to the Indians, and their leaders warned their fellow-red men of their danger. Tecumseh, from the Great Lakes region, "the most renowned chieftain in America," tried to unite them to fight against further encroachment.

Historians say Tecumseh was born near Springfield, Ohio. A. B. Moore's *History of Alabama* (p. 22) says: "It is claimed that Tecumseh was born at Little Augusta, near Mount Meigs, Alabama." His parents had lived in Alabama, and Tecumseh, as a youth, had lived here among the Cherokees and Creeks. Tecumseh's fame was widespread and people were proud of him, and went in large numbers to hear him. West (p. 60) says, "He was a man of fine physical proportions, an able statesman, a pure patriot, a sagacious strategist, an eloquent advocate, courageous warrior, and an inveterate hater, devoted to the interests of the Great Spirit's red children."

"Brush from your eyelids," Tecumseh shouted to a great concourse of Creek warriors in Alabama, "the sleep of slavery, and strike for vengeance and your country! The red men have fallen as the leaves now fall. I hear their voices in those aged pines. Their tears drop from the weeping skies. Their bones bleach on the hills of Georgia. Will no son of those brave men strike the pale-face and quiet those complaining ghosts? Let the white race perish! They seize your land; they corrupt your women; they trample on the bones of your dead! Burn their dwellings—destroy their stock—slay their wives and children that the very breed may perish! War now! War always! War on the living! War on the dead! Dig their very corpses from their graves. The red man's land must give no shelter to a white man's bones. This is the will of the Great Spirit spoken in the ear of my brother, the mighty Prophet of the Lakes. He sends me to you." (Moore, p. 23)

Under the influence of such eloquence, and in view of the fact that the Indians were being crowded out, it is not surprising that Tecumseh went from village to village, and "fired the heart of the Creek nation," whose warriors put on the war paint and became a terror to the whites (West, p. 61). In spite of the Indian wars, the whites continued to move in and to take charge.

The facts in this chapter come from Brown's *History of Alabama*; Pickett's *History of Alabama*; Moore's *History of Alabama*; *History of Methodism in Alabama*; the *International Encyclopedia*, and other histories.

CHAPTER 3

Enter White Man—Exit Red Man

LONG BEFORE the Indians were driven from their homes, white men began to settle in Alabama, then part of Mississippi Territory. In 1714 the French established Fort Toulouse in what is now Elmore County. In 1735, another French settlement was established at Fort Tombigbee about thirty-five miles northwest of the present Demopolis. The opening of these forts opened this section to white men, among whom were Methodists.

French rule in Alabama ended in 1763, when France surrendered to the British. In 1781, these possessions passed by conquest to the Spaniards who ruled until 1795, when a treaty between the United States and Spain gave Alabama north of the 31st degree of north latitude to the United States. South of this line continued in the hands of Spain until taken from her by conquest, in 1813.

With this territory in the hands of the United States, white settlers came in. Even in 1777 there were settlers in Baldwin County. In 1792 the largest white settlement was at Mobile, then 81 years old; the next largest was on Tensaw River; and the third largest up on the Tombigbee River.

By 1806 the whites had come to "the big bend of the Tennessee River, now Madison County, Alabama. As early as 1800 white men had come into Alabama; some married Indian women and their descendants still live here. Will Rogers was a descendant of such Alabama ancestors.

Indians still thronged this section, and the white man's stock was killed, his homes were burned, his crops destroyed, his property stolen, and men, women and children were murdered. The whites had to provide protection for themselves. By authority of General F. L. Claiborne, brother of Governor W. C. Claiborne of Mississippi Territory (including what is now Alabama), forts were built, including Fort Mims, near Lake Tensaw, east of the Alabama River, in the upper part of Baldwin County. Here were gathered 553 people—men, women, and children, including 245 soldiers and members of the militia. On August 30, 1813, the Creek Indians, under David Francis, Peter McQueen, and William Weatherford, surprised and utterly destroyed this fort.

The five-hour fight was described as "the most horrible butchery in Ameri-

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can warfare. Only 36 of the 553 whites are known to have escaped. The attack was so murderous that Weatherford sought to halt it, without success, and left the scene. It is said that ever afterwards, he could only think of it with a shudder of horror." (See Pickett's *History of Alabama* (Owen's Edition), pages 528 to 539.)

Fort Mims was under Major Daniel Beasley, "a brave but overconfident officer," says DuBose in his *Alabama History*. DuBose quotes General Thomas S. Woodward as saying that Beasley was drunk that day. He is not the only commander of American forces whose insobriety brought about the destruction of his army.

The Fort Mims massacre was about one month after the Battle of Burnt Corn in Conecuh County. This was the first battle of the Creek Indian War. A year before this (June, 1812), the United States had declared war against Great Britain. The British and Spaniards were aiding the Creeks with provisions, and equipment of war. The Battle of Burnt Corn was favorable to the Indians. The white settlers now lived in utter fear.

Andrew Jackson, answering the call of Governor Blount, of Tennessee, raised a small army and went to the rescue of the whites. Decisive battles were fought at Talladega, Horseshoe Bend, and other places. The Creek War and the second war with Britain (War of 1812) ended with victory for the United States.

In 1817 part of Mississippi Territory was made into the State of Mississippi (its eastern boundary becoming what is now the line between it and Alabama), and the other part of the territory became Alabama Territory, with William Wyatt Bibb as Governor. December 14, 1819, Alabama became a State, and Bibb was elected its first governor, his opponent being Marmaduke Williams, of Tuscaloosa, a distinguished Methodist.

Prior to this, settlers came in rapidly. The Tombecbee section was settled with particular rapidity. Although conquered in battle, many Indians lived in Alabama and West Florida, and were destructive alike to the crops and property of the white settlers.

Finally, treaties were made that ceded the lands of the Indians to the United States, and in 1837 the last of the tribes were moved west. West (*History of Methodism in Alabama*, page 20) tells of this enforced exodus: "Alabama is no longer menaced and down-trodden by savages. It was a joyous day, and the consummation of a glorious achievement was reached when this lovely land was redeemed from the dominion of savages. It is a matter of profound regret that this goodly land was allowed to remain so long under the blight and waste of savage cruelty and superstition."

CHAPTER 4

Here Comes a Preacher! Lorenzo Dow

BROWN's *History of Alabama* tells us that no minister appeared among the early settlers of Alabama until 1803, implying that one did appear then, though he does not give his name. A. B. Moore's *History of Alabama* says "the famous evangelist, Lorenzo Dow, entered the (Tombigbee) valley in 1803" and that "he found a 'thick settlement' at McIntosh Bluff and straggling settlements extending up the river beyond St. Stephens, even to Wood's Bluff at the upper end of modern Clarke County."

Many Methodist sources, including Dow's own account of this visit, verify this. Moore says "famous evangelist," whereas other sources, including West, use the word "eccentric," in referring to Dow. Dow *was* eccentric if we mean "deviating from stated methods, usual practices, or established forms or laws," but one cannot read of Dow without realizing that he was a good man, an effective preacher, and a famous evangelist. Says John G. Jones in his *History of Methodism in Mississippi*, "Dow was generally looked upon as eccentric, but if this information of him was correct, his eccentricity was always on the safe side. He was singularly pious, self-sacrificing, zealous, laborious and useful as a wandering Methodist evangelist."

Lorenzo Dow was born in Coventry, Connecticut, October 6, 1777. After a fierce struggle with ignorance, sin and unbelief he was powerfully converted under the preaching of Hope Hull in 1792. He became a very "impulsive, warmhearted Methodist." He soon felt the call to preach, and sought admittance into the Conference. There was opposition by Jesse Lee and others, and at first he was not admitted, but he tried again and was received in 1798, and appointed as one of two preachers on Cambridge Circuit, New York Conference.

Of the twenty-four received in the seven Annual Methodist Conferences in 1798, Dow was the only one whose name still lives in Methodist history. He was appointed in 1799 to Essex Circuit. His name does not appear in 1800, but in 1801 it again appears among those who remained on trial, and he was appointed as one of the pastors to the Dutchess and Columbia Charge, New York Conference. He did not complete the year's work, as he felt a call to

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Ireland, to combat the Jesuits, whom he considered enemies of liberty. In Ireland he drew crowds and persecution, as might have been expected. He repeated his visit to Ireland and visited England in 1805.

In between trips to Ireland and England, he visited the Southern States, including the Tombigbee Country. It was this and other subsequent visits that relates Dow to Alabama and West Florida. Views as to the value of his visits differ. West says that Dow's ministry to the Tombigbee section was "accidental, irregular, occasional, only a sermon now and then preached in passing to and fro on trips through the land."

West's views accord with the facts, but it was the same type service that he was rendering in hundreds of places over the country. We doubt if Dow would have considered his services accidental. He would have claimed they were Providential. Anyway, it was the only preaching the people of the Tombigbee section had heard. For some years his was the only voice crying in the wilderness of Mississippi and Alabama. The historian of Mississippi Methodism says, "We presume that Dow was the first preacher that raised the Gospel standard in the valley of the Tombigbee."

We give our readers two pictures of Dow and let them judge. The first picture is by West, who says, "He (Dow) was at the time he preached about the Tombigbee, and so continued all his life, without any church allegiance, though in doctrinal principle he was a Methodist. While at one time he baptized, by request, twelve persons in what, perhaps, is now Louisiana, he seems never to have thought of organizing a Society, or of making any effort for the edification of any body of believers. He seems never to have thought of organized forces and of concert of action. He was irregular and uncertain. Peggy (his wife), giving an account of her first meeting with him, says, 'He was a singular character,' and he himself says that he 'was mostly known by the name of Crazy Dow'.

"He was a force, but an inefficient force. He was a force, but an uncertain and unreliable force. His ministry through life was a doubtful utility, and he was nearly, if not quite, a failure. He was not successful in anything nor in any respect. His knowledge was limited, and what he had he could not apply to useful ends. He was not a wise man. While he was not crazy in the sense that he was incapable of discerning right and wrong and was not destitute of responsibility, yet in judgment he was defective, and he was without that necessary element of character, tenacity of purpose. He was restless and unsteady. He was a dreamer. He was restive under restraint, visionary in his plans, impulsive in all his movements, fickle in all his undertakings, contracted in his range of thoughts, and seems to have had but one ambition, and that to travel at will and ramble at large. He was, contradictory as it may seem, both sanguine and despondent. He was at the same time unduly hopeful and pain-

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fully morbid. He was always looking for some wonderful achievement where there was no adequate cause or sufficient means, and he was so despondent and morbid that he always thought himself sick and nearly at the point of death, whereas he had the power of physical endurance possessed by very few men.

"He was, because of his temperament and makeup disqualified for success in life's great work. He was, as many of his brethren believed, and as the sequel proved, incapable of making a successful preacher. Jesse Lee so thought and so said, and he was right. His judgment in the case has been vindicated. Jesse Lee always opposed his admission into the Conference. . . .

"He parted his hair in the middle, and wore it hanging down on his neck and shoulders. His face was radiant with expressions of human kindness. He was a rough man, he was an honest, truthful, candid man, with generous impulses and kindly feelings. He had in him the impulses imparted to him by an endowment of Christian grace. He was a man of Christian experience. He was a Christian. He was Lorenzo Dow."

The other picture of Dow, by John G. Jones, says: "After receiving two appointments in the Conference (actually three) he was discontinued, but continued to travel, and preached oftener than almost any other man in the Connection. He gave himself up to following what he conceived to be the openings of Providence. He attacked sin, skepticism, Calvinism, and all other anti-Arminianisms, with an unsparing hand, and generally produced excitement, attended with considerable opposition; but he was instrumental in the conversion of many souls.

"Though often treated unbrotherly by some of the leading ministers, he was a devoted lover of the Methodist Church, and turned all his labors to her benefit. . . .

"He could not consent to be trammled by any Conference ties, but claimed the right to follow Providence, and to labor when, how, and where he could be most useful. In regard to temporal sustenance he seemed to desire only a scanty supply for his wants. He asked no compensation for his services, and often declined the contributions of people, on the ground that they were not needed. . . . He would sell his watch to aid some poor community in the erection of a church; or as the seasons changed he would sell part of his wardrobe to raise a few dollars to pay his expenses through the Indian nations or elsewhere, that he might promptly meet all his engagements which were often published a year or more beforehand."

Jones believed that to fail to record the work of Dow would be "gross injustice to the memory of a pious, faithful and useful evangelist, and that the history of the early struggles of our Church in this country would be incomplete."

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The people appreciated the life and labors of Dow. Read the roster of preachers from 1810 through many years, and you will find many whose first names are Lorenzo Dow. This would indicate more to this man than mere oddity and eccentricity. The life of Lorenzo Dow, as it touches upon his work in Alabama and West Florida, is extremely interesting and inspiring.

From the standpoint of faith, consecration, unselfish service, endurance of hardships, and persecutions, he deserves a place along side of Wesley, Asbury, McKendree and other early leaders. That his sermons were profound, not one would claim. That he was an organizer, he himself would not claim. But his sermons were all the preaching that our people had from 1803 until 1808 when the first regular Methodist missionary was assigned here.

Dow's labors in Alabama were not confined to the Tombigbee Valley. In his Journal he tells about returning from New Orleans "by steam, up the Mississippi, Ohio, and Tennessee Rivers," touching Tuscumbai (note spelling) and Florence (above Muscle shoals) in Alabama; so to Huntsville in Madison County; and scaling the country by the way, crossed overland to Nashville, Tennessee, etc." It may have been on this or a subsequent visit that he preached at our Cambridge Church, near Athens, for there still abides a dependable tradition that Dow did preach at Cambridge. R. F. McDonald, former pastor at Cambridge, tells this author that the tradition says that he not only preached at Cambridge, but that he announced a future service there, designating a specific date, and that he filled the appointment on that set date.

Dow usually preached wherever he went. He once went as far south as West Florida, when it was under Spanish domination. If the inhabitants there could understand English, he preached there: that was Lorenzo Dow. He was irregular, but rendered a great and helpful service to the people of the Tombigbee Valley. He was not the appointed forerunner, but he doubtless made things easier for Sturdivant when he came.

CHAPTER 5

Matthew Parham Sturdivant—A Modern St. Paul

THE SILENCE following 1803 and 1804, when Dow's clarion call to sinners was heard, was soon to be broken. Bishop Asbury, prophet of the long road, and missionary *par excellence*, was stirred as he envisioned the spiritual needs and mighty potentialities of this ever-increasing throng of settlers on the Tombigbee, who were as sheep not having a shepherd, and he determined to do something about it.

The 22nd South Carolina Conference convened at Charleston, December 28, 1807. Asbury was our only Bishop. Bishop Whatcoat died on July 5, 1806, and Bishop Coke was in Europe. Conference closed on Saturday, January 2, 1808. Asbury writes in his Journal, "We sat six hours a day, had great harmony, and little or no trouble in stationing the preachers."

Asbury disclosed the burden on his heart for the people of the Tombigbee Country. He told of the desperate religious needs of the people, and called for volunteers. Only one young man, Matthew P. Sturdivant, lately come from the Virginia Conference, arose to volunteer. In the spirit of Isaiah of old he said, "Here am I; send me."

It was not unusual for the Bishop to call for volunteers for difficult fields, nor was it unusual for men to respond. Sturdivant's volunteering created no stir. The Conference Journal simply says: "Matthew P. Sturdivant volunteered his services to Bigbee as a missionary, was received and elected to the eldership."

Sturdivant had been admitted March 1, 1805 into the Virginia Conference and appointed junior preacher on the Orange Circuit. That same year Lovick Pierce was admitted to the South Carolina Conference, and Peter Cartwright to the Western Conference. Their names are emblazoned on the pages of history for all time. Though Sturdivant's fame may never be as widely heralded as these, he was the equal of any in pure religion, in missionary zeal, in uncompromising devotion to duty, and in full consecration to Jesus Christ.

He was the forerunner of Methodism in our section, and because his heroic service in difficult fields will always be an inspiration to us who are the beneficiaries of his quiet and undistinguished service, we shall find it interesting to learn a bit more about this young man.

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At Norfolk, February 14, 1806, he was appointed junior preacher to Tar River Circuit, and at Newbern, North Carolina, February 2, 1807, he was elected and ordained deacon, and transferred to the South Carolina Conference, and was appointed to Enoree Circuit as junior preacher. At the next Conference which closed January 2, 1808, he answered Asbury's call for volunteers to Tombigbee. Under special provision allowed for men going out as missionaries, Sturdivant was elected elder at the close of his third year in the ministry. His ordination took place January 2, 1808. His appointment: Tombigbee, Matthew P. Sturdivant.

Tombecbee Mission, Oconee (Georgia) District, Josiah Randle, Presiding Elder, was in Southwest Alabama beginning near the confluence of the Tombigbee and Alabama Rivers, and running northward along the Tombigbee for approximately seventy-five miles. It averaged ten or twelve miles in width, covering territory on both sides of the river. Its northern limit was a few miles north of Wood's Bluff, in the present Choctaw County. Roughly, it included parts of the present counties of Baldwin, Mobile, Washington, Clarke, Choctaw, Marengo, and maybe a part of Sumter. Politically, this was a part of Mississippi Territory. Ecclesiastically, it was a part of the South Carolina Conference, in a Georgia District!

No sooner was Sturdivant appointed than he began his lonely trek across a wilderness of over four hundred miles, filled with savages and traversed only by a "horse path, hard to find and hard to follow," with "rivers and creeks, without ferries or bridges." Travelers on this path often lay out at night, "pinched by cold and drenched by rain," always in danger of being scalped by savages.

Sturdivant knew this when he volunteered, but he was able to say with St. Paul, "None of these things move me." He had "complete self-abnegation, perfect consecration and dauntless courage." Getting to this appointment must have taken Sturdivant between two and three weeks. There were difficulties and deprivations throughout his ministry there. Undoubtedly, he must have found *some* God-fearing people in this area, but most of them were little concerned with religion.

Moore (page 132) described them as "an indifferent mass of stiff-necked sinners." West (page 36) says, "The citizens of this wilderness were of varied character; the society was wild and wicked, and there was not much to restrain vice or to encourage morality." Some of "the settlers were adventurers. Many were Tories and criminals who had resorted to this section as a retreat from the penalties of their crimes. Many had come to be free from law and order." Brown (page 92) says, "They were without school, churches, or courts of law. No minister of the Gospel appeared among them until 1803."

But in spite of difficulties, Sturdivant kept faithfully at his work, and bore

bravely the reproaches of Christ. Spiritual loneliness must have been overwhelming—not a brother-preacher in the whole circuit with whom he could confide.

Sturdivant believed that his business was to do God's work and leave the results in God's hands. And what were the results of that year's work? Not a society was organized. Not a class was formed. Not a member was enrolled, but he knew that he had done his very best for God, and we know he had laid the foundation in a new field for a mighty ecclesiastical structure on which good men are still at work! He came to the end of that first year with faith that God would even yet give him many souls for his labors. He attended the next South Carolina Conference with abundant thanks to God and with a great faith in the future of the Tombigbee Country.

The Conference convened December 26, 1808, at Liberty Chapel, near Sparta, Georgia, about a two-day trip from Augusta. About 300 traveling and local preachers attended. In the sessions were between sixty and seventy preachers, as only members of the Conference were permitted, except by special invitation, to attend the business sessions, although great multitudes attended the preaching services.

Methodist zeal, and Methodist sacrifice, may be noted from a statement in Asbury's Journal, written as he and McKendree, who had been elected Bishop, travelled to the Conference. Says he, "We are riding in a poor \$30.00 chaise, in partnership, two Bishops of us, but it must be confessed it tallies well with the weight of our purses: what Bishops: well; but we hear great news and we have great times, and each Western, Southern and Virginia Conference will have 1,000 souls truly converted to God: and is not this equivalent for a light purse? And are we not well paid for starving and toil?" (Betts, p. 117)

West (pages 40, 41) says, "Physically he (Sturdivant) was not of robust mold, but was of rather feeble form; and he had been worn by travel and toil, bronzed by the sun, roughened by exposure and hardship. His equipage and attire attested the fact that he had traversed the uncleared wilderness, that he had been the denizen of the forest, and that he had been the associate of frontier settlers. He had no legion of souls converted to God over which to rejoice, but he had, nevertheless, a thrilling narrative to recite. He told with the calmness of a hero and with the impassioned eloquence of a consecrated genius, of the perils he had met, of the buffetings, privations, and sufferings he had endured, of the travelling he had done, of the labors he had performed. He told in minute detail the romantic story of how he had crossed floods, rivers and creeks, camped in the wilderness, slept on the ground, endured hunger and thirst, and heard, in unpleasant proximity, the howl of the wolf, the thud and the growl of the bear, the scream of the panther, and the significant whoop of the savage Indian; and how he had witnessed, to the vexing of his soul, the

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carousals of the savage tribes about him, and the no less wicked carousals of the American settlers to whom he had tendered a message of the Gospel; he told also how there were brought to him narratives of brutal murders committed by lewd fellows among the American settlers, and captures and scalplings by the savage Indians roaming hard by! Behold this man and his work! God had looked upon the same. This man . . . had reported a field which was to him dear and grand and full of promise for the future. . . . His sufferings and labors were a pledge, an earnest of a future harvest of good."

The report made an inspiring impression, and he was returned there for another year, and given a co-worker, Michael Burdge. At that time the Church was allowing preachers an annual salary of \$80.00 They were to report the amount collected during the year, and the Conference was to make up any deficiency. We are not told how much Sturdivant collected during his second year, but we presume it was \$5.86, for at the Conference, the "Committee on Charity" paid him \$74.14 to bring his allowance up to \$80.00. (Betts, 118). We are not told what he did with this money, but he probably had to purchase a new saddle and bridle, to replace the old ones. The \$74.14 was a fabulous amount for a Methodist preacher, and it is possible that he bought a new pair of trousers, seeing his had been worn threadbare by their constant connection with the saddle!

Following the Conference of 1808, Sturdivant and Burdge set out for their work.

CHAPTER 6

Some of Sturdivant's New Acquaintances

WHEN STURDIVANT came to Alabama in January 1808, Washington was the only county in the entire state. Madison County was not created until December, 1808, and Baldwin County was not created until 1809. Washington County (created 1800) was part of Mississippi Territory, and consisted of all the land between parallel 31 degrees on the South and parallel 32 degrees and 28 minutes on the north, and between the Chattahoochee River on the east and Pearl River on the west. Its population was 1,227, of whom 733 were white and 494 were Negroes. Twenty-nine counties in Alabama and sixteen in Mississippi were later carved out of the original Washington County.

A considerable part of what is now Washington County was in Tombecbe Circuit, which in 1808 and 1809 covered about 1,000 square miles, and in it then were about 1,000 white people, an average, perhaps, of one family to every four square miles.

Among the communities in the Tombecbe Circuit were McIntosh Bluff, on the Tombigbee, where the first court in Washington County was held, thus making it the first center of American government on Alabama soil; St. Stephens, first settled by the Spaniards in 1790, then by American colonists in 1802, and laid off in town lots 1807, one year before Sturdivant came; Lake Tensaw, an old English post a few miles northeast of the present town of Stockton; Wood's Bluff, in what is now Choctaw County, about 30 miles north of St. Stephens; Wakefield (named for the village in Goldsmith's "The Vicar of Wakefield"), which succeeded McIntosh Bluff as the seat of government; and Fort Stoddart, which became the first port at which duty was collected in Alabama.

West lists some of the men living in this section when Sturdivant arrived: Henry Atchison, John Baker, Thomas Bassett, Joseph Bates, Nathan Blackwell, George Brewer, John Brewer, Thomas Byrne, James Caller, John Caller, Robert Caller, William Coate, Warham Easley, William Easley, Edmund P. Gaines, George S. Gaines, William H. Hargrove, Richard Hawkins, John Hinson, Daniel Johnson, Ransom Kimbell, Thomas Kimbell, Edwin Lewis, John Linder, James McGoffin, John McGrew, William

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McGrew, Peter Malone, Thomas Malone, Samuel Mims, James Morgan, Hiram Mounger, Sampson Mounger, William Murrell, Nicholas Perkins, James Powell, John Powell, Benjamin Steadham, Moses Steadham, Harry Toulmin, Abner Turner, Tandy Walker, Randall P. West, Joseph Wheat, and Solomon Wheat.

West says some of them were "grossly worldly and extremely wicked, and could no more be impressed with the obligations and benefits of the Christian religion than could the beasts of the forests in which they lived." Some of them, however, were Methodists and men of fine Christian fiber.

Methodists or not, they all knew Sturdivant, the preacher who had been sent to minister to their spiritual needs. Again quoting West, "It would have been a comparatively small matter for him to have visited every family in the bounds of his work, and it is altogether probable that he did visit every family that would receive him. That whole population knew Sturdivant as a Methodist preacher, as an ambassador representing the Court of Heaven, and praying them in Christ's stead to be reconciled to God. . . . The presence of Sturdivant as a preacher furnished, no doubt, the theme of conversation in all the cabins and at all the gatherings in that isolated section. Wherever the inhabitants met for work or business, for sport or frolic, they talked of the new thing under the sun, the Methodist preacher who had come into their midst. At their house raisings, log rollings, quilting, shooting matches, and dances, they talked, derisively it may be in some instances, but they talked, promiscuously and intently, about the preacher among them. . . . Various and conflicting opinions were expressed. All this tended to give publicity to his ministry, and to make some sort of impression on the minds of the population."

Among those whom the young minister undoubtedly met when he visited Wakefield was Judge Harry Toulmin, who was born in England, where he was for a while a Unitarian preacher. After coming to America he served for a time as president of Transylvania University, and also as Secretary of State in Kentucky. Coming in 1803 to the Tombecbee Valley in the Mississippi Territory, he was made Judge of the Superior Court in Washington County by President Jefferson, and later became Alabama Territory's first Federal Judge. He probably gave scant heed to Sturdivant's work other than, as a gentleman, to treat him with courtesy.

Others whom Sturdivant undoubtedly met were Nicholas Perkins, a young Tennessee attorney, admitted to practice at the bar of Judge Toulmin's court, and Thomas Malone, clerk of that court. Another prominent citizen was Captain Edmund P. Gaines, collector of customs for Mobile district, with headquarters at Fort Stoddart. He, acting with Nicholas Perkins, arrested Aaron Burr, carried him as a prisoner to Fort Stoddart, and sent him, in charge of Perkins, to Richmond, Virginia, for trial. Gaines, a son-in-law of

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Judge Toulmin, later became a brigadier general, in command of the Department of the Southwest at the beginning of the War with Mexico. His brother, George S. Gaines, for whom Gainesville is named, was in charge of the United States trading house at St. Stephens. While the Gaineses were not Methodists, they were people of culture and character, and prominent for years in Alabama.

Randall P. West, listed above, was a native of England and a member of the Church of England. His granddaughter, Marsilla Sexton, married Thomas O. Summers, one of the South's most distinguished ministers, and for many years a member of the Alabama Conference. Mrs. Summers' mother, Mrs. Sexton, was for many years a member of Tuscaloosa Methodist Church.

We mention these families of culture, character and prominence because so much has been said about the wickedness of the early settlers in Alabama. Among these early settlers there were many whose culture and religion will ever be a source of pride to their descendants.

Among these were William Ramsey, John McRae, John Dean, John French and many others. West, John G. Jones, and other historians tell about the coming of these and many other sturdy pioneers. West gives an account of the coming of William Ramsey, obtained from the well-preserved journal of Abiezer Clarke Ramsey, son of William, which journal is now in the hands of his granddaughters, Misses Corrie, Marie and Frances Benson at Forest Home, and in whose parents' home A. C. Ramsey died on January 23, 1891. A grandson of the Rev. Mr. Ramsey, W. W. Benson, one of the state's distinguished educators, and one of Methodism's most useful members, likewise died in this home in 1953.

William Ramsey was born in Mecklenburg County, N. C., July 27, 1770, later moving to Jackson County, Georgia, where two of his children were born. He moved, in 1808, to the Chickasawhay River, in Mississippi, afterwards within the bounds of the Tombechee Circuit.

"The little caravan . . . consisted of himself on foot, his wife on a horse, with her child, Andrew, not more than two and a half years old, seated behind her, and her baby, Abiezer Clarke, then less than four months old, in her lap, Dinah, a Negro girl, on foot, and two pack horses loaded with what household goods and camp equipage they could carry. This little band found nearly the whole way infested with Indians, and their progress often retarded by streams that were not fordable, and that were without bridges or ferries.

"The trip commenced in January and the Chickasawhay was reached February 21, 1808. None can refuse to pause and view the unique scene of this woman mounted on a horse, with her helpless offspring packed about her, making this trip across more than half the State of Georgia and across the entire State of Alabama, with menacing savages hanging on nearly every step,

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and swollen streams, bridgeless and ferryless, encountered every day!

"Mr. Ramsey unloaded his pack horses on the Chickasawhay River near the Choctaw boundary, and near what is now Waynesborough. Here he built his cabin, made his first clearing, and raised his first crop, all in 1808. When he reached the Chickasawhay, his entire estate consisted of three horses, the baggage which the two pack horses had conveyed there, the Negro girl, Dinah, and twenty-one dollars in cash. He had neither provisions, house nor field. One of the horses fell off the river bluff and was drowned; another was stolen by the Indians and was never recovered. . . . there was little in that land on which to subsist, except the spontaneous products of the country. To get even seed corn he had to return to St. Stephens, on the Tombigbee River, and pay four dollars a bushel for it. Other provisions were alike scarce and at exorbitant prices. The building of the cabin, clearing the field, planting the corn, making benches, stools, and chairs, securing the spinning wheel, constructing the rude loom, the slow process of picking the seed out of the cotton, spinning, spooling, reeling, dyeing, sizing, warping, and sleiding thread, weaving cloth, and obtaining other household necessities, kept him busy. Confronted by scarcity of provisions, by exorbitant prices, and by the heavy losses he had sustained, the question is: How did he and his household manage to subsist?

"At the end of 1808 Ramsey sold his improvements (he did not own the land) and moved down the Chickasawhay, and built a cabin and opened a new clearing on the spot now occupied by Winchester. He felled the first tree ever felled in the town of Winchester. Here he lived when Sturdivant and Burdge visited him."

Ramsey lived in a number of different places in this general section. His last home was on the banks of Red Creek, where he died and was buried in 1833. "He was a man of great industry, of uncommon energy, and of economical habits. . . . of unquestioned integrity, and was much esteemed by his neighbors. As a Christian he was full of faith and good deeds, and had a profound experience of divine things. His patience under suffering was beautiful. His death was triumphant. His wife died June 8, 1836, and was buried by his side."

The Ramseys were typical of many of the early settlers in Christian faith and courage. Abiezer Clarke Ramsey became one of our pioneer preachers, and his descendants are yet useful members of our Lord's Church.

John McRae was interested in the things that do not perish, and in his house in 1809 was organized our Bethel Society, which had the first Church building within the bounds of Tombeckee Mission. John McRae was class leader for many years, and also served in the state legislature. Bethel Society

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was for many years one of the most prominent, and in 1822 the Mississippi Conference met there. So closely identified were John McRae and Bethel Church that in the General Minutes of the Conferences we are told that the Conference met at John McRay's (note spelling) on the Chickasawhay River.

John Dean was: "Kind, generous, hospitable, and religious, and was host to many an itinerant. It was at his home that John S. Ford spent his first night when he reached this section on his eleven-day journey from South Carolina. Among the early settlers in the Tombigbee section were many of genuine Christian faith."

One of the most useful characters in the Tombigbee Valley was John French. Born in Ireland, he came in early manhood to America. Ere long he "fell in" with the Methodists and was gloriously converted, genuinely saved in the old fashioned Methodist way . . . and knew it! The Holy Spirit took complete charge of him, and moved him to pray and labor for the salvation of his fellowman. His brethren gladly voted him license to preach, and encouraged him to become an itinerant. In 1805 he joined the Virginia Conference, being a member of the same class as Sturdivant. He was 39 years of age. He gave six years of faithful service to the ministry. He married and located in 1811.

Having heard much of the Tombigbee Country, he decided to move there. He and his bride reached what is now Clarke County later that year, and lived there the remainder of their lives. The Tombecbee Circuit pastors were John W. Kennon and John S. Ford, both having recently joined the Conference, who gladly welcomed this local preacher, who had been ordained deacon and elder, and could administer the sacraments of the Church.

Brother French gave every possible assistance and much needed counsel to these young itinerants, and his home was their home. He reached this section right near the beginning of the Indian outbreaks, and joined with his neighbors in building forts. He believed it his duty to help protect the people, so though past his 45th year, he joined in military duty, as well as in militant church work.

The war over, he and Mrs. French set about building their own home and farm. By hard work and frugal habits, they soon had what was needed. Brother French was also preaching when and where he was needed. He believed that the Christian religion was a source of joy, and he enjoyed "getting happy all over." Says John G. Jones (*History of Methodism in Mississippi*), "He could mingle his tears with those of the heart-broken penitent, and unite with the young convert in adoring praise to the Author of salvation. His preaching was calculated to awaken the feelings of both saint and sinner, and in the aggressive and progressive movements of the Church, he

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was an experienced tactician. His brethren in the ministry, knowing his talents for bringing their united efforts to a successful issue . . . as the old Methodists used to say . . . generally depended on him at camp meetings and other revival occasions 'to get up the 'rousements and bring the battle to the gate.'"

While John G. Jones was itinerating in Alabama, he heard a story about French's work in a camp meeting in Clarke County, and tells it as follows: "After some consultation those who had charge of the meeting thought it best for Mr. French to occupy the pulpit on one of the most important nights, and to take charge of the altar prayer meeting. He delivered a very appropriate, pathetic, and powerful discourse to a feeling audience, and at the close, without a break in the service, invited all penitent seekers of salvation who desired an interest in the prayers of the Church to come and kneel at the altar, and to remain there during the general prayer meeting. A large number immediately filled the allotted space in the altar . . . In passing from side to side in the altar, he encountered a strong current of newly imbibed whiskey, and soon discovered a man drunk, kneeling at the altar. Thinking the presence of the poor, besotted man to be more than a dead weight, he instantly determined on his removal, and without interrupting the exercises which, for the moment, he left to others, he grasped the man's clothing with both hands, and, lifting him up, exclaimed in an undertone, 'I threw out my net for a draught of fishes, and lo, I have caught a frog! a frog! a frog!', giving the intoxicated man a gentle shake at the utterance of the word 'frog,' and then, carefully depositing him outside the altar, resumed the direction of the meeting as though nothing had taken place out of the usual order. Someone standing near and hearing Mr. French compare the inebriated man to a frog, immediately dubbed him with the *sobriquet* of 'French's Frog,' which nickname adhered to him for life."

Everybody loved Brother French. As he advanced in years the people began to call him "Father French." With this warm affection of the people, he lived his last years, dying at the age of 74 years. His wife lived eight years longer, and was held in the warmest affection, known to all as a "mother in Israel."

Another remarkable family (West, p. 102) who lived in this section was the Gilmores. In 1816 John Gilmore (1776-1844) and his brother Elijah Gilmore (1787-1870) and their families moved from Tennessee to the Tombigbee country, John stopping near Wood's Bluff, and Elijah at what is now Grove Hill. Both had been licensed to preach before 1816. John joined the Conference 1837, continuing in it until his death. Elijah, a local preacher, established regular preaching places, and rendered a great service. Along with these brothers came their mother, Catherine Wiley Gilmore, and four younger

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brothers, Wylie, George, Charles and Stephen, the widow and sons of the Rev. Humphrey Gilmore, whom Bishop Asbury ordained deacon at Augusta, Georgia, Dec. 30, 1801. All the Gilmores were Methodists and lived useful Christian lives.

Not all of the early Tombecbee settlers were immoral, as some historians would have us believe. In the concourse of people who settled here were many who feared God, and who became the bedrock of Alabama Methodism. For their faith and loyalty we do well to pause and utter a word of thanksgiving.

CHAPTER 7

Reinforcements Reach Tombeckbee

STURDIVANT'S FIRST YEAR on Tombeckbee Mission was marked by a heroism that would have done credit to an apostle. One may imagine the eagerness with which he returned for the second year, now that he had Burdge with him. Little imagination is needed to realize the faith, the determination that marked these men as they steadfastly turned their faces toward the Tombigbee wilderness. The one afforded company and comfort to the other. In shorter time, it would seem, than it required Sturdivant to make the trip alone to Liberty Chapel, Georgia, the two together returned to Tombigbee.

So far as this author knows, neither of these men kept a diary. We do know when they left Liberty Chapel, but it has always been the custom for preachers to leave for their new work immediately upon adjournment, and that is probably what Sturdivant and Burdge did. In one instance the members of the Mississippi Conference attended the closing session of Conference garbed in traveling clothes, their horses hitched, ready to leave immediately for their work.

When they reached Tombeckbee Mission is unknown, but on or about April 1st, 1809, Bishop Asbury writes in his journal, "We came safe into the city of Philadelphia. I found letters from Savannah, Tombigbee, Mississippi, Ohio, and also from the eastward." Evidently, one of these letters was from Sturdivant or Burdge.

These missionaries worked diligently, and all too soon they had to leave for Annual Conference at Charleston, S. C., on Saturday, Dec. 23rd, 1809. Bishops Asbury and McKendree presided. Burdge did not attend this Conference, but gave his report by letter, which was read to the Conference and acknowledged.

A better report was made this year; at least, it carried some tangible statistics: eighty-six members, seventy-one white and fifteen colored. . . . They did not report the building of a church or a parsonage. (It was long after this before Methodists built parsonages.) Their report today might be considered meager, but for that day it was highly successful, and we dare say that they were happy over it, and that it must have pleased Asbury whose faith had prompted the opening of that work.

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"Pre-eminent success," is the verdict of West who says: "From its very beginning in Alabama, Methodism has been connected with the colored race. The very first list of members had in it the names of fifteen slaves. Fanatics may approve or deride as seemeth to them good, but it must be recorded as the truth of history and in eulogy of their philanthropy and fidelity to their divine mission that Sturdivant and Burdge, the first Methodist preachers appointed to preach in Alabama, did, instead of spending their strength in a fruitless rage for emancipation, give to the slaves on the Tombigbee the Gospel and ordinances of the Christian Church, which brought to said slaves the liberty of the sons of God and which fitted them for the inheritance of the saints in light. As God has ordained, the dispensations of the Gospel are to men of all classes and conditions. Methodism brought into the membership and fellowship of the Church masters and slaves together. She commenced in the state that way, and her success here has been phenomenal. There was not a time from the taking in of the first members in 1809 to the emancipation of the slaves in 1865 that the Methodist Church in Alabama did not, under her ministry, have slaves as members. Whatever may be said of slavery *per se*, this is a matter of congratulations." The ministers under whose ministry these colored persons were converted were sent out by the *South Carolina Conference*.

This year's work ended the ministry of Sturdivant in Alabama, the law of the Church then limiting the pastoral term to two years. To him more than to any other one man, Alabama and West Florida Methodism owes its beginning.

After his service here, he was appointed for 1810 to Fayetteville, N. C., in the Camden District. He was appointed for 1811 to Sparta Circuit, Georgia. At the end of 1811 he located, and married Nov. 24, 1813 Agnes Kent, of Halifax County, Virginia. In 1813 he re-entered the Virginia Conference, and was appointed to Franklin, N. C., Yadkin District. Sturdivant again located, Feb. 10, 1814, permanently ending his itinerant ministry. He had given eight years to the traveling ministry, and had served in Virginia, North Carolina, South Carolina, Georgia, Alabama, and Mississippi.

Following his death at Massies Mill, Nelson County, Va., between 1850 and 1860, an obituary was written, but was lost, and not many details of his latter years are known. West ascertained that in 1888 one of Brother Sturdivant's daughters, Mrs. Elizabeth F. Freeman, then 68 years of age, was, with her husband, Edwin H. Freeman, living at Peaksville, Bedford County, Virginia. West did secure from Thomas S. Campbell, of the North Carolina Conference, who had lived in Alabama, some statements in reference to the last years of Brother Sturdivant, as follows:

"It so happened that he (Sturdivant) came to live in my father's neigh-

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borhood in 1826. I knew him well in my early years, and have heard him relate with thrilling interest his travels, labors, hardships, trials, sufferings and successes on the 'Bigbee,' as he called his mission. . . . He was a man of moderate intelligence, with some genius, considerable fancy, burning zeal, impassioned address; wanting in energy and tact in business matters, but yet of unquestioned piety. . . . He was a feeble man, unable to do much work. He was never robust. His health had been greatly impaired by his itinerant labors, especially on the Tombigbee mission. He had a large family and was very poor. He had been living several years in the county. The commissioners of the poor house offered him the position of steward which he filled with fidelity for several years. . . . After leaving the place of steward he left, for what cause I know not, the neighborhood and county, removing to Nelson County, Virginia, adjoining Amherst. There he died, but when I do not recollect."

He went through a long life without a blemish. Consecrated in his youth, laborious and useful through life, and triumphant in death, he went from his sufferings here and entered into the joy of his Lord. This is West's opinion of the man who laid the foundations of Methodism in Alabama, and with this sketch of his life we leave him, happy in the thought that with a multitude of Methodist ministers and laymen, we who write and we who read these lines, have been counted worthy to follow in his train.

John W. Kennon was appointed Dec. 28, 1809, as junior preacher on Tombigbee Mission under Michael Burdge, who had closed his first year there. On Dec. 22, 1810, Burdge and Kennon reported 102 white and fourteen colored members "in Society," an increase of one Negro member. This is practically all that has come down to us from the year's work. Doubtless they had spent a busy year, preaching and visiting, but if any society was formed no record has been left to us.

Having served his two-year limit on Tombecbee Mission, Burdge served the next four years in South Carolina, and then, in 1815, joined the Genesee Conference. There charges of "immoral and imprudent conduct" were preferred against him. The Conference did not find him guilty of "immoral conduct," but did sustain the charge of "imprudent conduct" and voted that he "be divested of his ministerial authority, and that he be retained as a private member." "In after years," West tells us that "he became a member of the Genesee M. P. Conference, and became a member of the 1838 General Conference.

The South Carolina Conference met at Columbia, Dec. 22, 1810, and we find that for 1811 John W. Kennon was re-appointed to Tombecbee, with John S. Ford as junior preacher. Ford was born in South Carolina in 1790; admitted into the South Carolina Conference 1809, before he was yet twenty,

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and was sent as a missionary to Alabama more than a month before he was twenty-one. He served some in Mississippi and Louisiana, and was, Nov. 24, 1814, sent back to Tombeckee Circuit.

This was Ford's first experience in a field of this kind, but that he and Kennon served faithfully during that year is indicated by the fact that at the 1811 South Carolina Conference, at Camden, Dec. 21-27, they reported a net gain of 24 members, the report showing 126 white and 14 colored members. Their financial report was not so good, Kennon having collected \$5.00 and his traveling expenses for the year's work, and Ford having collected \$19.50 and his traveling expenses for the year. The Conference sought to make up these deficiencies as far as their funds would permit. So Kennon was paid \$65.00 and Ford was paid \$50.50, bringing their total year's salary to \$70.00 each.

The Tombeckee Mission was in the South Carolina Conference until the end of 1811, when turned over to the Western Conference. There were 140 members, white and colored, in the entire Mission. It became part of the Mississippi District, Western Conference, which at first included only Kentucky and Tennessee. The 1804 General Conference enlarged the Western Conference to include Tennessee, Kentucky and Ohio, and "that part of Virginia which lies west of the great River Kanawha, with Illinois and the Natchez."

Kennon and Ford remained in the Mississippi District, the former being appointed to Claiborne (Mississippi) Circuit, and the latter to Attakapas Circuit. At the end of this year Kennon located, but Ford continued in the Mississippi District, and was again appointed to Tombeckee Mission for 1815, as senior preacher.

William Houston and Isaac Quinn were appointed to Tombeckee Mission by the Western Conference at Cincinnati, Oct. 1, 1811, and rendered fruitful service.

Bishop Asbury was ever on the alert for men who could serve in the Tombeckee settlements, and at the South Carolina Conference, Dec. 21-27, 1811, he sent two missionaries to the Tombeckee settlements and the Natchez Country. Tombeckee was in the Western Conference, but Asbury, as Bishop of the entire Church, had this authority. The missionaries were Richmond Nolley—to exercise his ministry anywhere in the Tombigbee country, and Drewry Powell—to exercise his ministry anywhere in Mississippi. (West, pp. 55 & 56).

Powell returned to South Carolina at the end of 1812, and served there two more years, locating 1814. He later settled at what is now Montevallo, being one of four local preachers who assisted Ebenezer Hearn organize Montevallo Church. At the end of the year 1812, The Tombeckee Mission,

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under the ministry of these four men, was able to report a membership of 251—of whom 197 were white and 54 were colored.

Houston and Quinn were men of unusual ability, but their ministry in Alabama was brief. At the end of their first year, Houston transferred to the Baltimore Conference, and Quinn remained in the Western Conference until the end of 1817, when he located.

During 1812 the Western Conference was divided into the Ohio and Tennessee. The Tombebee country fell into the Tennessee Conference, which included the Holston, Nashville, Cumberland, Wabash, Illinois and Mississippi Districts, which included "southwestern Virginia, all of Tennessee, and all of the settled portions of Illinois, Missouri, Arkansas, Mississippi, Louisiana, and part of Alabama" (Posey, p. 53). Dr. Carter in *History of the Tennessee Conference* says, "Territorially, the Tennessee Conference was the largest Annual Conference organized in America. It embraced the States of Tennessee, Southern Kentucky, Indiana, Illinois, Missouri, Arkansas, Louisiana, Mississippi and Alabama."

For 1813 Richmond Nolley and John Shrock were duly appointed to Tombebee Charge.

The 1812 General Conference had given authority to the Bishops, if they saw fit, to organize the Mississippi and Louisiana Territories into an Annual Conference. The Bishops set Nov. 1, 1813, as the date for organizing this new Mississippi Conference.

Due to the War of 1812, and to the hostile Indians, the brethren prevailed on the Bishops not to risk their lives in passing through the Indian nations to attend the Conference. After much persuasion, the Bishops agreed, and appointed Samuel Sellers, Presiding Elder of the Mississippi District, to preside.

Most of what is now the Alabama Conference, and a part of what is now the North Alabama Conference, became a part of the newly organized Mississippi Conference. (The General Minutes of the Conference does not list the Mississippi Conference appointments and reports, as such, until 1817. It lists them as appointments and reports of the Mississippi and Louisiana Districts of the Tennessee Conference.)

Whatever may be considered the date when the Mississippi Conference was organized, whether in 1813 or in 1817, the Tombebee Circuit was listed under the appointments of that Conference until 1832, when the Alabama Conference was organized. It was from 1812 to 1816 that the Indians were giving trouble, and in the midst of such tragic events, Nolley and Shrock entered upon their duties for 1813.

CHAPTER 8

Richmond Nolley—A Pattern of Piety

FOR NEARLY a century and a half the thrilling story of Richmond Nolley has been a source of inspiration, and is retold here because of the help it may be to all who still love and labor for Christ and His Church. Nolley joined the South Carolina Conference in 1807, and in seven years served in North Carolina, South Carolina, Alabama, Mississippi, and Louisiana, going from this last state back to his eternal home, there to hear the divine plaudit, and to receive "an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for him."

Not by unusual gifts, but by uncommon zeal, and self-sacrifice, he made a name which, humble servant of God that he was, he never once dreamed he was making. For the story of Nolley, the writer is indebted to *Biographical Sketches of Eminent Itinerant Ministers* (edited by T. O. Summers, published in 1858 by the Southern Methodist Publishing House) by H. N. McTyeire, of the Louisiana Conference, on whose soil Nolley died. Other sources of information include West's *History of Methodism in Alabama*, and Jones' *Methodism in Mississippi*.

Protestantism's first churches west of the Mississippi River were planted on the soil of Louisiana by Methodist preachers, including Richmond Nolley, who was the first to die in and for it. Nolley had spent two years on Tombecbee Mission in Alabama, and doubtless preached in many a settlement where now thrives a strong Methodist Church.

After Nolley's birth about 1784, in Brunswick County, Virginia, his parents moved to Sparta, Georgia, where, ere long, both passed away. A kind-hearted Methodist merchant, Captain Lucas, agreed to take care of the young orphan. In this Christian home he grew to manhood, and became a clerk in Captain Lucas' store, a fellow-clerk being Urban Cooper. In 1806 a camp meeting was held at Smyrna, about six miles from Sparta. Ten thousand people are said to have been in attendance, and since it was impossible for all to find room under the main arbor, other nearby "clearings" were used, and frequently two or three different services were in progress at the same time, far enough apart not to interfere with each other.

At one of these extra services Lovick Pierce, a probationer in the South Carolina Conference, was using a table as a pulpit platform, and was near the end of his sermon when "suddenly a young lady, as if pierced by an arrow, ran weeping from the outskirts of the audience, and falling near the table, cried for mercy, and entreated for the prayers of those around." The minister stopped his sermon and called for penitents. "A simultaneous movement toward him followed. The people fell upon their knees, and groans, and prayers were mingled. This work continued through the day and succeeding night. Over one hundred professed conversion." The first young lady who had come as a penitent was the daughter of Captain Lucas. Others among the converts were Richmond Nolley and Urban Cooper, the clerks in Captain Lucas' store. What an influence for good this Christian merchant must have wielded!

Nolley was converted all over, and never turned back! He remained in the employ of Captain Lucas until the next year. Sparta church soon discovered Nolley's earnestness, and ere long recommended him for license to preach. The South Carolina Conference admitted him Dec. 30th, 1807. His first appointment was as junior preacher on the Edisto Circuit. In 1809 he served Wilmington, N. C., and 1810 as junior preacher at Charleston. Here he had to bear the brunt of the persecution early Methodists frequently encountered. Often firecrackers were thrown back of him into the pulpit, and once while he was at prayer. In 1811 Nolley served at Washington, Georgia.

Because of Bishop Asbury's interest in the Tombecbee and Natchez country, he hand-picked four young ministers to be sent there for 1812. Lewis Hobbs and Thomas Griffin were sent as regular pastors to organized circuits. Richmond Nolley and Drewry Powell were sent as missionaries, Nolley to the entire Tombecbee country, and Powell to the Natchez country.

These ministers began their long trek together. Here is the dramatic account given by McTyeire: "Arriving at Milledgeville, Georgia, it is necessary to get passports from the Government to go through the Indian Nations. The Indians, having been tampered with and wronged by evil men, it is difficult to keep them at peace. The missionaries represent to His Excellency what sort of men they are. He is satisfied—their papers are made out, signed, and given them, and they, with a bow, are retiring. 'Stop, brethren,' says Nolley, 'the Governor has given us a passport through the Indian Nations. Let us now ask God to give him a passport from this to a better land.' The Governor and his secretary were called to their knees and they prayed there. Passing through a wilderness of three hundred and fifty miles, swimming deep creeks, and lying out eleven nights, Nolley arrived at his appointment—the Tombecbee mission."

The sweet-spirited Hobbs was called the "weeping prophet"—he shed tears over sinners while he warned them. But his ministry was of short duration.

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His strength was soon spent. Consumption, now called tuberculosis, brought him to an early grave. Thomas Griffin, who proved to be a chosen vessel of the Lord, did a mighty work for God in that section. He was once presiding elder of the Alabama District, Mississippi Conference, Tombechee being one of the charges in this district.

Says McTyeire: "While Nolley persuaded sinners and Hobbs wept over them, Griffin made them quail and shrink, and hide their faces in fear and shame." A sample of Griffin's "off-hand speeches" may be cited. At the 1826 General Conference he was much displeased with the attitude of the Northern brethren on the subject of slavery, and especially with some of the epithets they applied to slave-holders. Exasperated, Griffin said on the Conference floor: "It appears to me that some of our Northern brethren are willing to see us damned, rammed, crammed, and jammed into a forty-six pounder, and touched off into eternity." Nolley was possessed with none of this fire.

Nolley gave two "years of peril as well as of toil" on Tombechee Mission. "He stopped not for wet or cold. If his horse were out of the way, he took his saddlebags on his shoulders, and walked, calling and praying at every household where he could obtain permission." When Indian outbreaks made the white settlers betake themselves to the forts, to the forts went Nolley preaching the Word. "From fort to fort, the pale-faced messenger of peace passed, comforting, and instructing the people." His very name became a household word, and many revered his memory long after his death.

Once, at St. Martinsville, Nolley was preaching in the Court House when some "lewd fellows of the baser sort" started to forcibly carry him to duck him in the bayou. Before they had gotten off the Court House lot, they met a Negro woman with a weeding hoe. She declared if they did not turn that preacher loose, "she would weed out the last one of them," at the same time demonstrating what she could do with a hoe! They gave up their prisoner, and hurried out of the reach of the unfriendly hoe. The Negro woman took the preacher by his hand, holding the other hand tight around the handle of the hoe, and led him back to the stand in the Court House, and said, "Dar now, preach much as you please!"

Nolley was a "remarkably sweet-spirited, persuasive man, and probably would not have shed blood to save his own scalp; and yet the way he faced dangers in order to preach proves that he possessed courage." Few men have ever practiced self-denial in food and sleep more than did Nolley. Due to this, his health was impaired, and he simply did not have the strength to carry on his arduous labors. "So far as the Scriptures and the Methodist Discipline were concerned, Nolley was a literalist," for he undertook to do everything commanded in these two books.

At the 1814 Mississippi Conference Nolley was appointed to Attakapas Cir-

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cuit, Louisiana District. After traveling all day on Nov. 23rd, 1814, crossing the Mississippi River and the Dismal Swamp, he spent the night with a friend. The next morning, he took the road again. Late in "the afternoon of that cold and cheerless day," he came to an Indian encampment. Knowing that he would have to cross Hemphill Creek to reach the home of Mr. Carter, with whom he planned to spend the night, Nolley employed an Indian as guide. He reached the badly swollen creek. Many a time before his faithful horse had swum swollen streams. He left his saddle bags, valise and a few books with the Indian, to be brought over the next morning, then rode into the stream. His horse "swam gallantly until near the opposite shore, when the rapidity of the current drifted him below the going-out place, and, in attempting to rise on the bluff bank, fell back and continued to drift. Nolley, seeing the horse could not get out, caught hold of a witch hazel bush and drew himself from the saddle to the shore, and the horse swam back to the other shore.

"Nolley stood for a moment, with the water running from his suit of winter clothes, and requested the Indian to take his horse and bring him on with his baggage as soon as he could cross the creek, as it would probably be fordable the next day. He then turned to walk the two miles to the nearest house.

"But, alas! the undertaking was too great for the worn-out itinerant. In addition to his usual abstinence from a sufficiency of food and sleep to keep him vigorous and strong, this was Friday, his regular fast-day, and it is probable that he was additionally 'weak through fasting.' After wading some distance through mud and water, his fast-failing strength made him take off his burdensome, saturated overcoat, and lay it down by the path; after going a short distance farther, he divested himself of another upper garment, which he left by the path. After walking about three-quarters of a mile, he came to dry ground, and believing that further effort to reach the nearest house was useless, he seems to have first knelt by a log and offered his last prayer, commending his soul, now ready to vacate its mortal tenement, into the hands of his Redeemer. His knees were muddy, and their prints were plainly seen beside the log. This last act of devotion performed, he laid himself out at full length at the base of a pine tree, his head slightly elevated by resting on a root, his lower limbs gracefully adjusted, his eyes closed, and his hands folded across his breast, the right having fallen partly off. There was no evidence of any death struggle. How long he breathed after he adjusted himself in a corpse-like attitude no human being knows. . . . He was found next morning by the faithful Indian who, according to promise, was taking Nolley's horse and baggage to Mr. Carter's. It was quite late in the afternoon of Saturday before men enough could be collected to bring the body in. The body was found as stiff as though it had been frozen, and as straight and graceful as though it had been laid out by the hand of affection, only his right hand had fallen a

RICHMOND NOLLEY—A PATTERN OF PIETY

bit, and his head was slightly thrown forward by resting on the root of the tree."

Thus ended the life of this faithful missionary who faced perils, endured hardships, and made uncounted sacrifices to help lay the foundations of Methodism in Alabama. Certainly it was of such as he that Reginald Heber wrote in his great hymn:

"They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train!"

CHAPTER 9

With Steady Tread the Work Moves Forward

WE HAVE NOW SEEN something of Sturdivant, Burdge, Kennon, Ford, Houston and Quinn, the first six duly appointed preachers to what is now Southwest Alabama.

For 1813 Nolley was appointed to Tombebee Circuit with John Shrock as his co-laborer. Jones' *Methodism in Mississippi* says: "Born in South Carolina of German descent, Shrock was low in stature, had a short thick neck, and was "put up like a regular old-fashioned Dutchman." This account of his conversion is given:

"He was being brought up as a 'striker' in a blacksmith shop, when he was induced to go to one of those powerful camp-meetings where such men as James Russell, Reddick and Lovick Pierce, Wm. M. Kennedy, Hilliard Judge, and others were the leading ministers. Here young Shrock was suddenly and thoroughly awakened to a sense of his danger as an unpardoned rebel against God. Alarmed with these revelations of his condition, he pitched into the altar headfirst when the invitation was given, fell upon his knees, and commenced weeping and praying as though the world was on fire and the final judgment about to open. He was pointed to an all-sufficient Saviour, in whom he was soon enabled to trust and through whom he obtained forgiveness of his sins. He sprang to his feet, and for a few minutes indulged in a boisterous shout. Then, mounting a bench, he poured out the overflowings of his new-born soul in a powerful exhortation to everybody to seek salvation. The trained band of prayer-leaders put him immediately to work, and in a short time Shrock was as zealous and noisy a little Dutchman as you ever saw in a revival meeting."

West describes him as sanguine, erratic, impulsive, excitable and boisterous, adding, however that he was a man of gifts, and of considerable power. He had difficulty getting in, but was received 1810 into the South Carolina Conference in the class with John Ira Ellis Byrd, who, in 1812, with Nolley and Shrock, was transferred to the Tennessee Conference, of which the Mississippi District, including the Tombebee Circuit, was then a part.

Shrock and Byrd, "Obtaining their passports from the Governor of Georgia,

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took the usual route through the wilderness, braving all sorts of weather, swimming the swollen streams, camping out at night, and watching the lurking savages with great diligence. In due time they arrived in the settlements west of the Creek nation. Shrock found Nolley, at his post on the original Tombigbee Circuit, extending from the Alabama River, on the east, across the entire lower valley of the Tombigbee, and as far west of the Chickasawhay River as the settlements had then been formed. Byrd pursued his solitary way about 250 miles westward to Wilkinson Circuit." (Jones, Vol. 1, p. 270). Shrock served the Tombigbee Circuit one year, 1813, being appointed for the next year to Rapides Circuit, Louisiana District. That year he married, and at the next Conference located and served many years as a consecrated local preacher.

At this time the Indian wars were raging, and at times the carnage was bloody beyond description. It was during this very year that the butchery of Fort Mims took place. It is a marvel that Nolley and Shrock escaped the scalping knife. But faithfully they went from fort to fort to give the people the Word of God. They even conducted a camp-meeting at Fort Easley, at Wood's Bluff. "While divine services were carried on, armed men were stationed around to guard against surprise attacks."

The 1813 report in the General Minutes was 197 white and 54 colored members (the same as 1812), indicating that no report was made this year and that the General Minutes used the 1812 figures. West believes there was a decrease in the membership this year, saying that some of our members had been killed during the war then raging, and that others, doubtless, had left this section, never to return. As to whether the membership increased or decreased, there are no records to inform us.

For 1814, Byrd and Peter James were appointed to the Tombebee Mission. Byrd's parents were staunch Methodists before he was born, and when he came into the world, they named him for Ira Ellis, a well-known Methodist preacher. His father died when Ira was only ten, and left a request with the child's mother to place their young son in the hands of some good man who would teach him a "safe and profitable trade." The mother put the lad in charge of an uncle by marriage, Paul Severance, who taught him the shoemaker's trade.

From early childhood, Ira was of a religious nature. "He did not feel safe to live in sin. He greatly desired to become a true Christian." (Jones 1, 267). Not until he was nineteen, however, was he truly awakened to his guilt, and soon thereafter (July 7, 1810), "powerfully converted." He began at once helping in class meetings, prayer meetings, and other types of service in the local church. Before he was twenty, he was received, in 1810, into the South Carolina Conference. His ministry in 1813 on Wilkinson Circuit was as junior

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preacher to William Winans, later one of the most notable preachers in Methodism. Serving with such a man meant much to Byrd, whose later useful ministry included one year (1814) in Alabama, but he preached for nearly sixty years "fervent in spirit and fluent in speech."

Peter James was born in Pennsylvania in 1789, but at the age of eleven came with his father to the Natchez country, and grew up in Mississippi. Following his conversion, and his call to preach, he applied for admission into the Mississippi Conference, and was admitted 1813, and appointed junior preacher to Byrd on Tombecbee Mission.

For most of 1814 the Indians were on the war-path, and these men had to go from fort to fort to find the people, who could find safety only in forts—and not always there. In the late summer and early fall the worst of the Indian wars seemed to be over in this section, and the people were returning to their lands. Their stock had been killed or stolen, their fences torn down, and their houses burned. There was little to return to, save their lands. (Jones 1, 323).

Not all danger was over. Although most of the Indians were friendly, there were individuals among them who were unprincipled, and waylaid lonely travelers, usually having no mercy. J. G. Jones tells of one instance where these savages respected the ministry. It seemed, at least to Byrd, that there was one time when he stood face to face with death or imprisonment at savage hands. Riding along on one of his long and solitary journeys, he was reading Joseph Benson's celebrated sermon on the text, "He that winneth souls is wise." Says Jones, "He soon became so interested in reading it that he was oblivious to all surrounding objects, until he was suddenly roused up by the immediate presence of two armed Indian warriors. He saw at once that escape by flight was impossible, and with as much self-possession as he could command in an emergency so unexpected, he quietly submitted to arrest. The Indians hastily stepped forward and seized his bridle, one on either side, holding the rein in one hand and the gun in the other. One demanded bread and the other tobacco. Byrd, by words and signs, informed them that he had neither. With disappointed and angry looks, they told him in their own language, a few words and sentences of which Byrd had learned, that he was 'a great big liar.' For a moment his condition seemed hopeless; either he would be put to death immediately, and his body given to the vultures, and his scalp taken back as trophy, or he would be hurried off as a prisoner. Just there it occurred to him to resort to strategy, trusting in God for the success of the measure. Thrusting his hand into his saddle-bags . . . the Indians no doubt thinking he was going to take out something for them—he drew out a book, which he opened on the pommel of his saddle—and first pointing his finger to the page, and then solemnly looking and pointing upwards, gave the Indians,

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who still held his bridle, to understand, mostly by signs, that he was a reader for the Great Spirit, and that his sole employment was to travel among the people and read to them the book of the Great Spirit. Their angry countenances relaxed at once, and letting go his bridle, they stepped back to let him pass. Byrd bowed them a polite farewell, and passed on."

The statistics for this year showed a decrease of 34 white and 35 colored members. The marvel is that, considering the state of the country, the decrease was not larger.

For 1815 the Tombigbee Circuit preachers were John S. Ford and Thomas Owens, appointed by the Mississippi Conference on Nov. 14, 1814. In the General Minutes they are listed as having been appointed to Tombebee, Mississippi District, Tennessee Conference, and served Tombigbee Circuit for 1815. Ford served this circuit in 1811, but it was Owens' first experience in Alabama. His ministry here was of short duration, but he threw himself wholeheartedly into it. His religious experience was most interesting. We quote from the sketch of his life by John G. Jones.

"Thomas Owens was born near Charleston, South Carolina, Jan. 8, 1787. His parents, who had become Methodists, removed to the Mississippi Territory, it is believed, in 1803 . . . Their son Thomas was a peculiar youth. He was full of fun and frolic. In early manhood this exuberance was perverted to profanity, Sabbath breaking, and occasional drunkenness and horse-racing. When intoxicated, he was inclined to be rude and noisy. On one occasion, while riding an impromptu race near Selsertown, he was thrown over his horse's head, and fell with such violence on his face that respiration was suspended, and had not his comrades come in time to turn him out of the blood that had accumulated about his nose, he would, in all probability, have died. But he could say from bitter experience, in the midst of all his wickedness, 'The way of the transgressor is hard.'

"He often felt the forebodings of coming wrath in case he persisted in sin. Very unpromising material was Thomas Owens, Jr., for a preacher. But the oft repeated prayers of pious parents and Godly neighbors, had gone up in his behalf 'as a memorial before God,' and the awakening Spirit visited young Owens, and he was brought to see his danger. He became penitent, and abandoned his former haunts of wickedness, sought association with the people of God, and became interested in religious meetings. But, still he was out of the Church; his former associates in dissipation were reluctant to give him up, for Tommy was a jovial companion."

Soon he joined the Church on probation, and this made him feel safer. "But his night of unbelief was sometimes attended with despondency. But 'weeping may endure for a night, but joy cometh in in the morning.' While attending a Quarterly Conference communion service, as he was going to the com-

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munion table, 'faith sprung up in his heart.' He felt the Saviour was near. He looked trustingly to Jesus, and while receiving the emblems which showed forth the Lord's death for sinners, his heavy load of sin passed away, and heavenly light and love, peace and joy, filled his regenerated heart. What had happened to the young man? Nothing, except that he was evangelically converted, born of the Spirit, and admitted a member of the household of faith. He entered upon his new life with great delight, and was permitted to enjoy it nearly sixty years before he entered into life eternal. . . . He soon experienced a high state of religious enjoyment in discharging the new duties required of him as one who had obtained mercy." He assisted in a general revival at his home church. Having become quite an exhorter, he would call for penitents and manage the altar services with unusual success. "The higher the excitement rose at his night meetings—of which he had many—the more enraptured and noisy he became. After a successful meeting in his own church, he and one of his coworkers decided to go to Greenville, Mississippi, not far distant, which had become the county seat. There they had marvelous success, and a "church was organized with about sixty members. The court house was used for worship, and Methodism was established."

Owens was "small and thin, and in youth had a sickly appearance." By the time he was through with the revivals just mentioned, he was especially worn, and "seemed to be marked for an early grave." At the organization of the Mississippi Conference, Nov. 1, 1813, young Owens was admitted, though not without opposition, because of "his unusual flow of wit and humor," and on account of his lack of physical strength. Could he stand up to the exceeding great requirements of a preacher? Well, they voted to admit him, and he was one of the favorites of people for the next half century. He lived to be 80, and gave 55 years to the ministry.

He was sent 1813 as junior preacher to Wilkinson Circuit, and 1814 as junior preacher to John S. Ford on Tombigbee Circuit. The stories of Ford and Owens show the type of men who laid the foundations for Methodism in Alabama. Ford and Owens had a good year, and at the 1815 Conference reported 287 white members and 76 colored, the largest number yet reported. (West, p. 77).

CHAPTER 10

More Workers Come to Expand Our Borders

ALTHOUGH THE South Carolina Conference had, in 1811, relinquished its responsibility to Tombigbee Mission, it had never lost interest in this or the Natchez country. At the 1815 South Carolina Conference, Bishop McKendree, presiding alone because of the illness of Bishop Asbury, called for more volunteers for this section.

The Mississippi Conference, which included Tombigbee Circuit, had been meeting annually since November 1813, although it had not regularly been made an Annual Conference. The 1812 General Conference had authorized the Bishop, "in the interval of the General Conferences, to appoint another Annual Conference down the Mississippi, if they find it necessary." The Bishops decided to do this, but due to the Creek War, which was "raging with great fury" along the Alabama and Tombigbee Rivers, the Tennessee Conference all but commanded the Bishops not to journey to the place where the Mississippi Conference was to be organized. Bishop Asbury, in his Journal dated Oct. 3, 1812, says: "The Tennessee Conference was not willing to let the Bishops go to the Mississippi Conference," so he appointed Samuel Sellers, presiding elder of the Mississippi District, to preside over the meetings, to convene on Nov. 1, 1813, at the home of Newet Vick, in Jefferson County, Mississippi.

The Mississippi Conference was there organized, but until 1816 its reports and appointments are listed under the Tennessee Conference. When Bishop McKendree called upon South Carolina for volunteers for this section, and these volunteers responded they were transferred to the Tennessee Conference, but immediately appointed to circuits in the Mississippi District, which included Tombigbee Circuit.

The Indian situation in West Georgia and East Alabama was serious, and Bishop McKendree realized that men appointed in 1815 to these far-away circuits would have to travel through hostile regions, and that their lives would be endangered, so he told of the desperate need for men for the Tombigbee and Natchez regions, reminding them of the dangerous route they would have to travel, and called for volunteers.

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Answering the Bishop's call were Ashley Hewitt and John Lane, who were at once transferred to the Tennessee Conference. Hewitt was appointed to Tombigbee Circuit, and Lane was appointed as junior preacher to Claiborne and Natchez Circuit. Hewitt's junior preacher was Alexander Fleming, who had, on Oct. 20, 1815, been received into the Tennessee Conference, and appointed junior preacher on Tombigbee circuit embracing a large part of what is now Southwest Alabama. These appointments were for 1816. Fleming was appointed 1816 to Rapides Circuit, Louisiana District. He was discontinued 1817.

Lane and Hewitt journeyed together from the South Carolina Conference to the Tombigbee country. Their story is indicative of the heroism our spiritual ancestors displayed in laying a foundation for the stalwart Methodism existing today. Their story, abridged from the account given by John G. Jones, follows:

"Early in January, 1816, the two met by appointment at Milledgeville, Georgia, to procure a pack-mule to carry their cloth tent and provisions for themselves and horses, with other articles not convenient to put in their saddle bags. Some friend, knowing the dangers of the wilderness, presented Lane with a brace of horse-pistols, which he kept in good shooting order. Sometime the previous year surveyors had been sent to the disputed territory to establish a line between the United States and the Creek Nation. The line did not suit the Indians, and they were hostile, which resulted in the massacre of several families and travelers. Notwithstanding, the evangelists set out on their perilous journey. Along their fairly good roads in the older part of Georgia, they trained their pack-mule to jog along behind them as they traveled abreast.

"When they reached Fort Hawkins, on the border of the savage wilderness, they learned that all traveling, except in large companies of well armed men, had ceased, and were earnestly advised not to proceed." They resolved, however, to journey on, arriving before long at Fort Mitchell in what is now Russell County, Alabama, where they found about two hundred soldiers who had become alarmed at the reported hostility of the Indians west of the Chatahoochee, and were afraid to proceed farther without reinforcements from Fort Hawkins.

"But the evangelists put their trust in God and pursued their journey toward the setting sun. They saw few warriors, but many women and children and old men, most of whom looked very hostile. They met a company hurriedly making their way out of the Indian territory, who informed them of several late murders, and emphasized the great danger of traveling alone." But again the two preachers decided to journey on through the most perilous sections of the Creek Nation where Tecumseh, the orator-warrior, had inflamed

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the red warriors against all white men. They felt that if they could once cross the Alabama River, they would be in comparative safety.

"Late that evening they spread their tent in a deep hollow (as it was raining), struck fire with their flint and steel, cooked and ate their supper, said their prayers (as they did every evening and morning with regularity), and lay down to rest. About two A.M. they were awakened by an unusual snorting of their horses, attended with evident alarm. They suspected the presence of Indians, and distinctly heard suppressed footfalls of men, who, perhaps, had been dogging their road the evening before, intent on stealing their horses, if not on murder. Lane, believing in works as well as faith, fired in the direction of the noise, which stampeded the intruders, and no more was heard of them. But sleep was gone. They kept dark and conversed in a whisper, and carefully noted every sound. At dawn they renewed their fire, prepared their frugal meal, fed their horses from their scanty stock of corn, attended to their morning devotions, ate their breakfast, and hastily prepared to resume their journey. They hurriedly looked over the ground occupied by the enemy, and rejoiced to find no sign of bloodshed on the leaves. On their journey they passed places where the homes of whites and members of their families had been burned to death. Our travelers lost no time in the Creek Nation, but pushed on until they entered the white settlements. It being winter, they suffered much from cold, they had to swim most of the creeks, which they could not do without getting wet."

Having crossed the Alabama River, Hewitt was soon on his new field. Lane had to travel alone two hundred and fifty miles farther. In a class of twenty, Hewitt was received 1810 into the South Carolina Conference. Other members of this class who served on Tombigbee Circuit were Byrd, Shrock and Samuel M. Meek. At the end of the year Hewitt and Fleming reported a membership of 150 white and 40 colored. This was a loss of 173 members, and is probably due to the fact that the Chickasawhay Circuit was organized that year, largely, it is presumed out of Tombigbee Circuit. Evidently Tombigbee Circuit experienced a good year, for its senior pastor, Hewitt, was the next year appointed Presiding Elder of the Louisiana District and pastor at Washataw (sometimes Washita). His junior preacher, Fleming, was appointed to Rapides, Louisiana District.

Hewitt is described as "a quiet, matter-of-fact man," but a man of sound judgment, unquestioned consecration and great faith, and a preacher of ability. At a camp-meeting near Monroe, La., in 1826, he preached at eleven o'clock on Sunday. "He was feeble in health, but as he proceeded in his clear, deliberate, emphatic style . . . the tide of religious feeling silently rose higher and higher until it became almost unbearable. After the service Alexander Talley was asked how he enjoyed the sermon. 'O,' said he, 'it liked to have killed

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me. My earthen vessel was so full it was ready to break and let my enraptured soul fly away toward heaven.' "

Hewitt located 1830, and moved his family back to Prairie Mer Rouge, La., where a few years later he died. John G. Jones says that during Hewitt's last illness he was greatly concerned for the faith of his oldest daughter, Nancy, who was desperately ill. She had always been an innocent child, and her deportment was blameless, especially after she joined the Church, but she had never had the witness of her acceptance with Christ. This greatly concerned her father, who was gravely ill in a room across the hall from that of his daughter.

Ill as he was, he arose in the stillness of the night, and upon bended knee prayed that his daughter might have the assurance of her acceptance with God before she departed this life. No sure response came to his prayer. Ere long, he arose and prayed a second time, but still no answer came. After a short rest he arose and prayed a third time, this time feeling that "spirit of prayer that borders on agony," praying even more earnestly than before.

At the close of this third prayer he had the assurance that Nancy would not die until she had the assurance of her acceptance with God. Both rapidly declined, and it was not long before they could not visit each other's rooms. Mrs. Hewitt entered her husband's room to tell him that Nancy was dying. "Has she professed to find peace with God through our Lord Jesus Christ?" Hewitt asked. Mrs. Hewitt was compelled to answer in the negative. "Then she will not die yet," said Hewitt, adding, "I could as soon doubt my own Christian experience as to doubt that she will have a bright evidence of the forgiveness of all her sins before she leaves us. Return to her room and remain with her."

Later Mrs. Hewitt returned to her husband's room with the sad announcement that Nancy had died. Hewitt again asked, "Did she profess to have an assurance of her salvation?" Again Mrs. Hewitt was compelled to give an unsatisfactory answer, saying, "She said nothing about it." "Then she is not dead," said Hewitt, "God will not disappoint my faith nor let my hope be lost." "O, Mr. Hewitt," said the weeping mother, "if you could have seen her as I saw her just now, you too would believe her dead." To use Dr. Jones' own words in relating this incident, "The functions of life were evidently suspended for a few moments. While all around was sorrow, her aunt, Mrs. Knox, discovered a slight motion of her lips, as though she were trying to say something; and putting her ear close to her mouth, heard her say in almost audible whispers, 'O Jesus, Jesus! Sweet Jesus! Thou art come! I am so happy! so happy!'"

Rallying under the rapturous excitement, she had all the family and servants called to her bedside, and "witnessed a good confession," assuring all who

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were present of her salvation, and asking all so to live that they would meet her in heaven. "Her strength and voice kept up astonishingly until her work was done, and then she began to sink rapidly. Soon she closed her eyes and quietly slept in Jesus." "When these facts were, without exaggeration, related to Bishop Soule, he said, 'Brother Hewitt's faith ought to be recorded for the benefit of the Church.' Hewitt did not long survive, and his peaceful death was in keeping with his holy life."

For 1817 the preacher on Tombigbee Circuit was Elisha Lott, who joined the Tennessee Conference in 1812. For several years prior to 1817 he served in Mississippi, Louisiana, and Tennessee, in the Tennessee Conference. He did a splendid work on Tombigbee Circuit, for he reported a total of 328 members—233 white and 95 colored, an increase of 138. In 1826 and 1827 he served in the Mississippi Conference, locating at the close of 1827. West says, "He lived as a local preacher in Mississippi from 1827 until the latter part of 1836 when he united with the M. P. Church, in which he was a preacher until the end of his long life. He died 1860, in Madison County, Mississippi."

For 1818, the appointees of Tombigbee Circuit were John McLendon and Thomas Owens. Owens was junior preacher with John S. Ford on the Circuit for 1815. Not much is known about John McLendon. The General Minutes give a few facts about him. He served several charges in the South Carolina Conference into which he was admitted 1814. At that time the General Minutes made no mention of transfers from one Conference to another. McLendon evidently transferred from South Carolina to the Mississippi Conference, for his name does not appear in the South Carolina Conference appointments for 1818 (Betts, p. 143), but does appear in the appointments of the Mississippi Conference as senior preacher of Tombigbee Circuit.

The report that McLendon and Owens made to the Mississippi Conference shows that they were able to say, "A good year, Bishop," for they reported a membership of 463, of whom 370 were white and 93 colored. At the 1821 Mississippi Conference, at Midway Church, McLendon located, bringing to a close his itinerant ministry of seven years.

The Mississippi Conference which met at Ford's Meeting House, Pearl River, Oct. 29, 1818, listed a new District, the Alabama, Thomas Griffin, presiding elder, with three circuits: The Tombigbee (still spelled Tombeckbee in the General Minutes), with Thomas Griffin, the presiding elder, as pastor, and John Murrah as junior preacher; Whitesand Creek Circuit, Wiley Ledbetter, pastor; and Chickasawhay Circuit, John I. E. Byrd, pastor.

This completes the history of Tombigbee Circuit, from 1808 to 1819, when Alabama became a state, and we have not yet recorded the name of the first local Methodist Church established in the Alabama part of the Circuit. Bethel Meeting House, "Two miles west of the Chickasawhay River and about two

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miles below the present town of Leakesville . . . was the first Methodist House of worship, so far as any records show, which was built on the Tombigbee Mission. (West, p. 96). This church was built sometime before 1812, though the church was organized in 1809, in the home of John McRae. But Bethel was a few miles west of the present boundary of Alabama.

Where and what was the first Methodist church building in what is now Alabama, West does not tell. John G. Jones does not tell us, and we do not find anyone who is willing to venture a definite answer. The early Methodists were too busy *making* history to *write* it. During the first decade of the Tombigbee Circuit, a number of churches were organized (some of which are probably still functioning), and we had 463 members, which were most likely not all in one local organization. Methodism was on a firm footing in Southwest Alabama, and to this day, she continues to grow.

The Methodists Enter North Alabama

NOW WE MUST STUDY the Tennessee Conference, for that part of Alabama north of the Tennessee River was a part of that Conference, as were some other sections of North Alabama. The Tennessee Conference was organized Nov. 12, 1812, at the home of a Mr. House, at Fountain Head, near Portland, with Bishops Asbury and McKendree presiding. Prior to that, much of the territory to be included in this new Tennessee Conference had been in the Western Conference, organized 1800. Madison County, Alabama, was from 1810 to 1812 in the Cumberland District, Western Conference. There had been some Methodists in Tennessee as early as 1786, perhaps some before that.

When the Tennessee Conference was organized, says Carter in his *History of the Tennessee Conference*, "It embraced Tennessee, Southern Kentucky, Indiana, Illinois, Missouri, Arkansas, Louisiana, Mississippi and Alabama," and "was the largest Annual Conference organized in America." The Mississippi District which in 1812 included the Tombecbee Circuit in Alabama, became a part of the Tennessee Conference, although, in November, 1813, the Mississippi Conference was provisionally organized, following which the Tombecbee Circuit was in the Mississippi Conference.

About the time of which we are now writing, Northeast Alabama was, roughly speaking, in the hands of the Cherokee Indians, and Northwest Alabama was in the hands of the Chickasaws. On July 23, 1805, a treaty with the Chickasaws was signed, and on Jan. 7, 1806, a treaty with the Cherokees was signed. With the exception of two small tracts which were ceded to the United States in 1817 the lands included in what is now Madison County, 350,000 acres, and lands west of this as far as Muscle Shoals and north of the Tennessee River, were ceded to the United States. These treaties were ratified on May 22, 1807. On Dec. 13, 1808, a part of these lands were, by the government of the Mississippi Territory, constituted into our present Madison County.

Before Madison County was constituted, white people began settling this section—as beautiful and fertile a spot as can be found. In spite of limited means of communication, people in far-away states, as well as those in Tennes-

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see, heard of this land, and came pouring into it. "Happy Valley," the name given to it, was the most talked of section of the country, and Madison County became, according to Moore in his *History of Alabama*, one of "the most populous and prosperous counties in the Mississippi Territory. It was by far the most promising of the Alabama settlements."

One of the earliest Madison County settlers was John Hunt, a Tennessean who came about 1805 or 1806, and built a house near the "Big Spring." He was among the influential settlers, for soon the "Big Spring" became known as "Hunt's Spring" also as Twickenham, and was, in 1811, officially named Huntsville. Among the earliest new-comers was a company of South Carolinians headed by John Ford, a lineal descendant of the Stuart dynasty in Scotland.

Ford and his company reached Huntsville about 1807, before there were churches or courts. "For self-protection," says Jones' *History of Mississippi Methodism*, "they formed a sort of military government, and Ford was elected governor, magistrate, and military commander." He was "tall, dignified and princely in his appearance, and possessed a high order of mind, but having grown up amidst the troubles of the Revolutionary War, his literary education was limited until, by reading and study, he educated himself."

He and his wife, Catherine (néé Ard), were deeply religious, having been converted in a camp-meeting in South Carolina. Because there were no churches in this section, he and his companions tarried there only one year, settling, in 1808, on the western side of Pearl River, Mississippi. Later, Ford, who had served two terms in the South Carolina Legislature, and was a member of the Constitutional Convention that framed the first constitution of the State of Mississippi, was licensed to preach, and gave to Methodism many years of magnificent service. Four (John, David, Thomas and Washington) of his eight sons became Methodist preachers, and two (Samantha and Ann) of his five daughters married Methodist preachers—Miles Harper and Thomas Griffin, the latter serving as presiding elder of the Mississippi District which included Tombecbee Circuit.

After Madison County was formed in 1808, many people of wealth and culture moved in. In his *History of Alabama*, Moore says: "In 1809 the lands of the county were put on sale at Nashville, and a large number from Huntsville vied with bidders from divers parts. . . . the Walkers, Popes, Bibbs, Moores, Clays, McVays and others. LeRoy Pope bought the Big Spring track at \$23.00 per acre, which was about four times the amount paid for any other land in the county. The following year Huntsville was laid out according to a plan agreed on by Pope and the commissioners appointed to select a county seat." Thus began one of Alabama's leading smaller cities, and the site of one of Methodism's leading churches.

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The Methodists among these newcomers were, for example, Joshua Boucher, who came in 1808. He had joined the Church in Kentucky in 1806, and was a zealous Christian and an enthusiastic Methodist. He became a class leader and an exhorter, and in 1811 he was licensed to preach. Another pious Methodist family consisted of John Stringfield and his wife (Sarah Boylston), and their twelve-year-old son, Thomas, who became one of Methodism's distinguished leaders, serving our First Church in Huntsville, being the first pastor after it became a station.

West says: "Methodism was present at the dawning of things in Madison County. The first white persons who touched the soil were Methodists. Before any courts were established in the County, Methodist societies were organized, class leaders were appointed, exhorters were licensed, services were being held, and Methodist work was going on. As early as 1811, Methodist Quarterly Conferences were held, and preachers licensed in the county."

The first pastor to North Alabama territory was James Gwinn, appointed by the Western Conference which met at "Liberty Hill," the home of Green Hill, in Williamson County, Tennessee, Oct. 1-7, 1808, about a year after Sturdivant had been sent to Tombebee. While Green Hill lived in North Carolina, the very first Methodist Annual Conference held after the organization of the Church in 1784, was held in his home the 29th and 30th of April, 1785. Fourteen years later he moved to near Brentwood, a few miles almost due south of Nashville, Tenn. He was a close friend of Bishop Asbury. Because of Hill's loyal attachment to the Tennessee Conference which included much of North Alabama, we carry this "Appreciation" of him, written by Bishop Paine, from Carter's *History of the Tennessee Conference*.

"An estimable local preacher, a Revolutionary officer, and a simple-hearted and devoted Christian. The writer knew him well; spent the first night of his itinerant life at his house in 1817, and can never forget the Godly counsel and fatherly treatment he received from the venerable man during the first year of his ministry. He lived to bring up a large and highly reputable family; several of his descendants, including a son and one or more grandsons became useful preachers, and almost the whole large circle of his posterity have realized the truth of God's Word which promises the divine blessings to the 'children's children' of pious parents. It is related of this excellent man that, during the Revolutionary War, when North Carolina, his native State, was overrun by the British, the Provincial Assembly committed its public treasure to his hands, and that by dodging and hiding from his pursuers, he succeeded in preserving it; and after all danger was over, returned every cent of it to the proper authority."

The Conference held in Hill's home appointed Gwinn to no specific charge, for there were none in North Alabama then. The appointment read Cumber-

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land (later, Nashville) District: "James Gwinn, Missionary." It was understood by Gwinn that he was to go to that section in "the great bend" of the Tennessee River, now Madison County, Alabama, and to any contiguous territory where he might find an opportunity to hoist the banner of Methodism! How gloriously has Methodism, from earliest days, sent her harvesters into needy fields!

Gwinn worked diligently with encouraging results, for at the close of the year he reported that the Flint Circuit had been organized in the Cumberland District, Western Conference, with a membership of 179, of whom 4 were colored. As his circuit extended across the line into Franklin County, Tennessee, it cannot be said how many of these were in Alabama. A large per cent of the reported membership was in Madison County, Alabama, for a number of preaching places were established throughout that county during 1809. Because many records have been lost, it is difficult to ascertain exact dates of the organization of the churches.

Learner Blackman was presiding elder of Cumberland District. "In less than one short year after he left the district in which Flint Circuit was one of the appointments," writes West (p. 360) "Learner Blackman and his wife were traveling in a carriage, and crossing the Ohio River in an open ferry, when the horses became frightened and leaped from the boat and drew him who held the reins into the river, and the powerful billows swept him down and extinguished his life. His body was recovered and buried in Cincinnati." Blackman was a native of New Jersey, and had been preaching sixteen of his thirty-four years. "He was a man of polite manners, of great energy, and of Christian zeal without any offensive eccentricities. In the midst of his usefulness and of his domestic bliss, he was hurried home to God and to glory."

The new societies on the Flint Circuit included Bethesda (Sometimes called State Line Church because it is near the Alabama line), Ford's Chapel, Shiloh, Blue Springs, Lebanon, and Hunt's Spring (now known as Huntsville).

In 1950 M. L. Gunnin, pastor of Meridianville Circuit of which Bethesda Church is a part, wrote a history of this church to which he gave careful study. He says that Bethesda "most probably can claim the honor of being the second oldest Church in the (North Alabama) Conference, with Ford's Chapel, only a few miles from it, claiming the first place."

From 1808 to 1822 the pastors of Flint Circuit, as given by Gunnin is the same as the list of pastors of the (now First) Church at Huntsville, prepared by Mrs. Earle R. Ford in her 1953 historical sketch of First Church, Huntsville, except that for 1818 Gunnin lists Ebenezer Hearn, and Mrs. Ford omits that name. Hearn was appointed pastor of the Flint River Circuit for 1818. (The name had been changed from Flint Circuit to Flint River Circuit.) But Thomas L. Douglass, presiding elder of the Nashville District (formerly

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the Cumberland District), some months after Conference, removed Hearn from this circuit and sent him into the territory south of the Tennessee River.

The fact that the list of pastors from the Bethesda Church and the list for the Huntsville Church are practically identical (see the General Minutes, Vol. 1, 1773-1828) shows that they were both on Flint Circuit from the beginning. The Flint, or Flint River Circuit pastors from 1809 to 1822, when the Huntsville Church became a station were: 1809, James Gwinn; 1810, Jedidiah McMinn; 1811, John Phipps; 1812, Thomas Stillwell and David Goodner; 1813, Zachariah Witten; 1814, John McClure and Valentine D. Barry; 1815, John Cragg; 1816, Moses Ashworth and H. McPhail; 1817, James Farris; 1818, Ebenezer Hearn; 1819, Robert Paine; 1820, William McMahon and Hartwell Brown; 1821, Thomas Stringfield and William McMahon; 1822, Wiley B. Peck and William McMahon.

West says that until about 1818 Flint Circuit was the only pastoral charge which reached into that part of Alabama now known as the Tennessee Valley. He further states that in 1818 the Richland Circuit was the second charge to be extended across the line into Alabama, and preaching places were established at private houses about Muscle Shoals.

This was the *beginning* of Methodism in North Alabama. Under the leadership of Thomas L. Douglass, presiding elder of Nashville District, Tennessee Conference, the organization of North Alabama Circuits went forward rapidly. Six new circuits, with an aggregate membership of 857, were organized during 1818. These, with Flint River Circuit (including Madison County), were placed in an entirely new district called the Tennessee District, later called the Tennessee River District, for 1819.

Douglass, early in the Conference year of 1818, removed Hearn from Flint Circuit, and sent him into the territory south of Madison County, opened by a treaty signed Aug. 9, 1814, with the Creek Indians. Hearn was commissioned to survey this section, make preaching appointments, and where practicable to organize churches. Few men were better equipped to do this important work than Hearn, and he did his work well.

In April, 1818, Hearn set out for his work, crossed the Tennessee River at Ditto's Landing, and traveled through the lands of the Creeks. The first night was spent in the cabin of an Indian trader. At daybreak he was again in the saddle, riding south. After a twenty-mile trip he came to Bear-meat Cabin (the present Blountsville, for many years the seat of Blount County). Here he found a number of families, some of whom were Methodists. Here he preached his first sermon on his yet-to-be organized circuit, and arranged for another service one month hence. This became one of the regular preaching places.

West says: "Hearn left Bear-meat Cabin, and came to Jones' Valley 'where

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Birmingham is now located and found a large settlement,' among them being Rev. David Owen, a Tennessean, who had moved there 1817, and built a house less than half a mile from where stands Jefferson County Court House." Owen's home became Hearn's headquarters, and became the first house of Methodist worship in what is now the metropolitan city of Birmingham, more than half a century before there was any Birmingham. Owen's son, Thomas, had settled in Jones' Valley 1816, and was, with the Prudes, Sadlers, McAdorys and others, prominent in planting Methodism there.

Hearn remained in that locality long enough to meet the Methodists who had moved in, then turned his horse's head in a southwesterly direction. His next stop was what is now *Scottsville*, Bibb County. After surveying this section, he moved some twenty miles to the *Falls of Cahawba*, now *Centreville*, the seat of Bibb County. That seems to have been the most southerly point visited on his *first round*. Whether or not he preached here on this first round is not known, though he probably did leave an appointment to be filled on his second round.

He then traveled some twenty miles in a slightly northeasterly direction, and attended a love-feast at the residence of Obed (Obediah) Lovelady, near Wilson's Hill, now known as *Montevallo*." Wilson's Hill was settled by Jesse Wilson, one of Andrew Jackson's soldiers, and a kinsman of Mrs. Will F. Franke. Among the earliest settlers here were Obediah Lovelady and Edmund King. Later four local preachers settled here, and were here to co-operate with Hearn. It was these four ordained elders, J. D. Lee, Drewry Powell, Joseph Walker and Joshua West, who conducted the sacramental service in the Lovelady residence. Hearn himself had not yet been ordained deacon.

Anson West, no kin, so far as known, to Joshua West, quotes Hearn as saying, "Here I organized the first Society I formed on my new mission, and here I had my first quarterly meeting." Some ten years later divergent views caused the organization of the M. P. Church, and Joseph Walker, "fiery and fanatical," to use West's description, "was one of the leading agitators," while Ebenezer Hearn, his son-in-law, and Robert L. Walker, his son, were among the chief defenders of the polity of the M. E. Church. West had no patience with "the turbulent party of innovators," and expressed himself in referring to them in language that was scarcely appreciated by them.

Joshua West, who co-operated in organizing the Church at Montevallo, gave more than 67 years to the local ministry. A large part of this time he was a medical doctor and rendered a great service to hundreds of families in Shelby and Bibb Counties. But his first love was the Church whose doctrines he knew, loved, and practiced. He assisted in establishing the camp-ground about five miles north of Montevallo, and named it "Ebenezer" in honor of

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Hearn. Here a Society was organized, and Ebenezer Church still prospers as one of the churches on Camp Branch Circuit in Sylacauga District. West died in 1860, and is buried beside his wife, Hannah (née Prentice), at Montevallo. He requested that there be inscribed upon his tombstone the fact that he believed all the doctrines of the Methodist Church. The author has visited his grave, which has the following inscription:

"Dr. Joshua West was born in Rockingham County, Virginia, 1771. Was licensed a Methodist preacher on the 17th of October 1792. Was ordained Deacon by Bishop Asberry 7th of October, 1800. Was licensed to practice medicine, 1812. Was ordained Elder by Bishop Asberry 20th of October, 1813. He was a man of prayer and praise, having served his generation faithfully as a preacher for nearly 68 years. He died 8th of January, 1860, believing in every one of the doctrines of the Methodist Church—age 91 years."

Hearn next traveled for about sixty miles to Catawla Town, now Ashville, the seat of St. Clair County. Here he organized a society. Between Wilson's Hill and Catawla Town he established a preaching place. He then returned to Bear-meat Cabin, having thus completed his first round, and having "in some measure" formed a circuit.

He was now ready for *his second round*, preaching again at the places touched on his first round, and at Elyton, Prude's Big Spring, and some additional places. On his *third round* he went to *Tuscaloosa*. West quotes him as saying that at Tuscaloosa "the buildings, with two exceptions, were board shanties; the two exceptions were log cabins." It was in one of these log cabins, a tavern, that Hearn was permitted to preach. While around Tuscaloosa on his fourth round, he went forty miles to *Greensboro*; thence some 20 miles to *Marion*. Tuscaloosa church was organized 1818.

Before 1818 only one North Alabama Circuit (Flint River) appeared in the Tennessee Conference appointments. In 1818 seven appointments were listed—an entirely new district, the Tennessee (later the Tennessee River District), being formed, Thomas D. Porter, presiding elder. Robert Paine was for 1819 appointed to Flint River Circuit. The six new circuits were the Tuscaloosa, Cahawba, Cotaco, Limestone, Shoal, and Buttahatchee. The Tuscaloosa and Cahawba Circuits were the fruit of the labors of Hearn during 1818. For 1819 Thomas Stringfield was appointed to Cahawba Circuit, and John Kesterson to Tuscaloosa Circuit.

Limestone Circuit included Limestone County, and was organized 1818 by Sterling C. Brown, the pastor for 1819 being Joshua Boucher Sr. (listed as Joshua Butcher in General Minutes). Cotaco Circuit was in Cotaco County, now Morgan, and included Lawrence and Franklin Counties. No available records tell who organized this circuit. The pastor for 1819 was Abraham Still.

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The Shoal Circuit consisted of societies around or near Muscle Shoals, organized by Hartwell H. Brown (brother of Sterling C.) and John Brooks, assisted by John Seaton. The new pastor for 1819 was Robert Hooper. The Buttahatchee Circuit was opened in the fall of 1818, and Hearn who had done such successful missionary work in other parts, was appointed pastor.

This brings to a close Book 1, covering in some measure, the history of Alabama and West Florida Methodism from 1808 up to 1819, when Alabama became a state.

The membership of circuits lying largely within Alabama for 1818 follows:

<i>Circuit</i>	<i>White Members</i>	<i>Colored Members</i>	<i>Total Members</i>
Flint River	377	28	405
Richland	601	61	662
Cotaco	180	00	180
Limestone	232	24	256
Cahawba	172	00	172
Tuscaloosa	86	00	86
Tombechee	370	93	463
Total	2018	206	2224

These figures are not entirely accurate for, at least in Richland Circuit, some of the members reported were in Tennessee. On the other hand, Chickasawhay Circuit (not in above list), largely in Mississippi, had members in Alabama. The above statistics are approximate. At the close of Methodism's first decade in what is now Alabama, there were 1600 Methodists, maybe more, whose names were on the registers of some organized Societies. Considering the limited population, the thinly settled communities, the long distances between settlements, the many bridgeless and ferryless rivers and creeks, the primitive methods of transportation and communication, this is a remarkable showing, indicating a consecrated ministry, and a faithful laity.

Book II
1819-1832

Alabama Becomes a State—Methodism Waxes Strong

DECEMBER FOURTEENTH, 1819, was a memorable day in Alabama, for on that day Alabama was admitted into the Union. During the more-than-two years of her territorialism her population had increased amazingly. In 1818 her estimated population was 67,000. During the next year it increased to an estimated 107,000. The 1820 census placed the population at 137,901, of which 95,451 were white and 42,450 colored. During the summer of 1819 a Convention was held, and a constitution adopted. In the fall William Wyatt Bibb, whom President James Monroe had appointed as the first and only Governor of Alabama Territory, was elected as the first Governor, defeating Marmaduke Williams, a distinguished Methodist layman of Tuscaloosa, by more than 1,000 votes.

Methodism's roots were already deeply implanted in the soil of this fast growing state. There were, at the beginning of 1819, at least eight well defined Methodist circuits in Alabama, and parts of one or two others which extended into Mississippi. These eight circuits and pastors were: Tombechee, Thomas Griffin and John Murrah; Flint River, Robert Paine; Cotaco, Abraham Still; Limestone, Joshua Boucher, Sr.; Cahawba, Thomas Stringfield; Tuscaloosa, John Kesterson; Shoal, Robert Hooper; Buttahatchee, Ebenezer Hearn.

With the exception of the Tombechee, all these circuits were within what is now the North Alabama Conference, and in the Tennessee District (afterwards called Tennessee River District) of the Tennessee Conference. A small part of the Flint River Circuit extended into Tennessee, and a small part of the Buttahatchee Circuit extended into Mississippi. The Tennessee River District for 1819 and 1820 occupied Alabama north of the Tennessee River, and a considerable part south of it, and north and west of the Coosa River, extending west to the Tombigbee, and taking in some territory as far south as Greene, Hale, Perry, Bibb and Shelby Counties—a vast territory now (1956) requiring the services of some 400 or more pastors. Thomas D. Porter was presiding elder of this district for 1819, 1820 and 1821. During 1821 the

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district lines were changed to include only that part of Alabama north of the Tennessee River.

For 1821 the rest of Alabama was served by the Mississippi Conference. The 1820 South Carolina Conference sent two—Zachariah Williams, for Tuscaloosa Circuit, and Barnabas Pipkin for Marion Circuit. (Marion County and vicinity.) The South Carolina Conference had sent Alexander Talley to Alabama. These South Carolinians rendered notable service in Alabama. In 1819 Alabama was served in part by three Conferences—Tennessee, Mississippi and South Carolina. After 1820, most of the State except that north of the Tennessee River was served by the Mississippi Conference, this arrangement continuing until the organization of the Alabama Conference in 1832. Most of the five counties—Franklin (now Franklin and Colbert), Lawrence, Morgan, Marshall and DeKalb—south of the Tennessee River and contiguous to it, continued to be served by the Tennessee Conference.

During 1819 there came to Alabama to serve Flint River Circuit a young North Carolinian by birth, a Tennessean by adoption, by the name of Robert Paine. He was received Oct. 1, 1818, into the Tennessee Conference, and his first charge was Flint River Circuit. He soon rose to great distinction. We have named the societies on this charge. It continued under the name of Flint or Flint River Circuit until 1822, when its name was changed to Madison Circuit, it being the custom then to name the circuits for the counties in which most of the societies were located.

Following Paine on Flint River Circuit for the year 1820 were William McMahan and Hartwell H. Brown; and for 1821 Thomas Stringfield. William McMahan, who had served the previous year, was this year a supernumerary. For 1822, the pastor was Wiley B. Peck, and the presiding elder was William McMahan. At the end of 1822, the name of the circuit was changed to Madison, and the name of the district was changed to Huntsville. The preachers on the Madison Circuit for 1823 were Lewis S. Marshall and James W. Allen.

The 1823 Tennessee Conference convened at Huntsville on Nov. 26th. It was the first Methodist Annual Conference ever held in Huntsville, or Alabama. The Mississippi Conference met 1824, at Tuscaloosa, then only six years old. Due to the rapid growth of Methodism, and the central location of Tuscaloosa, the Mississippi Conference met there four times from 1824 to 1830. The Alabama Conference met there in 1832 for its organizational meeting.

Madison Circuit preachers for 1824 were Andrew Jackson Crawford and Thomas A. Strain; for 1825, Ellison Taylor and Samuel R. Davidson; for 1826, Ellison Taylor (died shortly after Conference), I. W. Sullivan and S. R. Davidson; other pastors of this circuit for 1827, Ambrose F. Driskill

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and Alexander L. P. Green; for 1828, T. M. King and Lorenzo D. Overall; for 1829, A. L. P. Green and Greenville T. Henderson; for 1830, G. T. Henderson and George W. Morris; for 1831, Elisha Dodson and Greene Malone; for 1832, Samuel Gilliland and John W. Hanner.

The membership of circuits in this section fluctuated. Some years between 1819 and 1832 had an encouraging increase, and some years had a discouraging and puzzling decrease. The lowest number of members for any year was 510 whites and 33 colored; and the highest was 1,026 whites and 180 colored. The closing year, 1832, showed 559 white members and 57 colored.

The Cotaco Circuit, named for Cotaco County (laid out in 1818, but in June, 1821, changed to Morgan) was formed in 1818. It originally covered Cotaco and Lawrence Counties. Later it took in Franklin County, whereupon, in 1821, its name was changed to Franklin.

Abraham Still was the first pastor of Cotaco Circuit. He served one year in Alabama, and was succeeded by Thomas Maddin, who served several years in Alabama and many in Tennessee, where he became prominent. His descendants still reflect credit upon his noble name. Franklin Circuit in 1821 became a part of the Cahawba District in the Mississippi Conference. The pastor for 1822 was Barnabas Pipkin; for 1823, Peyton Greaves and John R. Lambeth. (Note spelling—should be Graves and Lambuth); for 1824; Benjamin F. Liddon.

The Lawrence Circuit (covering all of Morgan and part of Lawrence County) is first listed in the 1824 General Minutes, although Gandy's Cove and some of the churches of this new circuit had been organized in 1818 by Ebenezer Hearn. When the story of Methodism in Alabama, Mississippi and Tennessee is completely written, Hearn's name will be found on many a page as a surveyor, an organizer, a builder of churches. He, perhaps, knew little of architecture, but he knew how to take an ax, a hammer and a saw, and go out into the forests, and with the help of consecrated laymen, build a place wherein the people could sing praises to the Great I Am, and study the Word of the Lord.

Gandy's Cove, in Morgan County, was one place where Hearn preached to a few of the early settlers, and organized a church which is still (1956) in existence. For more than 138 years, this society has served our people.

Another church organized about then was at Center Springs, northeast of Somerville, once the county-seat of Morgan. Here a camp-ground was established, where great crowds gathered, and "scores were adopted into the heavenly family." West mentions the names of Bain, Cook, Gandy, Key, McGlathery, and Turney as among the early members of Gandy's Cove. He mentions among the early members of Center Springs such names as Black-

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well, Maxwell, Reed, Sharp and Troup, adding that about 1832, the names of Garrison and Lyle were found on the Center Springs register of members.

A log church of unusual architectural construction, Twelve-Corner Meeting House, about eight miles west of Somerville, so named because it had twelve corners, was one of the early churches on Cotaco Circuit. It became one of the leading appointments on the Lawrence Circuit, some of its prominent families being the McClanahans, Prices, Strains, and Thompsons. Thomas A. Strain, as a member of the Tennessee Conference, served the Madison Circuit, 1824, and the Lawrence Circuit, 1825 and 1828, and lived through the years of his local ministry near Twelve-Corner Meeting House, "a man of piety, extraordinary endowments, and pulpit power and efficiency"—"without a peer in all the country in which he preached."

Another early Lawrence Circuit church, organized before the Circuit was named, and built of logs near where Oakville sprang up, became the home church of some families who produced prominent preachers.

West (pp. 295-297) tells of Sallie Ready, whose parents came from North Carolina to Madison County, Alabama, where Sallie was born during the first decade of the 19th century. She was converted in her early teens, under Thomas Madden. She married Captain James Barbee, of the War of 1812, and had three daughters and five sons, four of whom became ministers. One of them, James D. Barbee, D.D., was for years a member of the firm of Barbee and Smith, heads of the Methodist Publishing House in Nashville. Another son, S. W. Barbee, was a member of the Montana Conference.

Mrs. Barbee was a devout Christian, a woman of strong faith, rich in grace, though poor in this world's goods. One of her neighbors who neglected the religious training of his children, and lived without the fear of God, and who worked everybody and everything around him for the accumulation of wealth, and who had succeeded in possessing himself of "miles of land, scores of slaves, and coffers laden with gold," and who was "far on the last decline of life," said to her, "Mrs. Barbee, we have lived neighbors for a long time, and each of us has brought up a large family of children. I have given my labor to making money, while you have looked after the religious education of your children. I have outstripped you in money-making, but you have achieved a success of which any mother may be proud. I acknowledge my mistake."

Mrs. Barbee's sister, Polly, married Elry West, and they were the parents of Joseph Burgess West, D.D., of the Tennessee Conference. They were also members of the church near Oakville.

In what Anson West calls "the famous Crowd-about Valley" a church was organized as a part of Lawrence Circuit in which were the Clark, Dickens,

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Freeman, Hewlett and Turrentine families. "Men of prominence and eminence" sprang from this church.

Chestnut Grove, the church of the Lile, Milner, Kimble, Johnson, Stephenson, Grizzard, Sikes and Crompton families, early became a part of Lawrence Circuit, as did the church at Wolf Town, in Lawrence County, particularly well known because it was the home church of the Putman family of preachers.

The first regular Methodist preaching in Decatur was done by Alexander Sale and John B. McFerrin in 1827. The Lawrence Circuit, when formed, was a part of the Mississippi Conference, but for 1824, and for years to come, it was to be in the Tennessee Conference. Summer Seat Camp-Ground, about five miles from Decatur, on Trinity Mountain, near the town of Trinity, was established in 1827, and became famous for great revivals. It was within the Lawrence Circuit.

The Somerville Church was established 1830, under Elisha J. Dodson and F. G. Ferguson, pastors of Lawrence Circuit. Somerville was then the seat of Cotaco (now Morgan) County. A leading layman was C. A. Welch, he having moved there that year. It was, perhaps, at his suggestion that the pastors undertook the organization of the church there. Other leaders in the Somerville Church were Eliza Welch, John T. Rather, Tunstill Banks, John P. Moseley, Robert Francis and wife, Mrs. Martha T. Goff and Rachel Campbell. From that day until now Somerville has had a church and parsonage.

There were other preaching places on the Lawrence Circuit prior to 1832, the records of which have been lost. The General Minutes' report that the circuit grew in membership from 552 white and 60 colored in 1825, to 653 white and 89 colored at the close of 1832. The preachers on the Lawrence Circuit were: 1825, George W. Morris and Thomas A. Strain; 1826, Barton Brown and Benjamin S. Clardy; 1827, Alexander Sale and John B. McFerrin; 1828, Thomas A. Strain and George W. Beverly; 1829, Ambrose F. Driskill and Elisha J. Dodson; 1830, Dodson and F. G. Ferguson; 1831, George W. Morris and Robert Gregory; 1832, Morris and Robert C. Jones.

Limestone Circuit, in North Alabama, comes next. No sooner had Limestone County been constituted (Feb. 6, 1818) than Thomas L. Douglass, presiding elder of the Nashville District, alert to the needs of the Kingdom, sent Sterling C. Brown to organize Methodist churches. He achieved success, for at the 1818 Tennessee Conference Limestone Circuit was in the appointments, with Joshua Boucher, Sr., as pastor. The other pastors were: 1820, Thomas Stringfield; 1821, Lewis S. Marshall; 1822, Coleman Harwell and Robert Boyd; 1823, Ellyson Taylor and Joseph W. Camp; 1824, Joshua Boucher and Ellyson Taylor; 1825, Gilbert D. Taylor and Arthur McClure; 1826, James McFerrin and James W. Allen; 1827, James McFerrin and Samuel R. Davidson; 1828, Joshua Boucher and A. L. P. Green; 1829,

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Thomas M. King and Green M. Rogers, with James W. Allen as supernumerary; 1830, Wilson L. McAlister and John B. McFerrin; 1831, McAlister and Wm. M. McFerrin; 1832, Samuel R. Davidson and William P. Rowles.

Under these pastors a remarkable increase is noted. The report by this circuit at the close of its first full year (1819) showed 232 white and 24 colored members. The 1825 report showed 1017 white members and 111 colored. The report for 1832 showed 652 white and 158 colored members, revealing a considerable fluctuation. West says: "Evidently there were unstable souls in that section, and there was vacillation there-about in the administration of the affairs of Zion."

To call the roll of the churches originally on Limestone Circuit is, in large measure, to call the roll of Methodist churches still in Limestone County, although some changes have taken place, and perhaps a church or so has been abandoned.

Among the first preaching places in Limestone County was Athens, which, since December 3, 1819, eleven days before Alabama became a state, has been the county seat. Athens became one of the leading appointments. Other early Limestone County churches were Cambridge, east of Athens, which became one of the County's most historic centers, at which many gracious camp-meetings were held, and where Lorenzo Dow is said to have preached more than once, and at which, in October, 1825, John B. McFerrin was licensed to preach, and which still (1956) heads the Cambridge-Parker's Chapel Circuit; Bethlehem, southwest of Athens, which still functions on Tanner Circuit; Pettusville, north of Athens, once a leading appointment, and still giving its name to the Pettusville-Veto Charge; Lebanon, west of Athens, now one of the four churches on Athens Circuit; and Cokesbury, named for Bishops Coke and Asbury, which was on Nubbin Ridge, nearly three miles from the eastern boundary of Limestone County. If it exists today, it is under some other name. With the possible exception of Cokesbury, all of the original preaching places of which we know, are still carrying on.

At the Tennessee Conference at Nashville, Oct. 1, 1818, the year Limestone Circuit was first listed, nineteen were admitted on trial. Among them were several whose ministry was to become highly appreciated in Alabama. These included John Kesterson, who was appointed to the newly organized Tuscaloosa Circuit; Joshua Boucher, who was appointed to Limestone Circuit; Robert Paine, who was appointed to Flint River Circuit, and who later was to serve for sixteen years as President of LaGrange College in Alabama, and later still to be elected a Bishop and render distinguished service in Alabama; Robert Hooper, who was appointed to Shoal Circuit; Hartwell H. Brown and Sterling C. Brown, brothers, the latter of whom first surveyed and organized

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Limestone Circuit ; Thomas Maddin, who later gave several years of service in Alabama, and became one of Tennessee's greatly beloved ministers ; Abraham Still, who, the year he was admitted, was appointed to Cotaco Circuit ; and Lewis S. Marshall, who was appointed to Richland Circuit, which extended into Alabama, and who, two years later, was appointed to Limestone Circuit.

One is made to wonder what might have been the outcome of these Alabama churches if it had not been for the fine type of men received that year into the Tennessee Conference. It was a class of which the Church never had reason to be ashamed, and for whose ministry it is to this day most grateful. Their work still waxes strong.

For much of the information in this chapter the author has depended upon :

The General Minutes, Volumes I & II

Betts, A. D., History of the South Carolina Conference

Carter, C. T., History of the Tennessee Conference

Jones, J. G., Methodism in Mississippi

West, Anson, History of Methodism in Alabama

The last named, always painstakingly accurate, labored close to the places and times about which we are studying, and while some records, now lost, were still accessible. We feel moved to express deep appreciation of his laborious research, especially for much of the material contained in this particular chapter.

CHAPTER 13

Growth on Shoal and Cahawba Circuits

WE CONTINUE OUR STUDY of Methodist growth from 1819 through 1832. We have noted the development of three of the eight circuits in existence in 1819—Flint River, Cotaco and its successors, and Limestone, circuits which included some churches that are now among the leading appointments in Alabama.

We begin with a look at Shoal Circuit, which first appeared in the Tennessee Conference for 1819. The first pastor was Robert Hooper, who was admitted into the Conference at Nashville Oct. 1, 1818. His ministry in Alabama lasted one year. He located at the close of 1822. He was succeeded by Thomas Stillwell, who gave but one year to Alabama. The other pastors of the Shoal Circuit were:

For 1821, John Cragg and Alson J. Waters; 1822, Joshua Boucher and James Edmiston; 1823, Elias Tidwell and Coleman Harwell; 1824, Ashley B. Rozzell; 1825, Jeremiah Jackson and Isaac V. Enochs; 1826, Josiah Browder and Wm. M. Holliman; 1827, Thomas Payne and John F. Ford; 1828, Elias Tidwell and Joseph Miller; 1829, Thomas Payne and William E. Potter; 1830, Charles Sibley and Thomas Loyd; 1831, Gilbert D. Taylor and Henry C. Lightfoot; 1832, Peter Burnum and Stith M. Harwell.

"The Shoal Circuit was treated as an inferior appointment," says West, adding, "seldom did it have experienced men." The General Minutes confirm West's judgment. Man after man appointed to this circuit located at the end of one, two, three, or four year's service. A few remained itinerants eight or ten years.

The membership fluctuation was particularly pronounced on Shoal Circuit. At the close of 1819, it reported 229 white and 3 colored members. The number at the end of this period, 1832, was 430 white and 46 colored members. In 1830, the membership was 638 white and 44 colored, being 208 more white people and only two fewer colored people than reported two years later. This may be accounted for in part by changes in circuit lines, or by inaccurate reporting. All we have to go by are the statistics in the General Minutes.

What churches constituted the Shoal Circuit in its beginning we do not know. The General Minutes do not name the churches in the circuits, but,

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except in those very rare instances—where local records have been preserved, it leaves much for the reader to opine. Historians are probably justified in saying that such churches as Tusculumbia and Florence were members of the Shoal Circuit, although near the end of the period under review, both Tusculumbia and Florence were separate charges in the Richland District, with Shoal Circuit still listed.

Cahawba Circuit probably extended from Gadsden to Selma, around 150 miles, the width being from 30 to 50 miles. It was bounded on the north by Jones Valley Circuit, on the west by Tuscaloosa Circuit, on the southeast by Alabama Circuit, and on the southwest, after 1825, by Marengo Circuit, and covered, at times, parts of Etowah, St. Clair, Shelby, Bibb, Perry and Dallas Counties. Its size was not its sole distinguishing feature. If we may judge the circuit by the preachers sent to it (some attained unto distinction), we may say that it was deemed highly important. Listed for the first time in 1819, its pastor was Thomas Stringfield, who had just been admitted into full connection in the Tennessee Conference.

Ebenezer Hearn who, the year before, had organized the Cahawba Circuit, was for 1819 sent to the Buttahatchee Circuit. Because of Indian depredations in this circuit, Hearn did not enter upon his duties there, but for the first part of the year, assisted Thomas Stringfield on Cahawba Circuit. Later in the year, the Indian troubles having subsided, with the permission of the presiding elder, Stringfield was transferred to Buttahatchee Circuit, and Hearn remained on Cahawba Circuit. Anson West thought that was a very strange way for a presiding elder to act, but died and went to heaven believing that "Indian uprisings" had prevented Hearn from going at once to Buttahatchee Circuit.

There is a more plausible story by J. M. Mason in the *Alabama Christian Advocate* of April 22, 1909 (sent this author by J. M. Glenn), which throws light on Hearn's movements that year, and shows that he had "method in his madness." Dr. Mason said.

"I will give a little side-light upon the reasons why Ebenezer Hearn did not go to Buttahatchee Circuit that year, but was transferred to Cahawba Circuit. As we learn from the historians, a band of discontented Creek Indians from the regions of Monroe and Baldwin Counties became hostile and committed some depredations in that section. They were chased through Conecuh, Butler, Wilcox, Marengo and Greene Counties, and finally the case was abandoned in the swamps of the Sypsey. Brother Hearn in his own account of it says that on account of the Indian disturbance he did not go at once to his circuit, but joined the preacher on the Cahawba. This, Dr. West takes as the full reason why the presiding elder changed the preachers and kept Ebenezer on the Cahawba. This is quite a surprise to any one who is at all

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familiar with the character of Ebenezer Hearn. He was one of those men who in the pursuit of duty feared neither men or devils. There is an influence far more potent on the masculine heart than fear.

"Bishop Paine gave me the following anecdote which goes far towards accounting for Hearn's transfer. It also illustrates that our venerable ecclesiastical ancestors were exceedingly human. In 1876 in Greensboro, Alabama, I had the pleasure of performing the office of private secretary to Bishop Paine, whose hands were so distorted with rheumatism that he could not write without great pain and difficulty. One night after his task was done, he launched into reminiscence. He said he first saw Greensboro in 1819. During the year he made an exchange of one round with Ebenezer Hearn. When he reached the circuit he began to hear that Hearn was paying marked attention to the daughter of Brother (Joseph) Walker, a local preacher at Montevallo. So he went to Brother Walker's house and formed Miss Mary's acquaintance. That fall, in going to the Conference in Nashville, he made the trip with Ebenezer on horseback. The evening before they reached Nashville they were to separate for the night. He noticed something seemed to be preying upon Ebenezer's mind, and at the forks of the road Ebenezer stopped and said, 'Robert, there is something I want to ask you about. When you were on Cahawba Circuit did you meet Brother Walker's family?' 'Yes.' 'How did you like them?' 'Very well, but there are some peculiarities about his daughter, Miss Mary, that are bound to create a lot of talk.' 'What kind of peculiarities?' 'Her eyes and her manners.' Ebenezer fired up with indignation at the seeming aspersion, and they parted. The next morning early, Ebenezer called for him. His face was haggard. He said, 'Robert, I have slept none. This is to me a serious business. I have proposed to that young lady, and I am going to marry her. But I am a Methodist preacher, and such things as those you speak about will ruin my usefulness in the ministry. So I am going to locate.' He said, 'Ebenezer Hearn, don't be a fool. There are peculiarities about her eyes and manners that will attract attention and comment. She has the most beautiful eyes and the most cultured manners that I saw in Alabama, and they can but attract attention and comment.'

"I think the attractions of Miss Mary Walker had more to do with the exchange of preachers that year than all the Indians in the Creek Nation. This was the woman who as a bride went with her husband to the Mississippi Conference on horseback, sleeping in the woods and in the solitary huts of cattle herders." So much, then, for Hearn's reason for remaining on the Cahawba Circuit. For 1820, Meredith Renneau, who had just been received into the Tennessee Conference, was appointed to Cahawba Circuit.

For 1821 a Cahawba District (Mississippi Conference) was organized, composed of the Cahawba, Franklin, Marion and Tuscaloosa Circuits, with

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Thomas Nixon as presiding elder, and pastor of Cahawba Circuit. Nixon was expelled in 1822; he was readmitted 1832 into the Mississippi Conference. He located 1836, for 30 years, being re-admitted again in 1866, and died in that Conference in 1872.

For 1822, the Mississippi Conference appointments read: "Cahawba District, John Burrows (should be Burruss), presiding elder," and on the Cahawba Circuit, "Benjamin Drake and John Lambeth." (The correct spelling is Lambuth.) The service rendered by these three in Alabama was brief, but they all became well known leaders. Bishop Galloway calls John Burruss "an elegant gentleman, a finished scholar and an eloquent preacher." He was later appointed president of Elizabeth Female Academy at Washington, Miss., an institution which Historian Jones says, in italicized type, was "the first institution in the world chartered (1819) for the higher education of girls and young women." Burruss was "a scholarly man, a wise administrator, a strong, clear, forcible preacher. No one questions his integrity or purity of life."

The senior preacher on Cahawba Circuit for 1822 was B. M. Drake, whose name, said Bishop Galloway, "will ever live among us as a synonym for consecrated scholarship, perfect propriety, unaffected piety, and singular sincerity." He was given the honorary D.D. degree by Centenary College in 1852, and was a member of every General Conference from 1828 to 1858.

The junior preacher on Cahawba Circuit 1822 was John Russell Lambuth, whose name has become almost a household word among Methodists of the entire South. He joined the Kentucky Conference Sept. 18, 1821. His work in Alabama consisted of a year on Tombechee Circuit with Thomas Ledbetter; one year on Franklin Circuit with Peyton Graves; one on Cahawba Circuit as junior preacher to B. M. Drake; and he was for 1826 sent to Mobile "where he laid lasting foundations on which others builded." Lambuth was the father of James W. Lambuth, D.D., missionary to China, and later to Japan, where he died April 28, 1892; and the grandfather of Walter R. Lambuth, M.D., D.D., a native of China and for years a missionary there, and later in Japan, and later still the General Secretary of the Board of Missions of the former M. E. Church, South, and still later a Bishop.

James W. Lambuth, the distinguished missionary, was born near old Ebenezer Church in Greene County, Alabama, about two miles from Forkland. Old Ebenezer Church still functions, although in a new location and new name. In 1954, during the ministry of F. S. Moseley, pastor at Eutaw, to which Ebenezer was attached, the name of the church was changed by the Quarterly Conference to Lambuth Memorial Church. The church is now (1956) attached to Demopolis.

During the pastorate of Drake and Lambuth on Cahawba Circuit, Abel Gilliland moved into the Circuit, "a devout, impetuous, zealous man from

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East Tennessee," and settled on the banks of Wolk Creek in St. Clair County. Gilliland was a Methodist who consecrated to God the spot where he pitched his tent." (West) He lived twenty-five or more miles from the nearest preaching place, so he called his neighbors together, told them of his plans to erect a meeting house, and asked for their co-operation. When this meeting house was ready, he engaged Drake to hold services. Drake organized a church in the rude cabin of this devoted layman, which became a regular preaching place, and remained so until 1886, when the church moved to Eden, three miles from the original Gilliland Chapel. It is to be hoped that Gilliland and Drake can look out of the windows of heaven and see the lovely new Eden Church, and their fine new parsonage, built 1954. This charge is the lengthened shadow of a loyal layman—Abel Gilliland! Mrs. Mary Willie Hixon contributed much to the present new church.

The preachers for Cahawba Circuit for 1823 were Thomas Owens and John Patton. An incident that throws light on Owens and on the type of preaching he did is told by Jones in his *History of Methodism in Mississippi*: In December, 1825, Owens was attending Conference at Washington, Miss., which had a real problem, because so many of its members married young, and had to locate, so Robert L. Walker introduced this resolution:

"*Resolved*, That we will not elect to elder's orders any member of our body who shall marry within four years of the time of his admission on trial until four years after he was ordained deacon." A spirited debate followed. Thomas Owens was hostile to early marriages. "He seemed almost indignant at Elijah B. McKay for marrying so young, and then presuming to bring his young wife up to Conference as though he defied all opposition to his course," writes Historian Jones. Owens continued:

"Yes, Mr. President, as Brother Winans has said, we take up ignorant and unfledged young men out of the ashes and from unpromising positions because they tell us God has converted them and called them to preach. We know they can't preach yet; but think maybe there is enough timber about them, if it can be worked up, to make a passable preacher. So we take them and put them on a circuit. At first they make such a bungling out trying to preach that the old sisters, and especially the old class leaders and local preachers, who have heard so much good preaching, cannot hold up their heads and look them in the face; and just about the time they begin to show the first symptoms of preaching ability, they get married. And then, as though they had done something smart, they come riding up to Conference beside their young wives with all the importance of a Bishop."

Bishop Roberts, who was presiding, interrupted Owens and said: "Brother Owens, please tell the Conference how important a Bishop is." "Well, as to that, Sir," Owens replied, "I do not know that I can decide; but they are very

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important in their place. To say the least of it, I think those who marry before they learn how to preach might have the prudence and modesty with their young wives that a cow has with her young calf; hide them out a while before they bring them to Conference." The feelings of the Conference relaxed, and closed pleasantly. Soon the opposition to early marriages ceased. But Owens' speech gives an idea of the "fine judgment" and of the plain, understandable preaching that the people of the Cahawba Circuit heard when he was pastor.

Following Owens and Patton on Cahawba Circuit, there came for the year 1824 Edmund Pearson and James Nicholson; for 1825, Hugh A. McPhail and John G. Lee; for 1826, John Booth and Benjamin A. Houghton; and for 1827, Eugene V. LeVert. For 1828 the preachers on Cahawba Circuit were Joseph McDowell and Daniel H. Norwood; for 1829, there was again only one pastor named—David Harkey, but for 1830, Harkey was given Daniel Sears as helper. The preachers for 1831 were Leroy Massengale and Jacob Segrest, while the pastors for 1832 were John Foust and Stephen Herrin. Foust (afterwards Faust) was a member of old Ebenezer Church in Blount County. He was Alabama-born, indicating that by this time the State was "growing" some of her own preachers.

Cahawba Circuit began in 1819 with 172 white members and no colored members. At the close of 1832 there were reported 675 white and 80 colored members, a total of 755. During 1819-1832 many people were moving into the Cahawba Circuit, so that by 1832 there were far more churches than in 1818, when Ebenezer Hearn first organized it, namely:

Catawla Town, now Ashville, on Canoe Creek; Liberty Chapel, a union house, five miles from Ashville on Cahawba road; Highland, still farther down the Cahawba Valley; Ebenezer, five miles north of Montevallo; Wilson's Hill, now Montevallo; Centreville, southwest of Montevallo; Childers Chapel, which saw service for about twenty years; Harkey's Chapel, built under the leadership of David Harkey in 1829 or 1830, and which is in 1956 part of the Coal City-Odenville Charge; and Bethlehem, at Harpersville, Shelby County. The deed for the six and one-half acres for Bethlehem Church, in the handwriting of Judge Leonard Tarrant, was made by John W. Kidd and his wife, Ann, to William W. Harper, Isaac Brinker, Benjamin Hudgins, George B. Nash and Samuel New, and dated June 16, 1830. There were doubtless other places at which services were held during those years. (Will F. Franke adds these: Chappell Meeting House near Columbiana, still active 1956; Cahawba, west of Leeds, still active 1956; and old Highlands at Indian Springs School, now defunct.)

CHAPTER 14

Tuscaloosa Becomes a Methodist Center

THIS CHAPTER tells of the Tuscaloosa Circuit from its organization in 1818 by Ebenezer Hearn, to the organization of the Alabama Conference in 1832. Few circuits have shown a more rapid growth or produced a finer type of Methodism. Several things worked together to bring this about. In the first place, the circuit was served by far-seeing, consecrated men.

In the second place, this section was settled by men of high character, like Dudley Hargrove, a cousin of Bishop William McKendree and grandfather of Bishop Robert Kennon Hargrove; Marmaduke Williams, a brother of former Governor Williams of Mississippi, and himself an unsuccessful candidate against Governor W. W. Bibb, Alabama's first Governor; Samuel M. Meek, a medical doctor and local preacher, and the father of Alexander B. Meek, distinguished poet and Assistant Secretary of the Treasury in President Polk's Cabinet, and of Benjamin F. Meek, author and University professor; Mrs. Jane Sexton, mother-in-law of the brilliant Thomas O. Summers; Henry W. Collier, afterwards Chief Justice of the Supreme Court of Alabama and later Governor; the Vincents, parents of Bishop John H. Vincent; Alfred Battle, loyal worker in Church and State; Edward Sims, wealthy layman and educator who established "The Sims Female Academy," and others who justly deserve a place in this list that reads as though it were taken from an important roster of "Who's Who in Methodism."

A third reason for the rapid growth of Methodism in this section was that Tuscaloosa early became a locale of culture and the home of the Sims Female Academy, and of the University of Alabama. In January, 1826, the legislature moved the State Capital to Tuscaloosa, which had already been made the seat of Tuscaloosa County.

All of these movements conspired to make Tuscaloosa a place of importance, and its influence naturally spread throughout the circuit. Fortunately, the Methodist influence radiating from Tuscaloosa throughout the circuit was beneficent, and Methodism's spread was notable. Originally the circuit covered from 40 to 60 miles in width along the entire length of the Black Warrior, more than 200 miles, measuring its curves also. The circuit seems to have

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covered all of Blount, Jefferson, Tuscaloosa, and Hale Counties, and parts of Pickens, Greene and Cullman. The circuit was about as large as the present Tuscaloosa District, though not covering the same territory. Its ministers were:

For 1819, John Kesterson; 1820, Robert Paine; 1821, Zachariah Williams; 1822, Samuel Patton and E. V. LeVert; 1823, Samuel Patton and Wm. M. Curtis; 1824, Francis R. Cheatham and Thomas C. Brown; 1825, Robert L. Walker and John O. T. Hawkins; 1826, Hugh A. McPhail and Thomas Burpo; 1827, Thomas Clinton and Moses Perry; 1828, Blanton Box; 1829, E. V. LeVert and Leroy Massengale; 1830, Mark Westmoreland; 1831, Nathan Hopkins and William Wier; 1832, LeVert and Jacob Matthews.

All of them were young men. John Kesterson had just been admitted into the Tennessee Conference, and Tuscaloosa Circuit was his first charge. Robert Paine was 19 when sent to Tuscaloosa Circuit, having already served Flint Circuit, partly in Alabama and including what is now Huntsville, to which he was appointed before he was nineteen. He became a presiding elder at 24, a college president at 30, and a bishop at 45. In the pages ahead will frequently appear the names of E. V. LeVert, Robert L. Walker, and other young ministers who served Tuscaloosa Circuit.

John O. T. Hawkins, who was admitted into the Mississippi Conference 1824, is described by J. G. Jones as a man of many fine ministerial qualities, sanguine and impulsive, a close student with a clear mind and a tenacious memory. He made such progress in his studies that he was soon acknowledged by his classmates to be "at the head of our class of eight." When Alexander Talley, presiding elder of the Louisiana District, heard of him, he said to the bishop, "Let me have him for Attakapas Circuit. His commanding talents will attract the attention of those fastidious people, and his direct appeals to the wicked, accompanied by such a spice of fire and brimstone, I trust, will awaken them from their death-like sleep in sin." While in that humid atmosphere, Hawkin's health declined, and he was placed on the supernumerary list and stationed at Port Gibson, Miss., for 1828. Here he succeeded in building a brick church, the first church of any kind ever built in Port Gibson.

At this time Mississippi was prosperous, and fortunes were easily acquired. Hawkins, unwilling to be dependent solely on a small and uncertain salary for the support of his family, purchased a drug store in Port Gibson, and located 1828. His business did not succeed and he moved to Vicksburg where he continued in the drug business and purchased a cotton plantation. He was appointed 1830 as the first supply pastor at Vicksburg. Toward the close of 1831, his creditors began to urge their claims, and his endorsers began to feel uneasy. He saw that he was not in his proper element and put all of his assets in liquidation to try to save his creditors and securities from any losses.

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While the liquidation was going on, he was re-admitted into the Conference and assigned to Vicksburg for 1832, and to Natchez for 1833. Because of his debts he became discouraged and again located 1833 and went to Kentucky to study medicine.

As soon as his abilities became known in Kentucky he was in great demand. Ere long he was considered second only to H. B. Bascom and H. H. Kavanaugh, both of whom became bishops. He also grew in popularity as a physician, and in politics, and excited the hatred of some unknown assassin, who waylaid and shot him. His biographer says, "Had Hawkins devoted his commanding talents and untiring efforts exclusively to his holy calling as an itinerant minister, he could hardly have fared worse or died poorer, and his valuable and useful life might have been greatly protracted."

There were on Tuscaloosa Circuit from 1819 to 1832 thirteen or more preaching places, for it was not unusual then for a circuit to have 20 or 30 appointments. Records were evidently not considered of importance then, and there may have been churches in the circuit of which earlier historians did not know. West says: "From 1819 to 1831 other Societies, of which there is no account, were organized about the Black Warrior and Sipsey Rivers and attached to Tuscaloosa Circuit." All of these did not exist at the same time. Some were organized in the latter years. Some of the original churches still exist, while others have died or have been supplanted by churches in more convenient localities, and others may have changed their names.

Among the churches is Tuscaloosa itself, organized 1818 by Ebenezer Hearn, which was a part of Tuscaloosa circuit for six years, being made a station 1824, and has been one ever since. William M. Curtis was its first station pastor.

The first church in the Birmingham area was organized near Frog Level Race Track, where horse-racing was the chief business. After the establishment of Jefferson County in 1819, Elyton was incorporated near Frog Level Race Track, and became the first seat of the county. The church organized there claims to be the first Methodist church organized in what is now Birmingham. It is now, 1956, known as Walker Memorial Church, and is in the western section of the city, and prides itself on being the mother church of Birmingham Methodism. It was one of the first churches in Tuscaloosa Circuit.

Pleasant Hill, sometimes called Hargrove's (not the same as Hargrove's Chapel near Gordo), was likewise one of the first churches in the Tuscaloosa Circuit. Tuscaloosa County was constituted in 1818. In that year there moved from Georgia to Alabama a local preacher, Dudley Hargrove, with his family, who settled near a big spring (one of the sources of Big Sandy Creek), and it was not long before he and his neighbors organized a church, a few miles

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southeast of Tuscaloosa. This became one of Tuscaloosa Circuit's regular preaching places.

Hargrove was an ardent Methodist, and a great Christian with missionary vision. Not only was he the prime mover in organizing Pleasant Hill church, but organized a church in the home of John A. Goodson, in the edge of Bibb County. Daniel Hargrove, the son of Dudley and the father of the future Bishop Hargrove, became the first class leader of Pleasant Hill Church.

Pickens County was constituted Dec. 19, 1820, and Dudley and Daniel Hargrove, and families, settled near Gordo, northwest of Tuscaloosa. Up went another Methodist Church! It is still in existence, and was, in 1953, under the ministry of M. Manderson, enlarged and beautified. Known as Hargrove's Chapel, it is one of the most beautiful rural churches in Alabama.

Dudley Hargrove became the center of an historic fight in the Tennessee Conference to which Tuscaloosa Circuit was then attached, when in 1819 he was recommended by Tuscaloosa Circuit Quarterly Conference as a suitable person to be elected and ordained a deacon. In examining him, the Conference learned that his character was without blemish, also that he was a slaveholder. The Conference, after a debate that was "excited and vehement," and in which every phase of the subject of slavery was touched, voted by a majority "of at least three" not to elect him.

A statement protesting the action of the Conference was signed and presented to the Conference for inclusion in the journal. Among the sixteen ministers who signed the Protest were such men as Douglass, presiding elder of Nashville District; Thomas D. Porter, presiding elder of Tennessee River District; Wm. H. McMahon, "a grand man," who "moved with imperial step and with the moral tread of a giant," and whose "administration was royal and righteous"; Ebenezer Hearn, pastor of Marion (County) Circuit; Thomas Stringfield, pastor of Limestone (County) Circuit and later one of Methodism's outstanding editors; Henry B. Bascom, pastor at Louisville, Ky., later a Bishop; and others of equal gifts. It will be seen, therefore, that though this humble Alabama local preacher missed being ordained deacon by a vote of three, he had the backing of many of the leaders of the Conference. Some sixty years later, representatives of nearly a million Methodists, meeting in Nashville where the act of refusing the orders was done, elected his grandson, Robert Kennon Hargrove, a bishop. (West, pp. 156-158).

In 1818 Ebenezer Hearn preached at Hardwick's Shelter, southwest of Tuscaloosa, and a half-mile from Carthage (now Moundville). This became a regular preaching place on Tuscaloosa Circuit. Among the early members was Alfred Massengale, father of Leroy Massengale, who in 1832 became a member of the Alabama Conference.

Another preaching place on Tuscaloosa Circuit was Center, about ten

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miles south of Tuscaloosa, organized no later than 1820. Among the early members was Leonard Rush, the class leader. In 1827, while attending a class meeting, Wm. B. Neal, who in 1833 became a member of the Alabama Conference, was converted, and he, with his father and other members of the family, joined the Center Church. Another man who later joined was Benjamin Rosser, Jr., who had been converted in a camp-meeting held on Rum Creek, and who was, until death, an active leader in the church.

Since writing about Center Church, we have received from G. W. O. Tierce, a local preacher living at Corona, Alabama, the following facts:

When, in 1818, Ebenezer Hearn was making explorations in the vicinity of Tuscaloosa, he visited the home of Robert Martin, Sr., and preached there. "Robert Martin was a man of piety and culture who had settled in Tuscaloosa County early in 1818. In 1820 Benjamin Rosser, Sr., another pious man, who was born in Johnson County, North Carolina in 1785, and married, 1809, Elizabeth West Vinson in Hancock County, Georgia, settled his family on a large tract of land joining that of Martin. Martin selected six acres half-way from his house to that of Rosser, and called the site 'Center,' and deeded it to the Methodists 'forever.' Martin is sleeping in the cemetery at Center with his children, grandchildren and at least one great-grandchild, a child of Robert H. Martin, who married Hattie A. Elliott. The president of Woman's College of Alabama (Huntingdon) from 1910 to 1915, William Elijus Martin, was a great-grandson of Robert Martin, Sr.; also a great-grandson of Benjamin Rosser, Sr., his mother's father, Elijus Telfair Martin having married Alice West Rosser."

Benjamin Rosser, Sr. is buried at Center with five of his children who had been members of the Center Church. Martin and Rosser, who labored together in old Center Church, have hundreds of descendents who are loyal Methodists.

Tierce mentions the names of other families once prominent in this church—Clements, Truett, Neal, and Mason. Wm. B. Neal became a prominent minister, and Isaac D. Mason, whose last years were lived at Columbiana, was several times elected a delegate to the General Conference, and was a great layman. In 1877 the church was discontinued, because so many members had moved away. In the fall of 1888 Dr. W. B. Caldwell moved into that neighborhood, Curtis Rosser moved back to his father's old place, and Samuel and Basil Phifer established homes there, so, upon invitation of Dr. Caldwell, Henry Trawick went to Center, held a revival meeting, and re-established Center. It was kept open until 1907, when Dr. Caldwell moved to Tuscaloosa, and Curtis Rosser died. The church closed its doors, but the six acres deeded by Robert Martin, Sr. remain, held in trust by the Methodist Church as a site for a church "forever."

TUSCALOOSA BECOMES A METHODIST CENTER

In 1820 a group from Jasper County, Georgia, settled about twelve miles from Tuscaloosa, "east of south of that place," says West. They soon organized a church, and called it "Purity" in memory of their church in Georgia. A mighty revival broke out in this church. Benjamin Rosser, who had been converted in Georgia under Lovick Pierce and Charles W. Kennon, was made class leader of the Alabama Purity Church in 1821. He was conducting a class meeting in the home of a Mr. and Mrs. Phillips when both were converted. The next day, the regular preaching day, Joshua Boucher invited penitents to the altar. "Ere the meeting closed there were nearly one hundred conversions." Purity Church, long extinct, was on Tuscaloosa Circuit.

The circuit extended far up into Blount County. One of the first Blount County churches was Ebenezer, organized 1820 in the home of Aaron Murphree, about fifteen miles southeast of Blountsville, and not far from Rosa, near Cleveland. Two local preachers, Peter Foust and Wm. McDonald, were active in this church. Among its members who entered the itinerancy were Jesse Ellis and John Foust. William Foust, David Foust, Daniel Easley and Cummings Hallmark were local preachers.

Farther down Murphree's Valley was Shiloh, organized in 1820 at or near Chepultepec (now Allgood), in Blount County. (A church at Inland, about five miles west of Allgood, was organized very early also; says Will F. Franke, "Rev. James Blackburn and son Joel settled not later than 1817 on the Blackburn Prong of the Warrior, and built a log cabin church before the advent of Ebenezer Hearn, and deeded same to the Methodists about 1822, which is now Clear Springs Methodist Church.")

Going down into Perry County, we find that there was organized between 1819 and 1822 a church about eight miles northwest of Marion, called Mt. Zion. While it is not now known to what circuit this belonged at first, it is thought to have been, for a while, on Tuscaloosa Circuit.

Another church prominent in the early history of Tuscaloosa Circuit was Hopewell, sometimes called Hurricane, about eighteen miles east of Tuscaloosa on the road to Bessemer. The date of its organization is unknown, but West puts it as 1821 or 1822. Among the early members were several whose sons became ministers, namely Frederick Ray, father of Anderson Ray, once a member of the South Carolina and the Georgia Conferences; John Cameron, father of J. D. Cameron, D.D., William E. Cameron, and Thomas Cameron, itinerants all; and Leonard Rush, father of John Gassaway Rush, of the Alabama Conference.

Asbury Church on the Tuscaloosa Circuit was organized between 1820 and 1825 and located about 22 miles south of Tuscaloosa. A prominent citizen of this place was William Kennon, a brother of the well-known ministers, Robert L. and Charles W. Kennon.

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We have traced this circuit from its organization in 1818 to 1832. It started as one circuit, reporting at the beginning 86 white members. By 1832 it had grown into one station, Tuscaloosa, and four circuits, with a membership of 2,469—of whom 1,779 were white and 690 were colored. The four circuits were Blount, with 486 white members and 29 colored; Jones Valley, with 294 white and 87 colored; Greene, with 187 white and 87 colored; and Tuscaloosa Circuit, with 617 white and 258 colored members. The station, Tuscaloosa Town, reported a total of 424 members in 1832, of whom 195 were white and 229 colored.

The sources of information for this chapter were:

The General Minutes, Volumes I and II

West's

History of Methodism in Alabama

Jones'

Methodism in Mississippi

Owens'

History of Alabama

Dictionary of Alabama Biography

CHAPTER 15

On the Buttahatchee, the Tombigbee and the Alabama

EBENEZER HEARN, with his shepherd heart, his missionary passion, his intelligent and consecrated zeal, was one of the great circuit makers. He explored, surveyed, and organized Tuscaloosa and Cahawba Circuits.

It is not surprising that when, in 1819, the presiding elder wanted a man for the newly opened Buttahatchee country, west of Blount County, he turned to Hearn. But, to use the classic phrase of Miguel de Cervantes, Ebenezer "had other fish to fry" that year, so, with the permission of the presiding elder, and the kindness of Thomas Stringfield, who had been appointed to Cahawba Circuit, he and Stringfield exchanged works, Stringfield going to the Buttahatchee Circuit, and Hearn remaining on the Cahawba (in the bounds of which lived Mary Walker, who later became Mrs. Ebenezer Hearn).

At the close of the year Stringfield reported a newly organized circuit—the Buttahatchee, with seventy-two members. Nor had Miss Walker taken all of Hearn's time. He, too, went to Conference with a good report. The Cahawba Circuit, less than two years old—was able to report 231 white and 22 colored members, a gain of 81.

Hearn was appointed to Buttahatchee for 1820, though the name of the circuit was changed to Marion, because a large part of the circuit was then in Marion County. It had first been named Buttahatchee Circuit because the Buttahatchee River flowed through much of the country involved, and many of the settlers lived on the Buttahatchee River, or on creeks flowing into it.

It is difficult to outline the exact boundaries of this circuit because certain counties well known today had not been constituted then. After diligent study, the author believes that this newly named Marion Circuit covered all of what is now Marion County and parts of Lamar, Winston, Pickens, Fayette, Cullman, and maybe a little of Walker. None of these counties, save Pickens, had been constituted in 1820. The Marion Circuit extended into Mississippi as far as Cotton Gin Port on the Tombigbee River, and from there down the Tombigbee to the Sipsey River in southern Pickens. One thing is sure, Hearn had no time for a "a month's vacation" that year. Evidence that he took no

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vacation at all is shown by his report—he more than doubled the membership, reporting 142 white and 5 colored members.

“For a distance of more than one hundred miles from Cotton Gin Port down the Tombigbee there was not a preaching house; so I had to preach in private houses or in the woods, either of which was unpleasant. So I determined to make an effort to secure churches, if they were small ones; so I gathered as many men as I could, and with axes, wedges, and frows, we went to a high hill near the mouth of Coal Fire Creek, cleared out a place, cut logs, made boards, and built a house, twenty by twenty-four feet, made a rough pulpit, and made one door, but as we could not get any planks, we were content to have a dirt-floor; they called the church Ebenezer, that being my Christian name; and here we did raise our Ebenezer. We went on securing houses of worship as best we could.” We do not know how many churches he and his consecrated laymen built, but we do know that if men are rewarded for their good works on this earth, Hearn’s crown will not lack for stars.

For 1821 Marion County was served by Barnabas Pipkin, of the South Carolina Conference. At the end of 1821, he reported 170 white and 9 colored members, a net gain of 32.

Other pastors were: 1822, Thomas Clinton and Benjamin F. Liddon; 1823, Wiley Ledbetter and John G. Lee; 1824, Thomas Owens and Thomas S. Abernethy; 1825, Peyton S. Graves; 1826, Thomas E. Ledbetter and Isaac V. Enochs; 1827, Leroy Massengale and Jesse Mize; 1828, Moses Perry; 1829, Felix Wood and Blanton Box; 1830, Lewis S. Turner; 1831, Preston Cooper. For the year 1832 Marion Circuit and Columbus, Mississippi, were combined, and the pastors were Nathan Hopkins and A. S. Dickinson (spelled Dickerson in the Minutes).

The annual reports of this circuit in the General Minutes are most encouraging, and indicate indefatigable efforts of the pastors under trying conditions. The circuit ended its organizational year, 1818, with 72 members; and ended, 1832, with 836 white and 96 colored members.

We turn again to Tombecbee Circuit whose development we have already studied from 1808 to 1819. At the close of that period the circuit had 370 white and 93 colored members. The preachers for 1819 were Thomas Griffin and John Murrah. The circuit was then in the Alabama District of the Mississippi Conference, Thomas Griffin being also presiding elder.

Other pastors of Tombecbee Circuit were: for 1820, Nicholas McIntyre, (Thomas Clinton was appointed to serve with McIntyre but was changed immediately after Conference and sent to Alabama Circuit, so that McIntyre served alone); for 1821, Meredith Renneau; 1822, Zachariah Williams and John Patton; 1823, Henry P. Cook; 1824, John R. Lambuth; 1825, Zachariah Williams; 1826, John G. Lee; 1827, Henry J. Brown; 1828, Anderson G.

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McDaniel and Lewis S. Turner; 1829, Lewis S. Turner; 1830, Daniel Monaghan; 1831, Joshua Peavy; 1832, Job Foster.

How interesting it would be if we could write biographical sketches of these heroes of Methodism. We shall write concerning the saintly Henry P. Cook and the determined Joshua Peavy, and others as we come to study their work. We have made mention of the magnificent work of the Lambuth family, and of others.

Zachariah Williams came from the South Carolina Conference. His first work in Alabama was in 1821 on Tuscaloosa Circuit. The year 1822 he served Tombebee Circuit; 1823, Leaf River Circuit; 1824, Conecuh Circuit (spelled Cocknaker, Connaco, and Conaco). In 1825 Williams again served Tombebee Circuit, after which his name disappears from the roll without any explanation. He later joined the Baptist Church.

Job Foster's story is more tragic. West quotes another in saying that Foster's "excitable and erratic nature led him into grotesque attitudes and betrayed him into ludicrous utterances." Continuing, West says: "It was a custom with him to sit flat on the ground and talk to himself when in his religious moods. It was a remarkable fact that others were never swept into the torrent of his ecstasies. When he was excited others were calm." When he was in charge of Tombebee Circuit he conducted a camp-meeting near Suggsville. "At one of the services he seated himself on the straw in front of the altar and talked to himself. While in that attitude, he was borne away with rapturous delight, and he made the air ring and the hills echo with his shouts. He shouted, he laughed, he talked. As usual, he was the only one at that hour apparently happy. While he was pouring forth the expressions of his overmastering joy, he said, 'I will bet I die shouting,' and as quick as thought, he added, 'if it were lawful to bet.'"

On another occasion his performance was more out of place. According to West, it was at the closing service of the first session of the Alabama Conference in 1832 at Tuscaloosa. Bishop Andrew was in the midst of administering the holy sacrament, just prior to the reading of the appointments, when the entire congregation was reverent and solemn. All of a sudden, Foster was seized with one of his "spasms of excitement," so "happy," as he expressed it that he could no longer restrain himself. Sitting near him was A. C. Ramsey, a rather delicate young man who had just been admitted into the Conference. "With a spasmodic lunge he threw his arms around" Ramsey, and "hugged him with such a grip that it seemed he would literally squeeze the life out of him. When Ramsey had finally broken his grasp, Foster, as quick as lightning, rose and dashed up the aisle with an agility that was amazing and with a medley of utterances which, but for the improprieties of the whole performance, might have been amusing."

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These are two of many such incidents concerning Job Foster, yet no one doubted his sincerity. He held good appointments, and served on some of the most important boards and committees. He was first admitted into the Mississippi Conference in 1829. He located in 1834, but was in 1837 and 1838 a member of the Alabama Conference. At the close of 1838 he terminated his itinerant ministry. He moved to Texas, and says West, "It is said upon creditable testimony, he hanged himself. His erratic nature held sway over him, and at last his life terminated by suicide."

While the Conference had only one such member, it had scores who were capable, sensible, consecrated leaders. And we who follow in their train can never thank them enough for the heroic sacrifices they made to establish the Methodist Church throughout Alabama and West Florida.

We come now to the Alabama Circuit. The last line in the appointments by Bishop Roberts at the South Carolina Conference in December, 1818, reads: Alexander Talley, Missionary to Alabama Territory. He was one of four preacher-brothers—Nicholas, Alexander, John Wesley and William S. A. D. Betts, in his *History of South Carolina Methodism*, says that Nicholas was the principal one of the brothers. Perhaps so, for South Carolina, but Alabama gives high place to Alexander when it comes to ability, consecration and hard work. When he was sent to Alabama Territory, he was a man of high standing in South Carolina, having been one of their 1816 General Conference delegates. Admitted to the South Carolina Conference in December, 1809, he served at Charleston and as presiding elder of Edisto District before coming to Alabama, in January, 1819.

He was appointed to organize a circuit to be called Alabama, because it lay largely along the Alabama River, in the Alabama District of the Mississippi Conference, which district appeared for the first time in 1819. The presiding elder (also pastor of the Tombechee Circuit) was Thomas Griffin, a former South Carolinian who had been admitted into that Conference with Talley. Having been Conference class-mates and friends, it was a happy providence that brought them together in this new field.

This territory along the Alabama River and on lands contiguous to the creeks running into this river, was from where Benton now is, near the line of Autauga and Dallas Counties, and up into Elmore County. The circuit covered the counties of Autauga and Elmore, and parts of Lowndes and Montgomery. It is probable that the first work in this territory, recently acquired from the Indians, was in Autauga County, which, in 1818, was carved out of Montgomery County, leaving Montgomery County (then included what is now Lowndes), directly south of Autauga and on the opposite side of the Alabama River.

It was not long after the opening of this section that settlers organized

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Washington, in the extreme southern part of Autauga County, which became the first county seat, and for fifteen years prospered. Washington was about three miles south of Prattville, and was the point where people crossed the river by ferry to Montgomery, prior to the building of the bridge on what is now Highway 31. (Being far from the center of the county there was a desire for a centrally located county-seat. A new seat of justice was later located at Kingston, and 1868, at Prattville.)

Washington was incorporated Dec. 14, 1820. This was one of the earliest preaching places on the Alabama Circuit. Among the settlers were Rev. Mark Howard, Major James Howard, and another brother, all Methodists. From the beginning of Methodist work in Washington in 1819 until 1821, preaching was done in private homes, notably that of Major James Howard. In 1821, there was built a house to be used jointly as a school and church. In a year or so the school was abandoned, and the house was used exclusively for a Methodist church. Washington is now uninhabited. Fontaine Maury Howard, of Mulberry Community, a member at Ivy Creek Church, in Autauga County, says there is no sign of civilization there now.

Just below where Washington stood there is a bend in the Alabama River which was settled by Dutch, and called Dutch Bend. Into this locality there came in 1819 Seaborn Mims and other settlers. They formed a town three or four miles south of Autaugaville which they named Vernon. This was incorporated Dec. 8, 1821. Vernon is now a cow pasture. Although it was a thriving community for years, there was never a Methodist church there. This is strange in view of the fact that Alexander Talley himself lived there.

About 1819 another community was settled "on the Alabama River opposite the Dutch Bend" in what was Montgomery County, but is now Lowndes County. This community was on the site of the old Indian town of Econachaca, known as Holy Ground. Not far from "Holy Ground," so called because the Indian prophets had said that the white man could never put foot upon it, a Methodist church was erected in 1820. And "by that same date," says West, "a Society was organized and a log cabin was erected for a church in Dutch Bend, about three miles from Vernon." That church was named Asbury, for Bishop Asbury.

The Howard family has played a very important part in Methodist history, even until the present. Ivy Creek Sunday School observed its hundredth birthday in May, 1955. The church is older than the Sunday School, which was organized by Leonidas Howard, and the superintendency of the Sunday School was in the hands of the Howard family for 95 of the 100 years. The Superintendent, 1955, was James D. Dismukes, "a young man of noble character."

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A few miles down river from Washington, near Graves' Ferry, a campground named for William Graves, proprietor of the Ferry, was established. Here many notable revivals were held, and many people experienced salvation. A particularly successful meeting was held in the fall of 1820. The preachers in this revival were Thomas Nixon, Thomas Clinton, Eli Terry and Peyton Bibb, the latter a brother of Alabama's first two governors. Among the many converts were two who later became well known preachers—William Alexander and Peyton S. Graves, son of William.

Two years later another remarkable meeting was conducted at Graves' Ferry. We shall let West tell of a thrilling scene connected with this camp meeting: "It was in August, 1822. A camp-meeting which had been attended with divine power and unction had, on the morning on which said scene had occurred, closed with the usual songs, prayers, good-bye greetings and benediction; and the crowds who had attended the delightful services of the occasion were, with mingled feelings of sadness and of joy, wending their way homeward. They were sad on account of leaving the sacred place and the holy services, and of separating from friends of kindred minds, and they were joyous on account of the anointing they had received from the Holy One.

"Two men who lived at Vernon, John DuBois and William McPherson, journeyed together, DuBois on foot, McPherson on horseback. P. S. Graves, one of the three preachers on Alabama Circuit for that year, had, by his preaching on this occasion, arrested the attention of these men and had riveted upon their consciences divine conviction. DuBois had been a penitent at the altar, and in his feelings had oscillated between despair and hope. He had passed through all the stages of a true repentance, and on the morning of the adjournment of the meeting, he got a deep insight into evangelical truth, and had his soul regarded with divine grace. As he and his immediate companion journeyed, he descanted on his new-found joys. The meanwhile McPherson was pensive and sad; he was overwhelmed with the magnitude of his guilt and the enormity of his sins. In the moods here detailed, these two reached a brook, and halted to give drink to McPherson's steed. While the animal was quenching his thirst, there fell instantly on DuBois a divine influence which was overpowering and inexpressible, and instantaneously with this baptism upon DuBois, McPherson felt the regenerating work of the Holy Ghost in his heart.

"Instantly McPherson leaped from his horse, and uttering his joy in a loud tone, yelled and ran like a wild Indian. This bestowment of heavenly joy upon these two men arrested the march of the journeying crowds. They halted upon the spot and joined DuBois and McPherson in shouting their triumphs and in praising God, and many more were there and then regenerated."

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John DuBois became a useful local preacher, and William McPherson was still living in 1890, when West was writing this story of an event that had taken place sixty-nine years before, during all of which time he had maintained a spotless character and had remained a pillar in the Church of God.

At the close of 1819, Talley located, and after taking up the study and practice of medicine, settled at Vernon, where he became well known as a physician and as a beloved local preacher. He re-entered the itineracy in 1825, and was appointed presiding elder of the Louisiana District of the Mississippi Conference. Later he was appointed a missionary to the Choctaw Indians, where he did the best work of his life.

While Talley served Vernon he made his home with Seaborn Mims, who ran an inn at which transients might stay. During 1821 Mrs. Mims was gloriously converted. "Her ecstasy was so great she could not restrain herself, and she made the entire premise resound with her shouts—Her conversion made a deep impression upon all who knew her, and her religious influence permeated the whole town and surrounding country. A revival inundated the whole community, and nearly the entire population was converted. Preachers and class leaders were over-whelmed with work, and saving power was everywhere felt and seen. A number of the Mimses were converted. Seaborn Mims was one of the grandest workers who ever lived in Alabama." (West, p. 178.)

It was in the home of Seaborn Mims that a famous scene took place. We are quoting, by permission, from the *History of South Carolina Methodism*, by Betts, who quoted it from Joseph Travis, preacher and historian. Travis says: "On one occasion, traveling in Alabama, Bishop Roberts stopped in a house of private entertainment (the home of Seaborn Mims) in Washington. The man of the house, who was a Methodist, asked the blessing at his table, and one of the boarders returned thanks. After arising from the table, he said to the stranger, 'Sir, that is your room (pointing to it); you will please excuse us as we are going to a meeting tonight.'

"'What meeting?' inquired the Bishop.

"'It is what we Methodists call a class-meeting.'

"'Well, if you have no objection, I will walk with you.'

"They all went. A young man, Rev. Arnold Campbell, led the class, and after he had gotten through with the regular membership, he stepped up to the stranger and asked him if he had a desire to serve God and get to heaven.

"'Yes.'

"'But do you, my strange friend, try to put these good desires into practice?'

"'I do,' was the emphatic answer.

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“ ‘Do you think, my dear Sir, that you enjoy religion?’

“ ‘I do.’

“ ‘How long, Sir, since you professed religion?’

“ ‘Upwards of thirty year,’ was the prompt reply.

“The young class leader then quite energetically and affectionately exhorted him to watchfulness, fidelity and perseverance.

“The meeting was dismissed and the Bishop and his landlord returned home. The family all present, the good brother says:

“ ‘Sir, I perceive from your remarks tonight in our class-meeting that you are a professor of religion. Will you join us in our family worship?’ The unknown Bishop consented. The books were brought; he reads a chapter with his usual cadence and emphasis, gives out and sings a hymn with his sweet and melodious voice, kneels down and offers one of his powerful prayers, rises from his knees, bids all good night, and retires to his room.

“The good brother and his wife sat in silent wonder for a few moments. At length, says he, ‘I must find out who that stranger is.’

“Forthwith he enters his room without ceremony, and says: ‘Sir, who are you?’

“ ‘My name is Roberts.’

“ ‘Not our Bishop Roberts?’

“ ‘I pass for him.’

“ ‘Well, Sir, you don’t go to bed yet. Come out of this room!’

“He immediately sends for his class leader and introduces him to Bishop Roberts. The young man commenced to apologize for such plain talk as he gave him in class, but the Bishop stopped him by saying:

“ ‘You have given me most excellent counsel, and I will practice upon it.’ They kept the Bishop two more days to preach for them in that community.”

We now look into Montgomery and Elmore Counties and see what Methodist work is taking place there. As the Indians moved out the lands were ceded to the Government, which established offices where these lands could be bought. At the Land Offices in Milledgeville, Ga., a great sale was conducted, during which Andrew Dexter, of Massachusetts bought a large tract on which Montgomery now stands. He named the town “New Philadelphia.” Another tract was bought by George R. Clayton and associates, and they established a town called “East Alabama.” General John Scott and his associates bought another tract and founded “Alabama Town.” In 1819 the first two towns were incorporated under the name of Montgomery, and later Alabama Town was added to the new town. Methodism was not immediately established there, but among the many people who moved there were a number of Methodists, including Neil Blue.

The earliest Methodist church organized near Montgomery was the Mills

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and Westcott Meeting House, organized 1821, under the influence of Flora Mills and Eliza Westcott, early settlers. It was about two miles from Montgomery. The church had become beyond use by 1828, whereupon Thomas Hatchett, a leader in the band of Methodists, erected at his own expense a new house of worship, "but by the time he had it ready for occupancy and sought the execution of the deed to the lot on which the house was erected, a number of the Society had joined the Protestant Methodists, and the man who owned the lot deeded lot and house to the new organization, and left Mr. Hatchett and those who adhered to he M. E. Church to seek a place of worship in a new locality." (West) The reformers later paid Hatchett for the expenses involved in building the house of worship.

Another early Methodist was Francis M. Gilmer, who, with his wife and children, settled in a community about twenty miles southeast of Montgomery. There was no Methodist church there, but Methodist ministers, passing through the community, often preached in Mr. Gilmer's home. In 1828, J. H. Mellard, pastor of Alabama Circuit, preached in the Gilmer home and baptized the two Gilmer sons, George N. and John. Between 1830 and 1835, a Methodist church was built a few miles from the Gilmer home.

W. G. Robertson's *Recollections of the Early Settlers of Montgomery County*, 1892 (p. 51), says: "The *first* Methodist Church in the County was established in the fork with Bernard Young as preacher; the *second* in 1822, at old Westcott Graveyard on Mobile Road; the *third* prior to 1828 near David Graves (then in Montgomery, now in Lowndes County); *fourth* at Oak Grove (where John and Joseph Green were members); *fifth* at Hopewell, 1832 (near Robertson's Cross Roads); *sixth* at Bethel (Township 16, Range 20); *seventh*, Mt. Zion; and *eighth*, Tabernacle, with Joshua Starr as preacher, and John Elsberry, Mr. (Probably David E.) Ledbetter, John Bonham, George N. and John Gilmer, sons of Francis M. Gilmer, among the members. (Tabernacle Cornerstone says: 1846-1896, W. S. Street, Pastor, and still functions 1957.)

About 1822 more Methodists came into Montgomery County. One group from Georgia included Benajah S. Bibb, brother of Rev. Peyton Bibb, who became a judge in Montgomery; Abner McGehee, who later became wealthy, and was a contributor to many worthy causes, and endowed the Alabama Bible Society in Montgomery, and who was the grandfather of O. C. McGehee of the Alabama Conference; William Taylor, a son-in-law of McGehee, a large land owner and one of the leading citizens; and Thomas Jarrett, who became a son-in-law of McGehee. These four families were Methodists. They settled near each other, a few miles south and southwest of Montgomery.

On McGehee's land a church was built, and called *Hope Hull*, for a distinguished Georgia preacher under whose ministry Lorenzo Dow claims first

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to have been spiritually awakened. Hope Hull church became an appointment of the Alabama Circuit, but only for a few years, for its members soon chose to join the M. P. Church. McGehee became one of their most devoted and useful members.

Another preaching place on the Alabama Circuit was Coosada, then in Autauga, now in Elmore County. It was settled in 1818 by a group of influential Georgians, including William Wyatt Bibb, General John A. Elmore, Bolling Hall, and others. Ten miles east of Coosada was Wetumpka, which early became a center of culture and religion. Wetumpka was incorporated 1834, but became a preaching appointment on Alabama Circuit by 1820, although, according to Elizabeth Gamble Porter and Madora Lancaster Smith, who have written a history of the Wetumpka Methodist Church, "it is possible that no Methodist church was built before 1821." These local historians believe that Mrs. Martha Bledsoe, a widow who lived with her two sons who were in the mercantile business near Wetumpka, was one of the first members of the Wetumpka church. At least, it is known that she was an enthusiastic Methodist, and that her two sons, Jacob P. House and William H. House, sons by her first husband, were among the first white settlers here. The Wetumpka church became a station in 1837.

At Rocky Mount, in Autauga County, was an academy, established by act of the Legislature Jan. 2, 1837, naming seven trustees, two of them, Jacob Whetstone and Peyton Bibb being Methodist local preachers. Since Methodism was strong in that community, it is almost certain that there was a Methodist organization there.

West lists the following as pioneer Autauga County Methodists: Moses Andrew, Peyton Bibb, Britton Capel, Arnold Campbell, James H. Mellard, Eli Terry, William Terry, Mrs. Ashley, Jesse Box, Emanuel Golson, William Graves, Bruner Harris, William Hester, Mark Howard, James Howard, Joseph W. Houck, Lewis Houser, William Keener, Thomas C. Ledbetter, Thomas E. Ledbetter, Marshall Mims, Shadrack Mims, David Mims, Rudolph Murph, Elijah Myers, James Mitchell, James E. Nicholson, Stephen Pierce, Charles G. Rush, Thomas Smith, George Stoudenmire, Benjamin Taylor, Henry Webster, Henry Whetstone, and Stephen White. When we study the M. P. Church, we shall run across some of these names again. Three of these, Moses Andrew, a cousin of Bishop Andrew, Britton Capel and James H. Mellard, had been members of the South Carolina Conference, but after "location" settled in Autauga County.

The descendants of Mark and James Howard in various sections of the state, are still loyal to The Methodist Church. Since early days, the Howards have been leaders in Methodist activities.

C. G. Rush, a Lutheran, found no Lutheran church in this section, and

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joined the Methodists. He became the father of John W. Rush, D.D., for four years editor of our *Advocate*; and the grandfather of C. A. Rush, D.D., president at one time of Southern University at Greensboro. Both held other important positions as presiding elders and as pastors.

The Alabama Circuit was outlined in 1819 by Alexander Talley. Pastors for 1820 were: Thomas Nixon and Thomas Clinton; 1821, Nicholas McIntyre; 1822, Meredith Renneau, Nicholas T. Snead, and P. S. Graves; 1823, Joshua Boucher and E. V. LeVert; 1824, Samuel Patton and Richard Pipkin; 1825, Marcus C. Henderson and James Nicholson; 1826, Thomas Clinton and John O. T. Hawkins; 1827, Hugh A. McPhail and James A. Hughes; 1828, J. H. Mellard and P. S. Graves; 1829, Joseph McDowell and Nathan Hopkins; 1830, James A. Hughes and Daniel Barlow; 1831, Benjamin F. Coxe and Francis H. Jones; 1832, Daniel D. Brewer and Paul F. Stearnes.

The growth of this circuit is interesting if not always encouraging. At the close of the first year, Thomas Nixon and Thomas Clinton, pastors, reported to the Mississippi Conference, on Nov. 17, 1820, a membership of 255 whites and 21 colored. Dec. 5, 1822, the report showed 1,394 white members and 84 colored—an unprecedented growth. The next year, 1823, the number had dropped to 639 white and 138 colored members, an unparalleled drop for the white members and an encouraging gain for the colored members. At the close of 1832, the membership stood at 510 white and 186 colored. Historians are at a loss to explain these fluctuations. If this writer were asked to hazard a guess, he would attribute it to a typographical error. That seems reasonable, since the report of white members, 1822, was 412, and for 1824, 627. It is hardly credible that the report for the intervening year should have been 1,394!

If the General Minutes for 1820 and 1832 be correct, then during this period, the circuit more than doubled its membership.

CHAPTER 16

A Look at Some New Circuits

THE ALERT PRESIDING ELDERS were constantly looking for new territory to invade. While during 1820 no new circuits were organized, prayers were continually ascending to God for wisdom, courage, strength and men necessary for advance into new territory. The year 1821 saw the organization of two important new circuits—one covering Jackson County, in the northern section of the State, touching Tennessee, and the Conecuh, in the southern part of the State, touching Florida, for there was no Escambia County then.

The Jackson Circuit was in the Tennessee River District, Tennessee Conference, as were also the Flint, Limestone, Shoal, Cotaco (Morgan) and Tuscaloosa Circuits. Jackson Circuit, though listed for 1821, was left "to be supplied." There seems to have been no shortage of preachers, as the Tennessee Conference that year admitted 31; the next year, 26; and the next year, 39. Jackson Circuit was probably supplied by a local preacher, for at the close of the year the report showed 150 white members (no colored members), showing somebody had done a good year's work.

According to the Minutes, the 1821 Conference sent Elias Tidwell, who had been admitted into the Conference in 1820, and Richard Neely, who had just been admitted, to Jackson Circuit for 1822. Tidwell had had one year on Buffalo Circuit, but Neely was an utter novice. The Lord can mightily use consecrated novices, and did that year, the annual report showing that there were 231 white members. Still no colored members. Thomas A. Young and Greenberry Garrett were assigned to the Jackson Circuit for 1823. Young had been admitted in 1821, and Garrett in 1822. Both were unseasoned, but fully consecrated, and attained unto distinction later.

The year, 1824, introduces us to one of the distinguished names in Methodist history—McFerrin—for one of the pastors of Jackson Circuit this year was James McFerrin (spelled McFarin in Minutes). His co-worker was Arthur McClure. McFerrin's home was then in Alabama, and he was admitted into the Tennessee Conference at Huntsville, Aalabama, and his first pastorate was in Alabama.

According to Carter, in his *History of the Tennessee Conference*, McFerrin

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had devoted much of his early life to military affairs, not too conducive to a religious life. At a camp-meeting conducted by T. L. Douglass in Rutherford County, Tennessee, this young colonel was genuinely converted. He at once erected a family altar, conducted prayer meetings, and was soon licensed to preach. He served as a local preacher two years, and in 1823, joined the Tennessee Conference. For sixteen years he experienced an abundant ministry. In 1839 he wrote: "Since I joined the Conference, Nov. 25, 1823, I have preached 2,088 times; baptized 573 adults and 813 infants; and have taken into Society 3,965 members." During the year 1828-1829 twelve hundred people united with the Church under his ministry. He was a member of two General Conferences, but his highest distinction, we make bold to say, was that he was the father of John B. McFerrin.

Another great name is introduced in 1825 when Alexander Little Page Green becomes junior preacher on Jackson Circuit, with James McFerrin re-appointed as the senior preacher. Unless it was John B. McFerrin, no man of early Tennessee Methodism attained unto higher distinction than Green. Carter's History says that Green was born Alexander Green, but because he was so small, "Little" was added, and later still "Page" was added in honor of Rev. John Page, a leader in Tennessee Methodism. He professed religion at the age of nine, became a class leader at sixteen, and during his eighteenth year was licensed to preach and admitted into the Tennessee Conference. He was pastor of circuits five years, of stations six years, was presiding elder thirty-four years, and financial secretary of Vanderbilt University two years. His first work was on Jackson Circuit, Alabama, where he served two years. He also served two years on Limestone Circuit and one on Madison Circuit.

Living on Jackson Circuit (then under the leadership of James McFerrin and A. L. P. Green) was John B. McFerrin, who was, in 1825, licensed to preach in Alabama, and became a great religious statesman. The year 1825 did not end the service of A. L. P. Green in Alabama, or on this circuit, for he was re-appointed to the Jackson Circuit for 1826 as junior preacher with George W. Morris.

For 1827 Jackson Circuit's pastors were Thomas M. King and James E. Brown, with Richard Neely as supernumerary. For 1828 George W. Morris was again appointed to this circuit with Samuel R. Davidson as supernumerary; 1829, Jacob Ellinger; 1830, Nathan S. Johnson and Isaac H. Harris; 1831, Hiram M. Glass and Asbury Davidson; 1832, Elisha J. Dodson and Robert Gregory.

Elisha Dodson served ten years as a local preacher before joining the Conference, when he was about 41. He was reared by parents who steeped him in Calvinism, but attended a Methodist camp-meeting, when "he experi-

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enced the saving power of the Gospel, and joined The Methodist Church." He served two years on Lawrence Circuit, one on Madison, and one on Jackson. Robert Gregory also served Jackson Circuit two years.

Jackson Circuit reported 150 members at the close of its first year, now (1832) reports 525 white and 38 colored members. West names Belle Fonte, Bolivar, Doran's Cove, Maynard's Cove, Stevenson and Blue Springs as appointments on Jackson Circuit during this period. Only Stevenson is still listed in Huntsville District, of which Jackson County is now a part. There is a possibility that several of these churches still exist and function under names given them in recent years. Since those long-ago years, many new churches have been established displacing, supplanting, or supplementing the older ones.

The Conecuh Circuit first appeared in the Mississippi conference appointments for 1821, it having been previously surveyed, perhaps under the leadership of Thomas Griffin, presiding elder of the Alabama District, in which it was placed for 1821, with Thomas Clinton as its first pastor. It began with a reported membership of 268 white and 50 colored persons.

This circuit covered nearly all of Conecuh County, which then also included most of the present Escambia, with a large part of Monroe, and extended, at least later, into Butler and into Baldwin. A look at the map will show how extensive the circuit was.

We are following closely West's outline of the original appointments: "Sardis, at Belleville, Claiborne, Mount Zion, and a Society near Burnt Corn, afterwards called Puryearville. In after years Monroeville, Rhodes Church, on Randon's Creek, Henderson's Church, near Mount Pleasant, all in Monroe County, Davis's Church, near Montgomery Hill in Baldwin County, Thick Woods, about one mile west of Evergreen in Conecuh County, and Concord, in the Forks of Sepulga, were appointments on Conecuh Circuit."

Sardis Church was one of the strongest on this circuit. It was for nearly a quarter of a century the home church of Lewis Pipkin, a beloved local preacher who moved there probably as early as 1816, surely before 1822, because on Jan. 1, 1822, he was ordained an elder in our church at Claiborne, about 30 miles from Belleville, as Bishop George passed through Claiborne, en route from Washington, Miss., where he had held the Mississippi Conference, to Augusta, Ga., where he was to meet the South Carolina Conference. It was a memorable occasion, not only for Lewis Pipkin, but more so for the Claiborne church. There is little doubt that Pipkin was a charter member of Sardis (now Belleville on Castleberry Circuit).

Lewis Pipkin, according to West's description, "was affable without levity, and dignified and serious without moroseness. He was as meek as Moses, as pathetic as Jeremiah, as devout as Cornelius, and as rapturous as Paul. Throughout his long life, even in his old age, when he was blind and had to

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be led to the grove by another, he had his regular hours for secret prayer. It was no uncommon thing for him to be overcome in the public worship with emotion, and for his hearty shouts to attest the joy which filled his soul." It is not surprising that Sardis is still prospering today, 1956.

Puryearville church, near Burnt Corn, was started 1820. Among its earliest members were Isaac Betts, George Watson, and a Mrs. Puryear. Another member there from 1820 until 1834 was James King (1782-1870), a North Carolinian, licensed to preach in 1806, ordained a deacon by Bishop McKendree in 1816, and moved to Alabama 1819. When he was passing through Alabama Town (Montgomery), he met some former friends from North Carolina who prevailed upon him to tarry a year, preaching one Sunday at Alabama Town and the next at New Philadelphia, which towns later combined to make Montgomery.

King moved to the Conecuh River in 1819. It was in 1822, while he was a member at Puryearville, that he was ordained elder by Bishop George in Sardis (Belleville) church, about ten miles southeast of Burnt Corn. King died at Allenton and was buried at Oak Hill.

Concord, another of Conecuh Circuit's early churches, takes high rank along with the others in the northeastern part of Conecuh County, in the Forks of Sepulga. It was in 1955-'56 on Sepulga Circuit. Among the early members were Nathan Sirmon, a class-leader, and his son, John Sirmon, a local preacher, and Joshua Callaway, a local preacher, Sheldrick Kendrick, James Wright, Allen Page, and William Russell. John Wright and his wife became members in 1830. They were the parents of David J. Wright, long a member of the Alabama Conference, one of whose sons, John David Wright, is living at Evergreen.

Claiborne was the first seat of Monroe County, and until 1832, when Monroeville was made the seat, Claiborne was, during the period now under discussion, the most "up and coming" community in the Conecuh Circuit, and the Methodist church at Claiborne was, perhaps, the most flourishing at that time. Twice during the first ten years of this church's existence did it aspire to be a station, in 1827, and in 1830, but only for a year at a time. Claiborne is an historic spot, but we do not have a church there now, although there are nearby Methodist churches.

Mt. Zion church, which does not now exist, was between Pine Orchard and Claiborne, and was a regular preaching place on Conecuh Circuit.

Thomas Clinton was the first pastor appointed to Conecuh Circuit. Like Zacchaeus of old, he was small, weighing usually about 110 pounds, but was capable of "untold endurance" and was a man of commanding influence. He gave five years of service to Alabama. At the close of his first year on Conecuh Circuit he reported 260 white and 115 colored members.

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Pastors for Conecuh Circuit were: 1822, John Booth and Francis R. Cheatham; 1823, Barnabas Pipkin, Supernumerary, and E. B. McKay; 1824, Zachariah Williams and R. L. Walker; 1825, John H. Cotten and Samuel Davis; 1826, William Spruill and R. H. Herbert; 1827, R. L. Walker and Lewis Turner; 1828, Henry J. Brown and James A. Hughes; 1829, Hughes and John A. Cotten; 1830, John A. Cotten and Blanton P. Box; 1831, Thomas Burpo and William Howie; 1832, Joshua Peavy and Charles McLeod. The Conecuh Circuit's report for the last year, 1832, showed 786 members—579 white and 207 colored.

In spite of church controversies and religious debates spiritual progress was made. Writing to one of the church papers June 22, 1829, J. A. Hughes, pastor of Conecuh Circuit, says, "Almost every appointment in the circuit has been favored with an outpouring of the Spirit within the last three months. One hundred and fifty have joined on probation, many of whom profess to have found the pearl of great price." W. A. Stewart, writing one month later, says: "A general interest is manifested on the subject of religion. It is rare to see two persons together, whether of a religious or irreligious character, but what this is the topic of discourse. The professors, too, are much stirred up; and within my knowledge several backsliders have been reclaimed."

Two John Cottens served the circuit—John H. Cotten in 1825, and John A. Cotten in 1829 and 1830. John A. was expelled 1833, but restored and served one more year. In 1839 he was discontinued. John H. Cotten, who joined the Mississippi Conference 1823 and was a faithful man of God, was a charter member of the Alabama Conference 1832. He died single in 1851 at Clinton, Miss.

Joshua Peavy and Charles McLeod, served the circuit 1832. Long service was rendered by Peavy and his descendants. Although an uneducated man, with many inaccuracies in his speech, Peavy was "endowed with extraordinary mental powers," and was considered a lucid and edifying preacher. "He read, and in some measure mastered Wesley's Sermons, Fletcher's Checks, Clarke's Commentaries, and Watson's Institutes." (Young ministers unfamiliar with these tomes would do well to look them up.)

Peavy was a master in polemics. West relates an incident which we abridge. A Universalist preacher came to Belleville in 1835, preached in the Baptist church on Universalism, basing his discourse on Dives and Lazarus, explaining mainly the text, "and in hell he lifted up his eyes, being in torments." He tried to prove "that Hades means only the grave and Gehenna means no more than the valley on the borders of Jerusalem." At the close of his message, Peavy announced that he would answer him from the pulpit of the Methodist church two weeks hence. The news spread rapidly, and a

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vast concourse assembled for the occasion, such as had not been seen there in years.

The church, though large, could not hold the crowd, so the service was held out of doors. The Universalist minister was present, took notes, and replied through the columns of a Universalist paper. But, "the Universalist preacher soon took up another calling," and the Universalist cause "never prospered there from the day Joshua Peavy gave it such a refutation."

Peavy had two sons, Wm. N. Peavy and John W. Peavy, and two grandsons, Joshua S. Peavy and John R. Peavy, who were members of the Alabama Conference, the last named becoming one of our leading ministers.

Cedar Creek Circuit served Butler, Dallas, Wilcox, Lowndes and Monroe Counties. Methodism from the first was a growing concern, establishing one circuit after another, whose thrilling progress challenges attention, including Cedar Creek Circuit, covering a "section of unoccupied country between the Alabama, Cahawba, Conecuh, Tombechee, and the Tuscaloosa Circuits, and outside of all these."

It was the eagle eye of Presiding Elder Thomas Griffin that spied this territory traversed by Cedar Creek. He, with some of the preachers, held at least two meetings in this unoccupied country during August, 1821, in a forest, and the Indians were fishing in the river while we were preaching and praying; the bears were ravaging the corn-fields, and the wolves and tigers were howling and screaming in the woods in the neighborhood. (From the report by Thomas Griffin, quoted by West.) Griffin was encouraged by the results of these meetings and his faith moved him to add that he was filled with "a pleasing hope of yet seeing the desert blossom as the rose."

The oldest church in Cedar Creek Circuit was Shady Grove. Its first location was about three miles west of Camden. Settlers in this section came in 1816. Among these were William Hobbs and Benjamin Dunn, both Methodist class leaders and exhorters, who held occasional religious services in homes. In 1822 they, and their neighbors, built a house of worship of log poles, which became Shady Grove Church.

About this time the Glover, Williamson, Holly and other families joined the Methodist Church. In 1826 a better church of hewed logs was built about one mile east of the first church, but still called Shady Grove. About this time, there moved into the community the family of Paul Fisher Stearnes, a local preacher who joined the Mississippi Conference 1831 and became a charter member of the Alabama Conference. Other early members were the Hollis, Blue, Capell, Dannelly and Hawkins families. About 1850 Shady Grove was abandoned, and the membership moved to Camden, two miles away. Another early church, Ebenezer, was built at Oak Hill, in Wilcox County, but we do not now have a Methodist church there.

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Mt. Carmel, usually called Gravel Creek Church, one of the earliest in that section, was eight miles south of Camden, and was in existence in 1890. West says, "this church has sent out a number of preachers." He mentions the families of Dr. John Harrington, Israel Davis and Edward Warren as being prominent members of this church. Mt. Carmel does not now exist by that name, though there are a few Methodist churches in that section of Wilcox into which the descendants of the members of Mt. Carmel have doubtless gone.

Union church, on Tallachee Creek, "in sight of the line between the counties of Monroe and Wilcox," and on a road to Bell's Landing, was another of Cedar Creek Circuit's early churches. In 1954 Rual Wesley Morris, pastor of Beatrice Circuit, replying to this author's request for information, says that "the old Union church building is still being used by a colored congregation and is known as Pine Flat Baptist Church." This building, he thinks, was first used by the white Presbyterians, Baptists and Methodists as a union house of worship, but after 1865 each denomination decided to build its own church. There is today, 1956, a Tallatchee church on the Beatrice Circuit, and another in this circuit called Bell's Landing. It is possible that one of these churches may be a continuation of old Union Church, although Morris writes, "As far as I have been able to determine, Tallatchee Church is not a successor of the old Union Church."

Providence Church, two miles west of what was once called Warrenton, and Pleasant Hill, both in Dallas County, were listed as early appointments of Cedar Creek Circuit.

West mentions another church on the Cedar Creek Circuit, "on the opposite side of the Alabama River from the town of Cahawba, and a league or so away in a southeast direction," but does not name this church. Its importance is that along about 1824 it became the home of Joseph Walker, a prominent local preacher. It was in this neighborhood that Mary, daughter of Joseph Walker, and Ebenezer Hearn were married Nov. 7, 1822. Here the Rev. and Mrs. Hearn lived for twelve years, beginning in 1825.

Across the Alabama River was Cahawba, the first capital of Alabama. Following the flood of 1825, Cahawba was almost abandoned, the capital being moved to Tuscaloosa. In the early thirties, and during the time the Walkers and Hearn lived across the river from Cahawba, the town became and remained until 1865, one of the most prosperous towns in the state, the most important shipping point on the Alabama River. Among the citizens there were William L. Yancey, General John T. Morgan, General E. W. Pettus, Supreme Court Judge B. F. Saffold, Supreme Court Judge D. S. Troy, a son-in-law of Governor T. H. Watts, and many others. Of these, at least one, John Tyler Morgan, "the greatest Roman of them all," was a devout Methodist

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who, "throughout his long life expressed his faith in revealed religion and the truth of the Bible."

Butler County was constituted Dec. 13, 1819, one day before Alabama was admitted into the Union. By act of the Legislature, Buttsville was made the county seat. The name of Buttsville was changed Dec. 22, 1822, to Greenville. During this period a Methodist church was established, and became one of the strongest appointments on Cedar Creek Circuit, and is today, 1956, one of the leading appointments. Its sailing has not always been smooth, and we shall see why when we study the organization of the M. P. Church, Butler County being one of the strongholds of the Reformers.

One more of these early churches on Cedar Creek Circuit was McFarland's Church, near his home and named for James McFarland who came from North Carolina in 1819, and settled on the old Federal Road, several miles from Fort Deposit. The churches here named were the earliest known appointments of Cedar Creek Circuit.

Cedar Creek Circuit first appeared among the appointments of the Mississippi Conference in 1823. The following were pastors: 1823, Armstrong I. Blackburn and Edmund Pearson; 1824, Joshua Boucher; 1825, Boucher and Thomas E. Ledbetter; 1826, Benjamin Dulaney and Leroy Massengale; 1827, Dulaney and Wm. H. Turnley; 1828, Jephthah Hughes; 1829, Joshua Peavy; 1830, Leroy Massengale; 1831, Daniel Monaghan and J. Matthews; 1832, Daniel B. Barlow and John Jackson.

The circuit's first report showed a membership of 319 white and 112 colored persons. In 1829, the membership reached 573 white and 180 colored persons. The last year of this period, 1832, however, showed a reduced white membership—431 white and 257 colored. The organization of The Methodist Protestant Church was responsible for the decrease in membership.

The Franklin Circuit first appears for 1821. It was in a new Cahawba District in the Mississippi Conference. The other charges in the District were Cahawba Circuit, Marion (County) Circuit, and Tuscaloosa Circuit, all of which had, the year before, been in the Tennessee Conference.

From 1821 to the end of 1823 Franklin Circuit included Franklin, Lawrence and Morgan Counties. After 1823 Lawrence Circuit was formed, and it covered Morgan County and a part of Lawrence. When Franklin Circuit was organized there were within its bounds five incorporated towns: Courtland, Moulton, Ococopaso (later changed to Big Spring, later to Tuscumbia), Russellville and Somerville.

Prominent among the active laymen for a fifty-year period was W. S. Jones who settled in Russell's Valley in 1820 and lived there until his death in 1870. He was one of the builders of Jones Meeting House. Time after time his name appears on the Quarterly Conference rolls. He was the father-in-law

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of Dr. R. H. Rivers, one of Methodism's distinguished leaders, both in Tennessee and Alabama.

Writing of W. S. Jones, Rivers says, "He was a man of generous hospitality. He loved the society of the Bishops and Presiding Elders and received his own circuit preachers always with a cordial welcome, and ministered unto us lovingly as though we had been angels of mercy. He often recurred with pleasure to the dignified Soule, the sweet-spirited Roberts, the eccentric Faris, the zealous James McFerrin, the poetic Maddin, and the imperial McMahon." He was converted under Thomas Madden, pastor then of Cotaco Circuit, which then embraced practically the same territory covered 1821 by Franklin Circuit.

Jones was secretary of a Quarterly Conference for Franklin Circuit, March 13, 1824, at Tuscumbia, which shows the entire quarterage—a term unfamiliar to many modern Methodists—to be \$10.12½. It was divided between Alexander Sale, presiding elder, who received \$4.31¼, Benjamin F. Liddon, pastor, who received \$5.81¼. In Tuscumbia, our people and other denominations worshipped in a small school house, until 1827 when a brick church was built. In 1828 Tuscumbia was made a station, but in 1840 again found a place in Franklin Circuit. (No Colbert County then.)

There were many fine Methodist laymen in that section like James Smith, an ordained local elder, and who was influential in organizing Mount Pleasant church, near Newburgh, between Russellville and Moulton, a church once served by this author as presiding elder. Mt. Pleasant church is today (1956) one of the two churches of the Mt. Hope-Mt. Pleasant Charge, Florence District.

Other laymen then were John Harvey, a local preacher, member of a Society which met in Kitty Caskey school house, on the west side of Town Creek, about four miles from where it joins the Tennessee River, near Wheeler Dam; William R. Saddler, "talented, pious and influential," member at Jones' Meeting House in Russell's Valley, and whose family were noted for their intelligence and influence; and Turner Saunders, at Ebenezer church about six miles northwest of Courtland, perhaps near Town Creek.

Because of Turner Saunders' residence and service as a local preacher in Alabama, we relate an incident from West's History: There came to Franklin, Tenn., a Universalist preacher named Streeter, a man of considerable education, and an eloquent speaker. With methods so plausible and doctrines so congenial to human nature, he made a favorable impression. Undoubtedly he was gaining ground, and a religious revolution was imminent. He finally challenged any whom it might concern to a public debate on Universalism. The Methodists selected Turner Saunders to defend their doctrines. At the appointed time a vast crowd assembled, some from as far away as Nashville

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and Columbia. Saunders vindicated divine truth, demolished the heresies of his antagonist, and arrested the revolt from the evangelical doctrines. At the conclusion of the debate, a document on which a subscription had been obtained for the purpose of securing the ministerial services of the Universalist, and on which some of the new converts had previously put down as much as two hundred dollars apiece, was torn up in the presence of the public assembly, and Streeter departed, and was never seen in Franklin again.

Anson West had the reputation of being rather dignified in his demeanor, but he knew humor and knew how to transcribe it to the pages of his history. He devotes five pages to the efforts of Franklin Circuit to secure a parsonage. Beginning at the Quarterly Conference on August 20, 1825, and brought up again and again at many Quarterly Conferences during 1828, 1829, 1832, 1833, 1837, 1838, 1839, and 1840, they finally built a parsonage at LaGrange, and furnished it with "heavy furniture," but since there was a "deficiency of \$140.00 or more," the Conference authorized "Brother R. C. Clark to rent out the parsonage until our preacher may want same." Finally, at the Quarterly Conference at Tusculum in 1841, this note appears: "A report (verbal) being sent to this Conference that the Parsonage on this circuit is sold, it is requested by this Conference that the same Committee who sold the parsonage, sell the furniture also."

No wonder West comments: "Festoons and bonfires were never in requisition in any of the stages of the long continued enterprise," adding: "To a reflective mind that chapter in the history of the Parsonage enterprise on Franklin Circuit is suggestive. It introduces to the thoughts things which have affinity, and contrariety, and which are conglomerate. Who in the presence of that chapter could keep from thinking of mind and mammon, of inadequacy and invention, of personal parsimoniousness and ecclesiastical penury, of pertinacity and pusillanimity, of sparseness and splendor, of force and failure? Men will, in official capacity, inaugurate measures for the consummation of which, as individuals, they will not work. Men will be liberal in the adoption of resolutions concerning ecclesiastical affairs, and then grudgingly contribute of their means to further ends contemplated by the resolutions. To some persons it is easier to say, 'Lord, Lord' than it is to do the will of the Lord. 'There is that withholdeth more than is meet, but it tendeth to poverty.'" West has reference to the long-past generations and not to present-day laymen and preachers!

Well, parsonage or no parsonage, Franklin Circuit went forward. For 1826, the first Quarterly Conference was at Tinker's school house, on the west side of Town Creek, about seven miles from the Tennessee River. At the Conference the quarterage amounted to \$31.56 $\frac{1}{4}$. A public collection taken to augment this amount resulted in an additional nine cents. McMahon,

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presiding elder, was paid \$6.00, and Scruggs and McFerrin, pastors, were paid \$17.81¼ and \$15.25, respectively. The "Elements," presumably for the sacrament, cost \$1.50.

This was the first Quarterly Conference John B. McFerrin attended as an itinerant preacher. The quarterage, the first he ever received, did not discourage him.

Mountain Spring, east of Town Creek, and southwest of Courtland, was a new organization. Here a camp-ground was established—a lovely place for one. Here a Quarterly Conference of Franklin Circuit was held June 10, 1826, followed by a camp-meeting. A second camp-meeting was held in June 1827, and a third in July, 1828.

Describing this third camp-meeting, Turner Saunders writes on August 10, 1828: "All circumstances considered, I have never witnessed such a meeting before, although accustomed to attend camp-meetings for more than twenty years, some in Virginia, some in Tennessee, and some in this State. The attending congregation was comparatively small, averaging, perhaps, 1500—unusual plainness characterized the sermons—no attempts were made at fine or embellished discourses. Each minister who rose to fill the sacred desk seemed deeply impressed with a sense of his awfully responsible station. The glory of God and the salvation of souls was the prevailing object, and God blessed their labors.

"His power knew no distinctions, but like a mighty rushing wind, sweeping everything in its course, it bore down before it the rich and the poor, the learned and the unlearned—the youth, male and female, the hope and pride of our country, with minds richly stored with intellectual treasures obtained in the best seminaries of learning, regardless of expense, and whose persons were decorated with everything that the fashionable world deems tasty or desirable—these, with common consent, thronged our altars during the greater part of our meeting, which lasted eight days.

"Never, perhaps, in America, before, did any altar contain a greater fund of moral worth, or a larger amount of costly clothing and splendid jewelry. But in the anguish of their souls, on account of their sins, these were all forgotten, and literally mingled with the dust. The character of the conversions was pleasing beyond measure. They were lucid, powerful, and confident, in an unusual degree. Almost every convert immediately became a preacher, and exerted himself in strains of persuasive eloquence to bring his friends to God. The whole congregation was literally awed into solemn reverence. No voice was lifted in opposition to the work. The most perfect good order prevailed throughout; so much so that not even a reproof was heard from the pulpit during the occasion. The glory be ascribed to our blessed Lord and Master, now and ever. Amen. Yours in Christ, T. Saunders."

A LOOK AT SOME NEW CIRCUITS

On Oct. 1, 1828, William McMahon, presiding elder of Huntsville District, Tennessee Conference—Franklin Circuit was again in the Tennessee Conference—also told of this meeting, saying it exceeded all the rest, that it was “decidedly the best meeting” he had on the district. “It lasted eight days, and 150 professed justification by faith in Christ, and 182 were received on trial in the Society. The flower of the Courtland Valley was brought into the covenant of saving grace at this meeting.”

Let all who will, make light of camp-meetings, but so long as good judges such as Saunders and McMahon can give the testimonies just quoted, so long will revivals justify themselves.

The Quarterly Conference at Spring Creek Camp Ground, Oct. 25, 1828, was followed by a camp-meeting. At this Conference Moses S. Morris and William McFerrin were recommended to the District Conference for license to preach, and for admission into the Annual Conference.

At the close of the camp-meeting following the Quarterly Conference, William McMahon, the presiding elder, again reported the meeting. He spoke of the wonderful interests, the reverent behavior, and said, “More than 500 whites, and a large number of blacks, received the Holy Communion, while they contemplated with holy pleasure, and with shouts and tears of joy, the great object of this institution.”

Near the close of that meeting, 150 persons had professed religion, and 147 had joined the Church on trial. McMahon said, “Never have I seen such a work as this before. More than 1,000 souls have embraced religion in this rich and beautiful valley in the last six months, and more than 800 of that number have joined the Methodist Church. More than 400 joined at three camp-meetings, on Franklin Circuit, not more than fifteen miles apart. Decatur, Courtland, Tuscumbia and Florence are all in a flame. There seems to be but little interest felt, or subject talked of, but that of religion. I believe there is scarcely a family in Tuscumbia that has not been visited by the revival—It may be truly said that Zion’s ‘light has come, and the glory of the Lord hath risen’ upon this valley.”

At the Quarterly Conference of Franklin Circuit at Mountain Springs Camp Ground, July 25, 1829, F. G. Ferguson appeared as an exhorter. At a Quarterly Conference on Oct. 24th, at Spring Creek Camp Ground, Ferguson, Hiram M. Glass, and Francis H. Jones were recommended to the District Conference for license to preach to be recommended by that Conference for admission into the Annual Conference. All were licensed and admitted into the Tennessee Conference at Huntsville, Alabama, Nov. 19, 1829.

Pastors of Franklin Circuit were as follows: For 1821, Nicholas T. Snead; 1822, Barnabas Pipkin; 1823, P. S. Graves and J. R. Lambuth; 1824, Benjamin F. Liddon; 1826, Finch P. Scruggs and J. B. McFerrin, with

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Alexander Sale as supernumerary; 1827, Scruggs and John W. Jones; 1828, James McFerrin and Green M. Rogers; 1829, James McFerrin and Wesley Deskins; 1830, James W. Faris and Wm. E. Doughty; 1831, Samuel Gilliland and James W. Faris; 1832, Wm. S. Mosely and D. F. Alexander.

James W. Faris, the pastor 1830 and 1831, was called "Faris, the eccentric." He was said to be destitute of education, "but withal," says West, "he possessed rare gifts as an orator, and was a chosen vessel of God—As an orator he swept all the chords of the human soul. He touched the emotions and swayed the vast throngs of a camp-meetings as absolutely as the storm sways the trees of the forest. He could depict in awful grandeur 'the dismal situation waste and wild' of one finally despoiled of divine bliss because here he stood as a barren tree in the Lord's vineyard." There were not a few such preachers in the early days of Methodism.

Franklin Circuit's first report (Nov. 17, 1820), showed 229 white and 10 colored members. The 1823 report showed 906 white and 133 colored, the largest membership in Cahawba District. Lawrence Circuit was formed 1823, taking part of Lawrence and all of Morgan from the circuit, so that Franklin's 1824 report showed 252 white and no colored members. That year Franklin Circuit was switched from the Mississippi to the Tennessee Conference, and its membership was 420 white and 50 colored persons. There was considerable fluctuation in the membership, but for 1832, the report showed 596 white and 123 colored members. The 1832 combined membership of the Franklin and Lawrence Circuits, approximately the same territory with which the Franklin Circuit began, was 1,216 white and 302 colored members, a total of 1,518, as against 239 for the opening year of this period—a very gratifying increase.

CHAPTER 17

From Huntsville to Pensacola by Mobile

THIS CHAPTER will carry us to the southern part of Alabama and into West Florida. The story is increasingly interesting. We are still within the years 1819 and 1832.

Huntsville was first a part of the Flint or Flint River Circuit, but became a station for 1822. Among the settlers at Huntsville about 1808 were John Stringfield and wife and son, Thomas, who was appointed pastor at Huntsville for 1823. He was born in Kentucky in 1796; joined Andrew Jackson's volunteer forces against the Indians in 1813 when seventeen; was ambushed and wounded and carried the scar to his grave; was licensed to preach in Madison County, Alabama; joined the Tennessee Conference 1816 at the age of 20; served five years in Alabama, on Cahawba Circuit (1819), Limestone Circuit (1820), Flint Circuit (1821), and Huntsville Station (1822 and '23); while at Huntsville he began the publication of the *Western Arminian and Christian Instructor* (afterwards changed to *Holston Conference Messenger*); was the first editor of the *Southwestern Christian Advocate* established by the General Conference of 1836, and published at Nashville; was a member of the historic General Conference of 1844; was twice married; one of his daughters, Mrs. Sarah Frances Butler being editor for many years of the *Woman's Missionary Advocate*; was Huntsville's first station preacher, and Huntsville was his last charge in Alabama. He died June 12, 1858.

Huntsville became a political center. In 1819 a Convention assembled there to formulate the State's first constitution, and 1820, the General Assembly, now known as the Legislature, met there, albeit Huntsville was but a mere village. Not a town in the state then had as many as 2,000 inhabitants. At Huntsville were quite a few Methodists.

The Methodists bought a lot on West Clinton Street, August 20, 1820. It is probable that a church building was begun 1821, for at the close of this year Huntsville became a station. The West Clinton property was sold in 1832 to the Primitive Baptists, and for \$750.00 the lot on the corner of Randolph and Green Streets was bought—on which the present stately old church stands.

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For 1822, Huntsville's first year as a station, Thomas Maddin was appointed pastor, and Thomas Stringfield was appointed to "Nashville Town." By some post-conference arrangement, these ministers were exchanged, and Thomas Stringfield (who in 1821 served Flint Circuit, including Huntsville) served Huntsville 1822. He was also re-appointed for 1823. Counting the year he served on the Flint Circuit, he gave the Huntsville church three years. At the close of 1822, according to the General Minutes, Huntsville station had 61 white and 213 colored members.

Pastors for Huntsville station were: 1824, Wiley B. Peck; 1825, John M. Holland; 1826, John M. Holland; 1827, James Rowe; 1828, James W. Allen; 1829, James M. Rowe; 1830, William P. Kendrick; 1831, J. B. McFerrin; 1832, Ashley B. Roszel (also spelled Rozzel).

Peck was a "man of good ability and more than ordinary attainments." He transferred to the Missouri Conference in 1825, and located 1826. He later joined the Protestant Episcopal Church where, to quote West, "he read prayers and expatiated on apostolic succession."

James Rowe located in 1830, and established the Monte Sano Female Seminary on Monte Sano Mountain, three miles northeast of Huntsville. His granddaughter, Mrs. J. E. Hardiman, who lives in the old Rowe home near Athens, has favored this author with a circular more than 124 years of age, describing the advantages of this fine Academy, which, he says, "are seldom equalled, and not surpassed in this section of the country." The ten-months school year was divided into two sessions of five months each. The board, "including washing and lodging," was \$35.00 per session of five months. The school was generally patronized by the best people of Huntsville and vicinity. Rowe was the great-grandfather of Andrew R. Hardiman, a member of the North Alabama Conference. Rowe died as a local preacher in 1870 at Athens, and is buried there.

Thomas Stringfield, closing his second and last year on the Huntsville station, was pastor-host to the Tennessee Conference in November, 1823. Bishops McKendree and George presided, and Huntsville entertained them and the sixty-odd preachers in royal style. The Huntsville district had, just the year before, supplanted the Tennessee River District. At the end of this period, Huntsville was the only station church in the district (Florence and Tusculumbia, both stations, were in Richland District) and was the largest church in Alabama north of the Tennessee River. From 1822, its first year as a station, until 1832 its white membership increased from 61 to 127. However, her colored membership decreased from 213 to 56. At the 1823 Conference, Robert Paine, was ordained elder.

The 1829 Tennessee Conference at Huntsville was scheduled to have Bishop Roberts, a general favorite in these parts. Due to illness, he did not

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reach the seat of the Conference until much of its work had been accomplished. Even after reaching there, he was unable to attend all of the sessions, and had to ordain the elders in his room in a private home. In his absence, the Conference elected Robert Paine, who, six years before had been ordained elder in this very church, to preside.

Two interesting items were on the Conference program. One was the anniversary of the Board of Missions at which a collection of \$100.00 was received. This, it was announced, was sufficient to support a missionary for an entire year.

The other interesting feature was the visit of several Cherokee Indian converts. Turtle Fields, a Cherokee, was received into full connection, and Young Wolfe, another Cherokee, was admitted on trial. This is an indication of Methodism's interest in the spiritual welfare of the Red Man, as she had many times shown her concern for the welfare of the Black Man, both in her midst and abroad.

The membership of Huntsville District was reported as 4,327 whites and 656 colored. The district included Winchester Circuit, which was, partly, if not wholly, in Tennessee, and which reported 693 white and 75 colored members. Florence Station and Shoal Circuit, mostly in Alabama, were in Richland District, the former charge reporting 60 white and 28 colored members, and the latter, 610 white and 54 colored members. Roughly, there was something like 4,300 white and 650 colored members in the Alabama section of the Tennessee Conference 1829.

Mobile, Pensacola and Blakely. For 1819 the South Carolina Conference appointed Alexander Talley as a Missionary to Alabama, and he that year organized the Alabama Circuit, located and lived at Vernon, within the circuit, where he practiced medicine and served as a local preacher. December, 1821, he was re-admitted into the Mississippi Conference and appointed "Missionary to Pensacola, Mobile, Blakely and adjoining country." Here he labored one year, again located and returned to Vernon for the practice of medicine. In 1825 he was again re-admitted, and appointed presiding elder of Louisiana District, which he served two years, and then was appointed superintendent of the Choctaw Indian Mission where, many believe, he did his best work, remaining in this work until his death at Vicksburg, Miss., in the summer of 1835.

Talley's work in "Pensacola, Mobile, Blakely and adjoining country" brought in no members the first year. The Roman Catholic influence for more than a century there had made this a most difficult field for Protestants.

While Talley was the first Methodist ever appointed to Mobile, others had been there, and some Methodist preaching had been done there beginning in 1813. At the end of Talley's fruitless year there, the appointment was dis-

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continued temporarily. However, Nicholas McIntyre, the presiding elder, did not give up and finally secured a lot for a church there. The deed was made May 10, 1824 to five trustees, all Methodists, not one of whom lived in Mobile; but lived within the Chickasawhay Circuit, some of them forty or more miles from Mobile. There were few Methodist men in Mobile in 1824. But, we at least had a lot in Mobile!

For 1823 and 1824, Mobile was not given a pastor. But for 1825 the Conference sent Henry P. Cook to "Mobile and Pensacola Mission." Cook had been appointed 1823 to the Pensacola Mission, not including Mobile, but he added Mobile. Cook died 1825 of yellow fever.

Henry P. Cook in a letter to the *Methodist Magazine* dated November 28, 1824 from Mobile, says that "I have extended the bounds of this mission to Mobile" and "I have had very respectable and attentive congregations" and that "We have a considerable society in this place" and that "We are now beginning a Methodist Chapel."

On December 8, 1825, Mobile and Pensacola together reported 37 white and 47 colored members; on December 14, 1826, Mobile (its first time to report alone) had 18 white and 78 colored members).

For 1826, and 1827, John Russell Lambuth was appointed to Mobile Mission, Alabama District, Mississippi Conference, Ebenezer Hearn being presiding elder. Another effort was made in Mobile in spite of difficulties, but Lambuth saw encouraging signs there. He opened a day school as a part of his religious work, and he found a great advantage in this.

West quotes a letter Lambuth wrote on August 29, 1827: "I have tried to labor with this people this summer as much as I did in the winter season, though under greater disadvantages, for the greater part removed some short distance from the city, and but few having conveyances for travel, they could not attend church in the city. The congregations have been generally large for the season and our prayer meetings in the week have been generally well attended. I think I have seen recently some very favorable omens, particularly on the last Sabbath. We had an uncommonly large congregation. While I was attempting to expose the sin of ingratitude, and prove that unless we rendered to God that which was His, we should certainly be guilty of that crime, the Spirit of the Lord attended the word, and carried conviction to many hearts. There appeared to be an uncommon tenderness among the people. I hope that our labors here will be like bread cast upon the waters, that may be seen after many days.

"This summer I have had charge of a school, which consisted of nearly fifty scholars, among whom I have labored, to teach them the fear of God, and show them the awful consequences of sin; and I feel thankful to God that my labor has not been in vain. I see a great change in the conduct of

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many, and several have affirmed that they desire religion above everything in this life. They are fond of reading the Scriptures, and not unfrequently do some of them, when they have a recess from their studies, retire with the Bible in their hands, and read to each other. I hope, with the rising generation, the cause of God will be more abundantly advanced than it has ever been in this part of His vineyard. I feel that, as ministers, we too much neglect this part of our duty, viz., the instructing of children from place to place. I know that, for my own part, I have been too much remiss; but I am resolved to be more diligent. What numbers of children there are, particularly in newly settled states, that are destitute of religious instruction because their parents are not sufficiently interested in these things to teach them, or to ask others to do so. I hope in this part of the Lord's vineyard to see the Scriptures fulfilled—'out of the mouths of babes and sucklings, shall my name be praised.'"

Bishop Soule was pleased with the progress in Mobile, and March 20, 1827, wrote in praise of our work there, and of the pastor, saying, "The Mission at Mobile is in a flourishing condition, and would have been returned a station, independent of funds of the Society, the present year, but for the extraordinary exertions of the infant Society, and the citizens in general, to finish the house of worship; an object of great importance to the success of the work in all populous places. This object is now nearly accomplished, without the burden of a debt. The congregation has a regular and commodious place of worship, and strangers visiting the place by land or sea, are directed to it as a temple of devotion equally free for the citizen or the sojourner. The prudence, perseverance, and zeal of the missionary on this Station are worthy of imitation and praise."

Another letter from Lambuth, dated Jan. 1, 1828, follows: "For two years past I have been laboring to advance the Redeemer's cause in this city, and thanks be to God that my labors have not been altogether in vain. In the commencement, there were many things to discourage; no Society had been formed, and we had no Methodist house of worship in the city. There was a house of that kind contemplated, and some exertions had been made by my worthy predecessor, who fell in the field of action, viz., the zealous H. P. Cook, who now rests in Abraham's bosom. His memory will ever be sweet to me and to hundreds of others in the bounds of the Mississippi Conference. By the assistance of one or more persons in this city, a sum was raised by subscription, that we thought would justify an attempt to build a church. In the early part of the first year, the house was so far completed that we occupied it. Soon after the opening of the church I attempted to form a small Society, consisting of six or eight members, and before the close of the year there were about twenty persons who attached themselves to the

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church. I was appointed to this city for another year, which has just expired. During the past year we had galleries erected in the church, for the accommodation of a larger congregation than could at first be seated in it. The congregations have been large and attentive; and there are at this time about forty-seven white and ninety colored members of Society in this city."

Methodism had at last gained a foot-hold in Mobile. The chief man who started it was J. R. Lambuth. At the end of his pastorate in Mobile, in 1827, he located, and lived in Clarke County in the Tombecbee Circuit where he had once served, and was well known. He then moved to near Forkland, where he was doubtless influential in organizing Greene Circuit, which first appeared in the appointments for 1831. He was Secretary of the first Quarterly Conference of this charge, March 12, 1831.

Thomas Burpo served Mobile Mission 1828 and 1829. The reports for the years are interesting. For 1827 there were 18 white and 78 colored members; 1828, 38 white and 82 colored; 1829, 53 white and 94 colored. For 1830 the white membership decreased to 30, and the colored increased to 155. The decrease was probably due to the organization the year before of the Methodist Protestant Church.

The work in Mobile continued to grow. Writing March 3, 1828, and on July 9, 1828, Burpo told of the expansion there. "Many of the citizens of this place" he says, "have merited our gratitude and respect for the generous liberality which they have exercised in defraying the expense which such a building must necessarily incur. The completion of the church must be attributed to their liberal contributions."

At the end of 1829, Burpo was appointed to Claiborne. This was one of the years (1830) Claiborne aspired to be a station. Burpo's successor in Mobile was R. L. Walker. For the first time the appointment appears as Mobile, and not Mobile Mission. Walker was one of the outstanding defenders of the polity and government of the M. E. Church. Perhaps he was particularly needed in Mobile at this time. The statistical report of the Mississippi Conference failed to reach the editor of the General Minutes for that year, so we are unable to report the membership.

For 1831 Benjamin A. Houghton served Mobile. His report shows Mobile again on the incline, with 59 white members and 198 colored. Robert Donovan Smith was pastor for 1832. He reported a net gain of two white and 102 colored members, bringing the membership to 61 white and 300 colored. At the close of Smith's pastorate, the church was self-supporting. Smith was born 1802 in Pennsylvania; converted in Mississippi under Barnabas Pipkin; and was admitted into the Mississippi Conference 1827, and died 1845 in Madison Parish, Louisiana. This gives us some of the history of Mobile Methodism from earliest times until the end of 1832.

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The work went forward there in an encouraging way. Our people worked so industriously that their church was soon known as the "Bee Hive," a sobriquet that one of our Mobile churches still proudly wears.

Alexander Talley, M.D., was appointed by the Mississippi Conference to "Pensacola, Mobile, Blakely and adjoining country" for 1822. This was Methodism's first opportunity to invade Pensacola, for, from 1781 to 1821, Protestant denominations were not permitted in Florida, then in the possession of Roman Catholic Spain. The Methodist Church was the first Protestant denomination to enter Pensacola, and, before long, secured a lot and built the first Protestant Church in Pensacola.

Talley served Pensacola one year. Ashley Hewitt, who had just served a year on the Washataw (Washita) Circuit, Louisiana District, Mississippi Conference, was sent as Missionary to Pensacola for 1823. He labored there a year, and was succeeded by Henry P. Cook, a saintly young man whose parents lived in Butler County, Alabama. His appointment was to Pensacola Mission, Mobile not included. The Conference re-appointed him there for 1825, and included Mobile, the appointment reading, "Mobile and Pensacola Mission, Henry P. Cook." Here he served until he died, 1825, with yellow fever. John G. Jones, Anson West, and F. W. Hoskins, all call him "the saintly" or the "sweet-spirited" Cook, and Bishop Soule, in a memorial service held for him by the Mississippi Conference, spoke of him as "the amiable, the zealous, the indefatigable Cook of most precious memory," who "died as he lived, like a Christian missionary."

After his death Mrs. Mary Woodrow, of Pensacola, wrote to his mother this fine letter (published in the *Methodist Magazine* March, 1826):

"Respected Sister: I regret that it becomes my duty to impart afflicted intelligence. Your maternal heart has already take the alarm, and beats with anxiety toward the loved son who sometime resided among us. Alas! my sister, I scarcely know how to tell the woeful tale, but he is no more among us. He arrived here on the first instant and found us deeply afflicted by the death of a dearly beloved and almost only son. He called as usual, and frequently, to see me, and on the evening of the 7th, he called for the last time. He was then much indisposed, and had been riding out to try to recover his feelings. From then the fever made rapid advances.

"A physician was called that night, and I do assure you that medical skill, tender affection, and every comfort was done to save him, but the Almighty called, and who shall resist His will?

"On the 14th he expired like a lamb, leaving behind him a sweet savour of his Christian virtues. My recent affliction, the low state of my health, and the illness of my family at that time all combined to prevent my visiting in the early days of his disease, but on the 13th a friend procured a carriage and

conveyed me to his house. I found him in every respect as comfortably situated as you could wish; struggling, indeed, with his last enemy, but strong in faith, hope and love; perfectly sensible of his approaching end, perfectly resigned, and only lamenting that he could do no more in his blessed Master's service. He spoke feelingly of his family, particularly of his dear mother; said he had been making an effort to write to you, as he wished to write to you himself, but that he was too weak, and requested me to write for him; mentioned the anxiety you would feel at finding that he was not at the camp-meeting, where you expected to meet him, and prayed devoutly that you might be supported under the approaching affliction. Brother Hannah, at whose house he stayed, watched by him day and night, and will, no doubt, write you more particularly. Thus died the most exemplary youthful minister of the Gospel; and truly can I say one more abstracted from the world and devoted to God and His cause I have never known.

"Let this be your consolation, my sister; His Heavenly Father accepted his labors early and called him to eternal bliss. He has made a great escape from a wicked, ensnaring, unfriendly world, to suffer no more forever. His debt is paid, and he rests in Abraham's bosom. Turn your attention from your grievous loss to his immortal gain. Contemplate him in the enjoyment of the Redeemer's glory, and think how he would plead with you to bow, with meek resignation, to his Heavenly Father's will. The treasures, honors, and all earth has to give, could they all be insured to him, would not, for one moment, tempt him to return to earth. O, let this be your consolation; a little while, and we shall all meet again to part no more. My own heart, bleeding under a recent wound, and often called upon to offer up my Isaacs, knows how to sympathize with your sorrow. From Heaven above can we derive consolation under such bereavements, and, blessed be our God! in Him we have a sure refuge and strong consolation. That the everlasting arms of His mercy and love may be extended toward you is the sincere prayer of your sister in our blessed Redeemer."

Next year, 1827, Pensacola Mission was transferred to Tallahassee District, South Carolina Conference, and Charles Hardy was appointed to it. Hoskins' *History of Methodism in Pensacola*, says Hardy reached Pensacola Feb. 22nd, 1827. It was during this year that a lot was purchased and a church commenced, on the corner of Intendentia and Tarragona. The deed was signed by Thomas Wright and Mary Ann Wright, his wife, May 26, 1827, and made to "Charles Hardy, his heirs, executors, administrators or assigns, forever, for the use and benefit of the Methodist Episcopal Church in the city of Pensacola," and the price paid was "Five Hundred Dollars, good and lawful money of the United States."

Hoskins notes that the salary of a missionary in the South Carolina Con-

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ference then was fifty dollars per year. Hardy was only twenty-four then, and like his predecessor, Henry P. Cook, had yellow fever, and never fully recovered, and in 1836, at the age of thirty-three, was among the superannuated preachers of his conference!

Hardy, in a letter to the *New York Christian Advocate*, says, "The Roman Catholics, having possession of the place previous to the change of government, have maintained it (in a religious sense) almost undisturbed until now . . . I have uniformly preached three times a week in town to as respectable congregations as could be expected in a place hitherto so destitute of the means of grace as this has been." He also made arrangements to preach once a week to the United States soldiers at the cantonment, and up to April 30th of that year, had preached once "by request" at the Navy Yard. He worked especially hard at raising money to build the church on the lot which had not yet been paid for.

Feb. 14, 1828, the South Carolina Conference at Camden, S. C., appointed Isaac Boring successor to Hardy. Boring reached Pensacola, via horseback, going by Augusta, Macon, and Columbus, Ga., a distance of 620 miles. Hardy remained there until Boring arrived, so he could introduce him to some of the people—a luxury that not many preachers of that day experienced.

There still was no Meeting House ready in spite of all that Hardy had done. However, on June 22, 1828, the house was ready, and our people in Pensacola met for the first time in their own meeting house. On that Sabbath Boring preached on the text: "I was glad when they said unto me, let us go into the house of the Lord." At four o'clock he preached to the colored people. Boring was quite young then, having begun preaching when he was twenty. He later attained unto distinction.

For 1829, Adam Wyrick was pastor. On July 24, 1829, he wrote to the *New York Christian Advocate* that "Pensacola is a terribly and most variedly wicked place. Can see little evidence of any good accomplished here. The Sabbath School is in an unpromising state." Says Hoskins, "He closed his year here with thirty-one white and twenty-two colored members, a total of fifty-three, with ten probationers."

The next missionary to Pensacola, John W. Talley, appointed by the South Carolina Conference, was one of the four well-known brothers, one brother, Alexander, being already well known in Alabama.

According to Hoskins, Talley left Columbia, the seat of the Conference, and rode through Georgia to Columbus. There he purchased a sulky, "but his horse taking fright at a thunderstorm, ran away, broke his sulky to pieces, and he narrowly escaped death, being badly bruised." Outfitting himself again, he rode through the Indian Nation, and the next day reached a white settlement in Henry County, Alabama.

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"Making his way through the flat pine woods of Eastern and Southern Alabama, he pressed on. Houses were few and accommodations were poor, indeed. At a little log cabin, the home of a hunter, he sheltered for the night, and fed upon musty cornbread, the meal beaten in a mortar, and the tough lung of a deer fried in rancid bacon grease, and corn coffee sweetened with syrup. On such fare, hungry as he was, the missionary could not break his long fast, and it was fifteen miles to the next house. He, however, found, as he says, an oasis in the desert, in a widow's neat cottage and well supplied table. Thence, he pushed through the rain to the house of the first Methodist he had seen since he left Columbus." After reaching Pensacola, the first Methodist he found was a colored barber.

In the church at Pensacola were some families of position and refinement. In the Sunday School was a bright girl named Octavia Walton, whose mother (Sally Minge Walker Walton) was a member of the church. George Walton, Jr., father of Octavia, had been made territorial secretary under Andrew Jackson. Living with the family was Mrs. Dorothy Camber Walton, Octavia's grandmother, whose husband George was a signer of the Declaration of Independence, secretary of the Provincial Congress in 1774, and later Governor and Chief Justice of Georgia. Octavia Walton, married 1836 Dr. Henry Strachy LeVert, a brother of the Rev. Eugene V. LeVert.

By Sept. 1st, Talley had increased the membership to 88, "and the prospect of a permanent establishment in Pensacola is now no longer doubtful." The debt had been paid on church and lot—"and our congregations are large and very attentive." The establishment of the Escambia Mission took several Societies from Pensacola Mission, so the year 1830 closed with only 45 members.

Next year, 1831, Thomas Shelman was appointed to Pensacola. After being there a few months Shelman spoke, as every other pastor had, of the shifting character of the population, "but more particularly of the deleterious effects of a corrupted Christianity." He extended his work to a small village fifteen miles away, and also to the fortification on the island of Santa Rosa, about nine miles distant, "for the benefit of a large number of colored friends employed there." The Escambia Mission included parts of Covington, Butler, and Conecuh Counties in Alabama, and Escambia and Walton Counties in Florida. There were eighteen appointments.

Pensacola was transferred 1832 from the Georgia Conference to the new Alabama Conference, and combined with Escambia Mission, making the appointment for 1832: "Pensacola and Escambia Mission, W. C. Crawford and S. S. Squires."

Pensacola Mission had grown so weak that for the next year or so, no pastor was sent, and whatever services were given Pensacola were by the pastor

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of Escambia Mission, which then was flourishing. The reasons for leaving "the Pensacola and Navy Yard Mission" were as follows: "1. At this time there is not a white member in the place, and at the Navy Yard there are five or six only. 2. For the six months past, not one member has been added. 3. The expense of the missionary has amounted to \$140.62 and no collection made on the Mission. 4. The people generally say they do not think it worthwhile to continue the preacher for the present year."

This closes the period from 1819 to 1832. When we take up Pensacola for another period we find a bright picture. Hoskins' *History of Methodism in Pensacola*, which gives much of the above information, shows a tremendous amount of authentic research.

CHAPTER 18

Methodism Invades Southeast Alabama

THE PERIOD FROM 1819 to 1832 was one of the enlargement of old circuits and the organization of new ones, including—both old and new—the Flint River, Cotaco, Limestone, Cahawba, Shoal, Marion, Tuscaloosa, Alabama, Jackson, Conecuh, Cedar Creek, Franklin, Lawrence, Mobile and the Pensacola. We shall notice now the further expansion into Southeast Alabama and West Florida.

The treaty signed Aug. 9, 1814, by General Andrew Jackson and the Creek Indian chiefs, opened to settlers most of what is now Bullock and Barbour Counties, nearly all of Henry, Pike, Crenshaw, Coffee, Dale, Houston, Geneva and Covington Counties, parts of Butler and what is now Escambia, and the southeastern part of Montgomery County.

The Mississippi Conference, which then covered Mississippi and Alabama, could not spare preachers, so South Carolina, who had many times sent her heralds of the Gospel to this land, was again looked to for pastors, and supplied them until 1830. From 1830 until 1832 it was under the newly organized Georgia Conference, when it fell naturally into the new Alabama Conference.

Early County Mission, Catawba District, South Carolina Conference, Daniel F. Christenberry, presiding elder, first appeared 1822 thusly: "John J. Triggs, missionary to Early County and adjoining settlements." Early County, Georgia, is across the Chattahoochee River from Houston County and the southern part of Henry County, and the missionary did work on both sides of the River. By June of 1822, nearly 200 persons had joined the churches of this circuit, some of them in Alabama.

That Chattahoochee Mission, succeeded Early Mission and the appointees for 1823 were: Triggs, again, and John Slade. West's *History* (p. 267) carries a letter of June 11, 1823, from Triggs to James O. Andrew, pastor in Savannah, which says:

"Dear Brother: Through the goodness of our Blessed Saviour, myself and my colleague are in good health, preaching the Gospel of Christ in the uncultivated woods of Georgia, Alabama and West Florida. . . .

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"In some places our prospects are gloomy, congregations small, the people seem hardened in wickedness. In others, the congregations increase, the people meek, and we are encouraged to hope for better times. On Sunday, May 18th, when I had finished my sermon and was about to sing, a man rose from his seat and said that he felt horribly, and begged the congregation to pray for him. This produced considerable excitement among the people, and many came forward weeping, and desiring our prayers. Since that time, ten have joined Society at that place. This was where I had but little success last year.

"At another place a certain Mrs. B. joined Society; her husband, on hearing this grew very angry, and bid her pack up and begone, declaring if she said a word he would beat her. He became so sullen that he refused to eat for two days, cursing both preachers and people, wishing them all in hell together. On the evening of the second day, his brother (who was as wicked as himself, but not so much opposed to religion) remonstrated with him for his conduct toward his wife, saying that he would better cut her throat if he could not allow her liberty of conscience. This reached his heart, so that he went home, begged his wife's pardon, and sent for some of the Society to pray for him. They gathered and prayed for him nearly all night. He has since very much reformed and his wife has found peace to her soul. . . .

"In consequence of a disease which prevails much in this country among horses, my colleague lost his horse the first time he went around his circuit, and my own horse has become so poor that I fear I shall lose him. Blindness soon succeeds to the attack. Though, by parting with all his money, and pledging his credit for the remainder, my colleague bought him another horse, yet, through the warmth of the weather, excessive rides, and other difficulties peculiar to the country, our horses are both blind; but, supported by grace and animated with the prospect of promoting the happiness of our fellow-men, we persevere, sometimes riding and sometimes walking over the bogs and through the mud, singing :

'In hopes of that immortal crown,
We now the cross sustain;
And gladly wander up and down,
And smile at toil and pain.'

"I hope, my dear Brother, you do not forget to pray for us who labor in this wilderness, for I am sure none need the prayers of God's people more than your humble servant,—John J. Triggs."

However difficult the work, Triggs' consecration and perseverance won out, for at the end of the first year he reported 182 white members and 59 colored. At the close of their second year, Triggs and Slade reported 292 white and 64 colored. For this second year the Mission was in Oconee District. Next

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year, 1824, James Tabor and Isaac Sewell, who had just closed their first year in the ministry, were appointed to Chattahoochee Mission, and at the close of the year reported 303 white and 70 colored.

At the South Carolina Conference in January, 1825, a new district was formed, the Tallahassee, which included the Chattahoochee Mission, John L. Jerry, pastor. He reported a net gain in white membership of exactly 100, and a colored gain of six, making the white membership 403 and the colored membership 76. The charge that year was converted into a circuit.

Jerry's father had served in the Revolutionary War under LaFayette. West (p. 270) relates an incident concerning young Jerry. When he was a missionary in Saint Augustine, Florida, in 1827, a Romish priest threatened to inflict penalties upon him if he persisted in preaching there. The man whose sire had helped to achieve independence for the United States, was not to be silenced by the vassal of the pope, and John L. Jerry pointed to the American flag which then waved over Saint Augustine, and said to the priest: "No inquisition where that flag waves!" It is not surprising that under him the Mission developed into a Circuit.

The Pea River Mission, in Southeast Alabama, made its bow 1826, in Tallahassee District, Josiah Evans, presiding elder. The preaching places of this circuit were along the entire length of the Pea River, and covered most of the territory between the Conecuh and the Choctawhatchee Rivers, from the Florida-Alabama State line up to the boundary of the Creek Nation, which was as a straight line running from Union Springs, Alabama, to Fort Gaines, Georgia. It embraced parts of Covington, Geneva, Dale, Coffee, Pike, Barbour, and Bullock Counties. The first pastor was Daniel G. McDaniel, who, judging by the size of the Mission, found plenty to do, and did it, for at the end of the Conference year, he reported 104 white and 21 colored members.

The Chattahoochee Circuit had as pastor for 1826, James Stockdale, who, in spite of his efforts, reported a net loss of 103 members. The next year, 1827, Chattahoochee Circuit, was served by Elisha Callaway and Isaac Boring, two of our best—but the annual report still showed a decrease, theirs being only 336 members.

The Pea River Mission that year showed prosperity under John C. Wright, and reported 254 members, a net gain of 119. There were twenty-one preaching places and during Wright's first year five church buildings were erected. He was re-appointed for 1828, and reported 314 white and 55 colored members, a net gain of 115.

Noted for his "piety, talents, and homely features," Jeremiah Norman was appointed on the Chattahoochee Circuit for 1828. West says, "It was commonly said that he was one of the ugliest men and one of the ablest preachers on the American continent," and that "He never married." Ugly but able,

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consecrated and zealous, he wore himself out in the ministry, but had the joy of seeing the Chattahoochee Circuit once more on the upgrade, even though it was but temporarily. He reported (Jan. 28, 1829) a membership of 333 white and 49 colored, this being next to the largest membership the circuit had ever reported. Norman died 1839.

For 1829, new pastors were appointed to both the Chattahoochee and the Pea River charges—William Steagall, to the former, and Vardy Woolly to the latter. The net increase on these two circuits this year was the same—59 each, but in colored membership the Pea River Circuit gained ten while the Chattahoochee gained 6.

In 1830, a new Escambia Mission appears in the Tallahassee District, Zaccheus Dowling, presiding elder. The 1830 pastors for Chattahoochee Circuit were Robert Williams and William N. Sears; for Pea River Circuit, Mahlon Bedell and George Collier; for Escambia Mission, William Culverhouse.

Escambia Mission lay principally in Butler, Conecuh and Covington Counties in Alabama, and reached to within 26 miles of Pensacola. It was probably named for the Escambia River, Escambia County, Alabama, not having yet been constituted. That year, Culverhouse reported twenty appointments, and that three of them came to him from charges in the Mississippi Conference, two from the Pensacola Mission, and one from Pea River Circuit. He found 110 members and left 212.

During 1830, these three South Carolina Conference appointments now being studied, were transferred to the newly organized Georgia Conference. (Prior to 1820, Georgia, South Carolina, part of North Carolina, part of Florida, and southeast Alabama, were all in the South Carolina Conference.) The Georgia Conference appointments for 1831 included the following in Alabama and West Florida: Chattahoochee, Mahlon Bedell; Pea River, John Sale; and Escambia Mission, William N. Sears.

The growth of the Chattahoochee Circuit did not keep pace with that of contiguous charges. Some years it barely held its own, and some years it actually reported a loss in membership. For 1831, Chattahoochee Circuit reported a net gain of three white and four colored members, while Pea River reported a net gain of 177 white and 41 colored members and Escambia Mission reported a gain of 55 colored members, but suffered a loss of seven white members, the net gain of the circuit being 48.

For 1832, the Georgia Conference appointed pastors as follows: Chattahoochee, William Culverhouse and James W. Hunnicutt; Pea River, John Sale (served the circuit 1831), and William C. Crawford; Escambia Mission, George W. Collier. Once more the Chattahoochee Circuit reported a loss, of 55 white and 37 colored members. Pea River, in the same general section,

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reported a net gain of 65 members. Actually, it gained 106 white members, but lost 41 colored members, leaving the net gain 65. The Escambia Mission's gain this year was 46 white and 42 colored.

As this brings us to the close of the period now under discussion for these three charges, it will be interesting to note that during the eleven years since the first of them, the Chattahoochee, was organized, there had been added to the Church in that section 1,547 members, 1,340 white and 207 colored.

With the removal of the Indians, many white settlements were formed, and Methodist preaching places established. Among these were Columbia, once the county seat of Henry, but now in Houston County; Louisville, once the county seat of Pike, later, for two years, the county seat of Barbour; Aberfoil, Monticello, Montezuma, Daleville, once the county seat of Dale, Geneva, Ozark, and Gordon.

The Methodists established a church at Gordon, one of the earliest in that section. Another early Methodist Church, called New Hope, was about ten miles east of the present Louisville. If not established by Triggs, it was used by him as he first organized the Chattahoochee Mission. A camp-ground was early established there.

West relates a rather significant story in connection with New Hope Church. From its very beginning in England, Methodism had made much of her "love feasts" and "class meetings." They have been sacred institutions of great spiritual power, and only deeply pious, and sympathetic souls were allowed in them, and they were held behind closed doors, with one of its members keeping the door.

Because of this secrecy, many slanderous remarks were made about them. Now there lived in this community a Mrs. Mary Bush, a member of a well-to-do Baptist family who was very critical of the Methodists. Another family, the Thomas family, related to the Bush family by marriage also belonged to the Baptist Church. Curiosity got the best of Mrs. Bush, so she resolved that she was going to get into one of these meetings to see what was going on. So she presented herself at New Hope church. The door keeper for this particular occasion asked her, "Are you friendly to the cause?" She answered "Yes," but said to herself "I do not care for you or your cause either, just so I get in."

Once in, she was so powerfully impressed by the divine presence that she joined the Methodist Church that evening. Ever after that she was a host in the Methodist cause, and through her influence, her son-in-law, Mr. Thomas, was converted and made a zealous Methodist. Largely through the efforts of the Bush and Thomas families, the New Hope church was strengthened and perpetuated.

It is said that our church at Louisville was established in 1822. Depending

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upon tradition, West says that about the time Triggs was serving the "Early County and adjoining settlements" mission, a local preacher named Jesse Birch built his house in the neighborhood of Louisville, then in Pike County. Also at this time John McDonald and his family, and McDonald's brother-in-law, whose name is not known to this writer, lived in that neighborhood. They, with the help of Jesse Birch, built a meeting house near Louisville. One thing is certain—someone laid a good foundation at Louisville, for we have today, 1956, in that town, one of the loveliest little churches in Southeast Alabama, and a comfortable parsonage.

The Liberty Church, two miles west of Clio on Highway 10, also known as Faulk's Church, is thought to have been organized about 1830. The records were destroyed by fire, years ago, but Mrs. Nora Faulk Stephens, of Clio, tells us that the first building was of log poles and about a half-mile east of the present structure. Two well-known ministers, E. L. Loveless and W. W. Faulk, a local preacher, went out from this church, being sons of charter members of this church. The land for this church was given by Mrs. Sarah Jane Bizzell Faulk, the mother and aunt of the two men mentioned above.

Another prominent Methodist, Dempsey Dowling, is now introduced. Coming from South Carolina in 1826, he made a genuine contribution to Methodism, not only by his own useful ministry, but through that of a number of descendants who still live. Dowling joined the Methodist Protestants 1845. He died 1865, and was buried at old Claybank Church, about two miles from Ozark.

In 1908, J. M. Carmichael, well-known layman, wrote a history of the Methodist churches in Dale County. He mentions the members of the Dowling family who were preachers, either itinerant or local. These included Zachie (evidently, Zaccheus), Dempsey, John, Zinnamon, Levi, and Angus. Up to 1908, says Carmichael, Dale County had given to the Church the following ministers, some of whom have become nationally known: W. A. McCarty, W. F. Arnold, Joseph M. Sollie, T. F. Mangum, Albert C. Bowen, J. L. Skipper, A. Dowling, C. P. Atkinson, R. R. (Bob) Jones, James L. Mathison, T. B. Barrow, John A. Mathison, J. P. Sanders, J. W. Mathison, Albert L. Mathison, S. D. Duncan, W. A. Prince, John W. Solomon, W. Benjamin Segrest, L. T. Reynolds, Robert J. Ross, J. M. Munn and J. K. Powell. There have doubtless been many more since 1908.

In the early 1820's a prominent Methodist family of Shanks left South Carolina, and settled in what was then Pike, now Barbour County, near Louisville. The three sons in this family all became preachers, James, William, and Asbury. About 1850 William joined the Baptists. "That defection of William Shanks, that abandoning the faith in which he had been brought to saving knowledge of God, and in which he had so long lived and preached, annoyed

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and scandalized the Methodists not a little. . . Whatever the influence and the motives which caused him to abandon the Church in which he entered upon his Christian and ministerial career and ally himself with the denomination which rejected and required him to repudiate his whole religious profession and life, the Methodists never excused him. They regretted his course as long as they recollected his career." (West, p. 283.)

James C. Shanks was a man of extraordinary force and of admirable consistency of character, says his biographer. He joined the Alabama Conference 1833. For half a century he was a preacher, itinerant and local, "and his ministry was crowned with results commensurate with its length." He died Oct. 4, 1878, in his 80th year, in Clarke County, Mississippi.

Asbury H. Shanks, ten years younger than James, was converted April 7, 1829, while he lived near Louisville. On July 16, 1831, he was licensed to preach, and in January, 1832, joined the Georgia Conference, his name having been presented by his presiding elder, Zaccheus Dowling. He was appointed to Early Mission, which extended into Alabama. At the end of 1832 the Alabama Conference was organized, and Shanks and Dowling were transferred into it. Shanks was appointed to Black Warrior Circuit, Tuscaloosa District, and Dowling to the Choctawhatchie Circuit in the newly formed Chattahoochee District, James H. Mellard, presiding elder. Shanks filled many of the leading appointments. He died in the East Texas Conference, Oct. 20, 1868, at Rusk, Texas.

Another great Methodist, who left South Carolina and came to Alabama, was John W. Norton. His name loomed large then, and the family name still looms large. He joined the South Carolina Conference in 1814; was ordained deacon by Bishop George in 1816; ordained elder by Bishop Roberts in 1818; located that year; was re-admitted in 1822; located again in 1826; moved to Alabama 1828, settling in what was then Pike County, near Clayton, now the county seat of Barbour. This was then in the Chattahoochee Circuit. He wielded a beneficent influence, and helped with every Methodist and Christian work. We shall hear much of his descendants, some of whom are still powers in the Church.

CHAPTER 19

Amidst the Encircling Smoke of Jones Valley

IN WRITING OF the "encircling smoke" of Jones Valley, we are not referring to the blackened smokestacks of a thousand factories, silhouetted against the skies of Ensley, Fairfield, Bessemer, and Birmingham, which belong to a later period, but to the smoke which ascended from a dozen consecrated camp-grounds in and near Jones Valley, on whose sacred soil there have since been built numerous hallowed shrines, some of which have become stately cathedrals at whose altars God's people today kneel by the thousands for worship. Others, outliving the ravages of time, exist today as neat and attractive structures, replacing the log cabins of more than a century ago. Still others, alas! have gone the way of all the earth, nothing being left of them but hallowed memories and a brief notice on history's page.

At first the churches in and around Jones Valley were on Tuscaloosa Circuit, formed by Ebenezer Hearn in 1818. But with the influx of settlers, the churches multiplied, and it became necessary to form more and smaller circuits.

The Jones Valley Circuit, was formed in 1823, which considerably reduced the area of Tuscaloosa Circuit, taking in Jefferson County, Blount County, and probably a part of Walker County (which was organized the following year). This circuit embraced Frog Level Race Track, later called Elyton, and other nearby churches. It also embraced other more distant churches—Blountsville, Ebenezer, and Shiloh, other churches more recently established—Cunningham's Creek, Cedar Mountain, another Shiloh, Bethlehem, Bethel and Lebanon. Other churches were added later as formed.

One of the earliest churches in Jones Valley Circuit was first known as Cunningham's Creek Church, organized 1819 in the home of James Cunningham. About 1837 it was moved about a mile away, and called Smith's Chapel. There is today (1956) in that section a church by that name—presumably the same church.

Cedar Mountain was organized in 1819 by John Kesterson, first pastor of Tuscaloosa Circuit. It gave place, 1826, to Shiloh, three miles away. Among the charter members were George Taylor and wife, who had four sons who became dependable churchmen, namely Casper, William, Isaac, and Harris, all

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baptized by John Axley, who, at the time, prayed that God would call them into the ministry. God answered that prayer, and William, Isaac and Harris were later licensed to preach. Casper, the oldest, admitted later that he heard the call, but did not answer except as a devout layman who rendered great service to the Church. William Taylor's unusual ministry lasted until his death in 1867.

Isaac Taylor, a minister for fifty years, died 1874. A tragic thing took place in his life, marring his happiness and crippling his ministry. West says Taylor and his wife had six children, the youngest then drawing its nourishment from its mother's breast. After twilight and before dawn one day, his wife disappeared. How she left and where she was, were mysteries. Soon it was whispered about that Taylor had killed his wife. The excitement was intense, especially among the church members. He was arrested, and charged with killing his wife. With his witnesses he appeared in Elyton, to answer the findings of the Grand Jury, but the Grand Jury never found an indictment, and Taylor was set free.

Later it was reported that a man from Murphree's Valley, who knew Isaac Taylor and his wife intimately, was in a store in Texas, and a man and woman walked in and when he caught sight of the woman, he recognized her as the missing wife of Isaac Taylor, and he saw that she recognized him. Without a word, she and the man with her disappeared. Her elopement with some man who had resided near her in Blount County, by going through obscure regions disguised as a man until beyond where she was known, and on to the Republic of Texas, was the last story in the case. Isaac Taylor "in the dying day, in conversation with a close friend, spoke of his credentials as a minister," and said, "These papers I have never dishonored." So far as the record goes, he never married again. "He retained his ministry, and maintained his faith, and died exulting in the consolation of the Gospel."

Harris Taylor, youngest of the four, had just come of age when he was appointed first class leader of Shiloh. He was licensed to preach in 1829. Later, moving to Calhoun County, he became a favorite there, and in Talladega County. After his death in 1852 friends placed a large marble slab over his grave at Alexandria, on which was inscribed: "a worthy citizen, a good neighbor, an affectionate husband, a kind father, a humane master, and a faithful friend: one who practised religion in life and enjoyed its happy effects in death."

His funeral was conducted by W. H. McDaniel, a well-known minister, at a camp-ground near Alexandria. McDaniel's eulogy indicated the esteem in which the deceased was held. McDaniel is reported to have said: "As far as the eagle which sits on the summit of the mountain and soars above the clouds excels the wren which sits on the house top, so far did Taylor excel in great-

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ness, wisdom and oratory Webster, Clay and Calhoun. Taylor lived on earth and communed with men and communed with God. He lived on earth and had a home in heaven." "At that point in the eulogy," says West, "the audience broke out in a wild burst of shouting, and a singular light broke forth above the altar."

No man can estimate the good George Taylor and his wife did, in their own right, and in bringing into the world so useful a family. It was of their kind what Jesus spoke when He said, "Ye are the salt of the earth."

Elijah Self, who settled near Cedar Mountain in 1817 was another who joined Shiloh Church the year it was organized—1826. There he kept his membership 64 years, serving as class leader and local preacher. He married Catherine Taylor, a sister of the Taylor brothers. Nathaniel H. Self, son of Elijah, was for many years an itinerant preacher.

One of the oldest churches in Jefferson County is old Bethlehem, which still functions in 1956, with 362 members. Rev. James Tarrant, born 1753 in Virginia, captain in the Revolution, came to Alabama 1820, and settled "on a creek . . . about eight miles west of the present Birmingham, and about four miles from old Jonesboro." Tarrant was a deeply religious man, and as soon as he was settled, he set about to build a church. He brought to Alabama a young slave named Adam. This negro sawed and hauled the logs for the original Bethlehem church. Master and slave "were both true Methodists, and useful Christians," and both belonged to this church at Dolomite (now Fairfield). For 136 years, old Bethlehem church, which early became a part of Jones Valley Circuit, has been radiating its influence. Rev. James Tarrant was father of Rev. Benjamin Tarrant, and grandfather of Rev. Francis Asbury Hewitt.

Among other early members of Bethlehem was William Saddler and wife, Nancy. James Rutledge was for years a leading member. Mrs. Martha Rutledge was said to have been the first person buried in Bethlehem Cemetery.

Another of the Jones Valley Circuit churches was Bethel, "at or near Nabor's Spring on the Huntsville or Tennessee Road, and about seven miles northeast of Elyton." Organized about 1825, it became one of the largest churches in Jefferson County. Says West, "It continued to flourish until Federal soldiers burned the house of worship during the War Between the States." Prominent among the early members were the Hamilton, Hewitt, Burford and Vanzant families.

One other of the early churches of this circuit was Lebanon, about six miles northeast of Blountsville, perhaps not far from the present Liberty.

Jones Valley Circuit began in 1823 with 525 white and 26 colored members. At the end of 1832 it reported 786 white and 116 colored members. The pastors follow:

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For 1823, Francis R. Cheatham and Daniel McLeod; 1824, Marcus C. Henderson and John Collier; 1825, Edmund Pearson and Thomas Burpo; 1826, John Patton and Orsamus L. Nash; 1827, Thomas E. Ledbetter and Isaac V. Enochs; 1828, Benjamin A. Houghton and LeRoy Massengale; 1829, Richard Pipkin and Benjamin B. Smith; 1830, Joseph McDowell and Francis Jones; 1831, Jesse Ellis and Cornelius McLeod; 1832, John H. Cotten and Ransom Jones.

From its beginning until 1830, this circuit was in Cahawba District, Mississippi Conference. From 1830 to 1832 it was in Alabama District, Mississippi Conference. At the end of 1832 it found a place in the Coosa District of the new Alabama Conference. The presiding elders were: 1823-'24, Alexander Sale; 1825-'28, R. L. Kennon; 1829-'30, Ebenezer Hearn; 1831-'32, J. H. Mellard; 1832-'33, R. G. Christopher.

Lawrence Circuit first made its appearance in the appointments in 1824, and logically follows Jones Valley Circuit, which appeared in 1823. Some churches on both circuits were organized as early as 1818.

The New River Circuit first appeared for 1824. It was new largely in name only, for some of its territory had, until this year, been in Marion (County) Circuit. Most of the territory covered by New River Circuit lay in Fayette County, organized 1824, about one year after New River Circuit was established. What is now Lamar County (organized 1866) was then part of Fayette. New River Circuit extended in some measure into adjoining counties. In Northwest Alabama, Methodism was making rapid progress, for we had that year Franklin (County) Circuit, Marion (County) Circuit, and New River Circuit, in the Mississippi Conference, not to mention Cypress and the Shoal Circuits in the Tennessee Conference.

The pastors of New River Circuit were: 1824, John G. Lee and Daniel H. Williams; 1825, John Collier and T. S. Abernethy; 1826, E. V. LeVert and Henry J. Brown; 1827, Thomas Burpo; 1828, Thomas E. Ledbetter and John Collier; 1829, Henry J. Brown; 1830, Nathan Hopkins and Benjamin B. Smith; 1831, Mark Westmoreland; 1832, R. G. Christopher and Sydney S. Squires. The first report for New River Circuit in the 1825 General Minutes showed 101 white and 14 colored members. The 1832 report showed 536 white and 13 colored members.

Tuscaloosa Becomes a Station

THE YEAR 1824 was a memorable one for "Tuscaloosa Town," as the appointment was listed in the Minutes. Here Hearn had organized the church in 1818. The prospects there were evidently not too bright, for he described "the buildings as board shanties, except two log cabins." The Lord can do marvelous things for a board-shanty-and-log-cabin town, if He has the right human material. This He seems to have had at Tuscaloosa, for it became a full-fledged station church in 1824.

We have told something of Tuscaloosa Circuit from 1818 to 1832. We now look to Methodism in the town itself from 1824 to 1832. The 1824 Mississippi Conference convened there, the first time an Annual Conference ever met in Alabama south of the Tennessee River. It was a most important occasion for our young Tuscaloosa church.

It does not require a very vivid imagination to picture the pre-Conference activities, spiritual as well as physical, of William M. Curtis, pastor, and of his members who felt honored to have their Annual Conference meet with them. Among the members were R. L. Kennon, local preacher; Edward Sims, who devoted his wealth to educational and religious purposes; the Samuel M. Meek family, some members of which later attained unto state-wide prominence; Alfred Battle, a leader in every good work; H. W. Collier, later the State's Governor and Supreme Court Justice, and his wife, Mary Ann, who was a sister of Alfred Battle; Benjamin Fontaine, steward and trustee; David Scott of prominent lineage, whose daughter married Bishop Hargrove; the J. H. Vincent family, one of whose sons (John Heyl) became a bishop; and others. These all joined in making every needed preparation for the forth-coming Conference.

The Conference convened Thursday, Dec. 22nd. West says that Bishop Soule presided, while Jones, historian of the Mississippi Conference, says that Bishop Roberts presided, "assisted by Bishop Soule." As it was customary then for two or more bishops to conduct an Annual Conference, it is probable that Roberts organized the Conference, since Soule had just that spring been

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elected Bishop. From all accounts, it was Soule's Conference, and to it he gave the greater part of the leadership.

Soule was now in his 44th year. This was his first visit to Tuscaloosa. He was one of American Methodism's outstanding legislators and statesmen. Born in Maine, he joined the New England Conference when eighteen and was a presiding elder at twenty-three. He had written the Constitution of Methodism when he was twenty-seven, and was one of Methodism's great leaders. Tuscaloosa eagerly awaited his coming.

Perhaps the grand climax of the session was Bishop Soule's sermon on Conference Sunday (Christmas Day), which West describes as a "masterly and comprehensive presentation of doctrinal truth," and says it "was delivered with such majestic bearing, and with such power of utterance, and with such unction of the Spirit, that the large audience present and listening became oblivious of the surroundings, and arising from their seats, they swayed to and fro, and gave expression to their enraptured feelings in audible sobs and in ringing shouts."

The second thing that made 1824 a memorable year for Tuscaloosa was that the church there became a station, and has been one until now. The first station pastor was W. M. Curtis, who during 1824 had been pastor of Tuscaloosa Circuit. Curtis, native of Norway, New York, was a single man who was teaching school in Mississippi at the time of his conversion. Following his admission into the Conference in 1822, he was appointed to Tuscaloosa Circuit, then in 1823 to Rapides Circuit in Louisiana, and 1824 to Tuscaloosa station. At the end of 1825 he reported 68 white and 71 colored members.

For 1826, Joshua Boucher, Junior, was appointed to "Tuscaloosa Town," where he served one year. He was received 1818 into the Tennessee Conference, transferred 1820 to the Kentucky Conference, 1822, to the Mississippi, and 1827 to the Ohio. He is said to have died in Missouri in obscurity and in poverty. Joshua Boucher, Senior, who joined the Tennessee Conference, 1813, died 1845 at Athens, Ala. Tuscaloosa Station reported 48 white and 75 colored members in December, 1826.

Robert Lewis Kennon, M.D., was a local elder who moved to Tuscaloosa in 1819 during the ministry of John Kesterson on Tuscaloosa Circuit. Dr. Kennon practiced medicine until the fall of 1824. He had been a member of the South Carolina Conference, and was re-admitted into the Mississippi Conference 1824, and appointed presiding elder of Cahawba District, of which Tuscaloosa was a part.

He was one of three brothers admitted into the South Carolina Conference. Says Historian Jones, "Robert was converted when about eleven, and immediately became active in the revival movements of the Church. At that early age he was found in the altar encouraging and praying with seekers of

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religion. . . . when only twelve, in the absence of his father, he led the morning devotions and evening prayers." In 1809, his father having lately moved to Georgia, Robert joined the South Carolina Conference which then embraced Georgia. He traveled four years "with marked acceptability and very encouraging results," but due to "a failure in his lungs," was compelled to desist. He then graduated in medicine and practiced for a while in Columbia County, Ga., and then moved to Tuscaloosa. "He was what we usually call an old-fashioned preacher, full of faith and the Holy Ghost. His powerful sermons produced a wonderful effect. Christians shouted, penitents wept and prayed for mercy, newly awakened sinners trembled, and those determined not to yield hastened from the excitement." Kennon served Cahawba District four years—1825-1828.

In December, 1826, the Mississippi Conference again met in Tuscaloosa, and again Bishops Roberts and Soule were present. In January, 1826, the Legislature at Cahawba had voted to move the capital to Tuscaloosa, which was done during the year, and the Alabama Legislature and the Mississippi Conference convened there at the same time in December.

At this Conference, B. M. Drake, a leading member, later to become a leader of American Methodism, introduced a resolution in the interest of the American Colonization Society, which was organized 1816, for the colonization on the Africa West Coast of free people of color and emancipated slaves, who would voluntarily be settled there at the expense of the Society. The churches were asked to make a special offering for this cause on or about the fourth of July.

Another subject before the Conference which brought forth animated discussion was that of uniformity in dress for the preachers. "Most of the Southern preachers had already abandoned the short trousers, knee buckles, and long stockings which were still worn by both bishops now present with us." (Jones, Vol. II, p. 119.) The debate did not settle the matter of dress. Most of the older ministers contended for uniformity, and especially for the old-fashioned Methodist coat. "But our younger ministers soon quietly gave up the keel-bottomed coat, with its standing collar for the neat-fitting frock coat. J. R. Lambuth and Thomas Owens were the first to venture into our Annual Conference with the ordinary frock coat. Some of the older brethren looked at them reprovngly. How could they be so presumptuous? They were soon followed by most of the young men in the Conference, and ultimately by most of the older ministers too."

After the Conference business was attended to, it was decided that the preachers would meet at 6:30 the next morning to receive their appointments, and get an early start for their new circuits. J. G. Jones, continuing his account of this Conference, says, "It was an interesting sight. We were not

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dependent on stages, cars, or steamboats. There was not a wheeled conveyance in the Conference. Every preacher had his horse, equipped and hitched around the Conference room. We entered Conference in our traveling dress, including the inevitable spatterdashes on our legs. After a good pastoral address and prayer by Bishop Soule, we received our appointments and, forming in companies, were soon beyond the limits of Tuscaloosa where we had spent a holy, happy and profitable week with its generous inhabitants." There were changes among the appointments, but nothing unusual. J. R. Lambuth was returned to Mobile Mission; Jones, the historian, was sent to "Marengo Circuit, Alabama, four or five hundred miles east of where we had hoped to be sent."

The appointee for Tuscaloosa Station for 1827 was William Spruill. He was again appointed for 1828, but due to illness was unable to serve, and Thomas E. Ledbetter was appointed there. At the end of Spruill's first year the white membership had increased from 48 to 93, while the colored membership had increased from 75 to 158, and at the end of 1828, when the charge was served by Ledbetter, the membership continued to grow, increasing to 319, 119 white and 200 colored.

The Conference of 1828 convened in Tuscaloosa, Christmas Day, Bishop Soule presiding. At this period there was an increasingly disturbing controversy revolving around the efforts of those who contended for lay representation. This group was also opposed to Bishops and even more to presiding elders, now known as district superintendents. These opponents of Methodist polity styled themselves Reformers. West refers to them as "Reformers so-called." Their organizations first took the name of "Union Societies." Later they took the name of "Associated Methodists." Finally, they withdrew from the M. E. Church, and organized an entirely new branch of Methodism, known as the Methodist Protestant Church. Some of the very flower of the Church went into the new organization.

In spite of these withdrawals, the Mississippi Conference of the M. E. Church continued to grow, and at this 1828 session at Tuscaloosa, fourteen new ministers were received; seven remained on trial; four were admitted into full connection; six were ordained deacons and seven, elders; and one was expelled.

This Conference gave attention to education. A good report was made by the Trustees of "The Sims Female Academy" in Tuscaloosa. Four additional trustees were appointed, namely, Dr. Jack Shackelford, Rev. Moses Andrew, Daniel Hargrove, and Henry W. Collier.

There appeared before the Conference William McMahon, referred to as "the imperial McMahon," representing the Tennessee Conference, saying that there had been a revival of interest in that Conference in the matter of

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establishing a college, and that said Tennessee Conference had received a subscription of ten thousand dollars with a lot of land for a college campus, from the citizens of LaGrange in Franklin County (now Colbert), Alabama, upon condition that the college be located there. McMahon stated that the Tennessee Conference had unanimously accepted the offer, and that he was present to ask the Mississippi Conference to co-operate. This the Mississippi Conference agreed to do, appointing seven commissioners to serve with a similar commission from the Tennessee Conference in arranging for the establishment of the college, namely: R. L. Kennon, Joseph McDowell, Alexander Talley, Thomas E. Ledbetter, Ebenezer Hearn, Thomas Owens, and William Spruill. LaGrange College opened in 1830—the first college of any kind on Alabama soil.

One of the thrilling moments of this Conference was the appearance of Alexander Talley with some converted Indians. At the preceding Conference, Talley had been appointed superintendent of the Choctaw Indian Mission. He had labored faithfully and with considerable success. After he made his report, the Conference requested that one of the Choctaws address the Conference, through the interpreter, and tell something of the mission. A Captain Washington was appointed to deliver the address. This, says Historian Jones, "he did in a very dignified, clear, and feeling manner. At the conclusion of the address, Bishop Soule arose and requested the interpreter to give him a formal introduction to Captain Washington, that he might give him the right hand of fellowship, and through him, to the whole Choctaw Nation, bidding them welcome to the bosom of the Church and to the hope of heaven. The ceremony was performed in the most cordial and affectionate style." Returning to his chair, Bishop Soule said, "Brethren, the Choctaw Nation is ours! No! I mistake! The Choctaw Nation is Jesus Christ's!"

On Conference Sunday, Bishop Soule preached from John 1:14. "O, it was indeed 'joy unspeakable and full of glory' to hear, believe, and feel that sermon," says Jones as he writes of it forty-seven years later. "To this day (1875) we delight to call it up from the long ago and reflect upon it in connection with the sublime, ecstatic joy we felt at the time of its delivery."

Except for having to expel one member, the Conference was pleasant and profitable. It closed on Friday, Jan. 2, 1829, with the reading of the appointments by Bishop Soule.

Among the men admitted into the Conference were Daniel D. Brewer, Joshua Peavy, David Harkey, Felix Wood, Richard Pipkin, Preston Cooper, and Eugene V. LeVert. John Mathews, who became so well known later, remained on trial. In answer to the question "Who are the superannuated or worn-out preachers?" there appeared the names: William Spruill, T. S.

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Abernethy, and Thomas Owens. The new preacher for Tuscaloosa Station for 1829 was R. L. Kennon, who was re-appointed for 1830.

In 1830, true to its custom of meeting every other year in Tuscaloosa, the Mississippi Conference again met there, Kennon being host-pastor. No bishop was present. Ebenezer Hearn, Cahawba District presiding elder, was invited to preside. On the second day, no bishop having arrived, J. H. Mellard was elected president, and Joseph McDowell, secretary. In the absence of a bishop, says Historian Jones, "business progressed slowly, but about as satisfactorily as usual." R. L. Kennon who had served the Tuscaloosa station two years, was appointed presiding elder of Black Warrior District, up to that time called the Cahawba District; and R. L. Walker, who had the year before served Mobile, was appointed to Tuscaloosa and served 1831 and 1832. He was elected delegate to the 1832 General Conference, which met in Philadelphia, and which authorized the establishment of the Alabama Conference.

At the close of the period 1819-1832, the Tuscaloosa Station, R. L. Walker, pastor, reported 195 white and 229 colored members. Nearly every year during this period, if not every year, Tuscaloosa reported more Negro members than white. The church had 68 white members when it began its work as a station. It came to the end of this period with 205. It began with 71 colored members and closed with 241.

The white and colored met at different hours, but the same minister preached, and administered for them. The Tuscaloosa church register for 1831 carries the names of the colored officers of the church. York Fontaine, Robin Smith, Peter Banks and Webster Banks were all local preachers; Jack Dearing was an exhorter; David Collier and Jack Guild were class leaders. Since it was the custom of the slaves to assume the names of their masters, it is evident that these colored officials were the slaves of some of the white officials—men of unquestioned loyalty to God and His Church. All church historians in the South tell of the care and attention given by our pastors and people to the colored people of their plantations. "They were admitted to church membership, had access to the sacraments and social meetings of the Church, and were cared for by every pastor as a legitimate part of his charge." (Jones, Vol. II, p. 239.)

New Circuits Organized—Old Circuits Strengthened

THE 1825 MISSISSIPPI CONFERENCE, of which most of Alabama was a part, met at Washington, Miss., Dec. 8th. The preachers' horses were "parked out" among the planters, so Washington not only entertained the preachers, but the preachers' horses. There were no lay delegates.

Marengo Circuit, a new circuit in the Alabama District was announced, which embraced Marengo County and parts of Dallas and Wilcox. John Collier, native of Virginia, was appointed pastor for 1826. He had just been admitted into full connection. Under his ministry and that of his successors, the circuit was enlarged to include parts of Sumter, Greene, Perry and Clarke, territory between the Tombigbee and the Alabama Rivers. Collier located 1826.

J. G. Jones, Historian of Mississippi Methodism, who succeeded Collier says: "The land was generally good, and lay very well, especially that celebrated section between Demopolis and Cahawba, known as 'the Canebrake,' which was only partially settled by the first adventurers." The new pastor had large congregations around Linden, Whitehall and other places, but in the Canebrake they were small. But, says he, "After getting our work properly arranged in the spring, the Great Head of the Church began to pour out His Spirit abundantly on our labors, and we had a sweeping revival which resulted in the addition of about 350 members. The work of grace especially among the young people, was deep and Scriptural. The awakenings were clear and well marked with true repentance and a saving faith in Christ, succeeded by a bright experience of love, peace, and joy." In the fall a camp meeting was held and among the fifty or sixty conversions, "most of which were as clear as a sunbeam," was that of Preston Cooper, who the next year was licensed to preach and admitted to the Mississippi Conference.

Marengo County, named for the Battle of Marengo, some of the French participants of which had in 1819 settled near Demopolis, was laid out 1818. In 1820 Linden was selected as the county seat, and a year or so later a pine pole Court House was built there, which was also used for years as a preaching place for Methodists.

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T. S. Abernethy joined Jones in the middle of the year and assisted him on the rapidly growing circuit. Abernethy had been appointed to Claiborne for 1827, when Claiborne aspired to be a station. He felt that there was not enough work there for him, and asked Ebenezer Hearn to release him from Claiborne and permit him to join Jones on Marengo Circuit, which was done. Jones says: "T. S. Abernethy was the most congenial, lovely and forbearing colleague, and indeed, a true yoke-fellow in the blessed harvest of souls with which the Lord of the harvest favored us that year."

Among the influential Methodists in the Canebrake region then were the Easleys, Cades, Glovers, Gwinns, Christians and Bennetts. One of the early preaching places on the circuit was Mt. Zion Church at Old Spring Hill where lived the Curtis, James, Tagart, McCarty, Grayson, Wilson, McAlister and Boyd families.

For 1828 the pastors of Marengo Circuit were T. S. Abernethy and J. A. Cotten. For 1829 Hugh McPhail and John Bilbo. For 1830 D. D. Brewer and Joseph P. Sneed. For 1831 E. V. LeVert and Ewell Petty. For 1832 Daniel Monaghan and Hazelwood B. Farish. The first report made by Marengo Circuit at the close of 1826 showed 171 white and 50 colored members. The 1832 report showed 541 white and 197 colored members.

The Greene Circuit, in West Alabama, neighbor to Marengo, first appeared in the Mississippi Conference appointments for 1831, the circuit having been arranged at the Conference at Tuscaloosa on Dec. 5, 1830. This circuit included Greene County, between the Tombigbee and Black Warrior Rivers, and extended from near Demopolis into Pickens County, in the Black Warrior District, formerly the Cahawba District. R. L. Kennon was appointed presiding elder, and Ralph G. Christopher was appointed pastor.

When Greene Circuit was organized there were six churches: Ebenezer, Salem, Thompson's, Springfield, Ray's and Everett's. Ebenezer was, perhaps, the strongest church on the circuit, and one of the oldest. It was about two miles from Forkland, and became the home church of John Russell Lambuth, as it was already of the Kirkpatricks. F. S. Moseley, in 1954 pastor at Eutaw, to which Forkland was then attached, says that the 1855 obituary of Mrs. Elizabeth C. Bullock states that she joined Ebenezer Church in 1823, which indicates that the church was in existence then. The deed to the four-acre lot on which Ebenezer stood was made by James Kirkpatrick, the father-in-law of J. R. Lambuth, to these Greene Circuit Trustees: William Massie, Charles C. Jordan, John McGee, William Daniel, Basil Crawford, Ferdinand Sealy, Isaac Gregory, Samuel O. Gordon and George W. Hill. The original church was standing on this lot when this deed was made November 5, 1839. A Building Committee for a new church was elected on July 6, 1839. In 1853 Ebenezer church was moved to Forkland, after which it was known as Fork-

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land church until the name was changed in 1954 to Lambuth Memorial. Now (1956) the church is attached to Demopolis.

Springfield church on Greene Circuit was about two miles northeast of Eutaw, and was absorbed by the Eutaw church. Salem church attached (1956) to Eutaw charge, is the same Salem that was a part of Greene Circuit in 1830. So far as any accessible records reveal, Thompson's, Ray's and Everett's churches served their day and have now gone the way of all the earth. Greene Circuit grew far beyond the original six churches, and in two years it had eighteen or more appointments, including Hargrove's Chapel in Pickens County.

William Wier, pastor of Greene Circuit for 1832, had been admitted to the Conference the previous year. At a Quarterly Conference at Thompson's Meeting House July 21, 1832, J. R. Lambuth, then a local preacher of ability, and serving as Recording Steward of the Circuit, was appointed "to attend a meeting of delegates from Circuits and Stations in the Tuscaloosa District, in order to devise means" for the better support of the preachers and their families.

Although no church historian whom we have read mentions Erie as a part of Greene Circuit, it is supposed that it was. This town (incorporated Dec. 18, 1820) was the first county seat of Greene County, although where it stood is now a part of Hale County. Erie flourished and much of the wealth of the county centered there. In 1819 James Monette, local preacher from Virginia, settled there, and until his death March 23, 1834, his home was a place of worship for the Methodists. Robert Paine, later a bishop, and Ebenezer Hearn preached in the Monette home from time to time. After eighteen years Erie was abandoned as county seat and Eutaw succeeded it.

What West calls "a well authenticated tradition" says that in 1820 Edward Clement and his family moved to Greensboro, and that in a year or two "he built a neatly weatherboarded and ceiled house on the lot where in 1891 stands the Court House of Hale County. He intended it for a hotel and named it 'Planter's Inn.'" On April 7, 1823, James A. Clement, the eleventh child and seventh son of Edward and Margaret (Montgomery) Clement, was born in this house. December 24, 1823 Greensboro, then in Greene County, was incorporated. In that year R. G. Christopher, M.D., a local elder, settled near Greensboro. Edward Clement, a Methodist, invited Dr. Christopher to use the Planter's Inn reception room as a preaching place. In this room, the year he was born, J. A. Clement was baptized by Dr. Christopher. As far as any records known to this writer are concerned, this was the first Christian baptism in Greensboro. In this same room, in 1823, Dr. Christopher organized the first Methodist Society at Greensboro. There were six charter members: Edward Clement and wife, and two of their daughters, and two others whose

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names are not known. Other early members were Thomas and Eliza Johnson, Rev. John DuBois, Dr. William Jones and Robert Dickens.

Another tradition says John Nelson, not a church member, donated a lot in Greensboro to the Methodists on which Edward Clements "with his own labor and means built a house of worship for the Methodists." West says that the oldest deed on record was made March 12, 1836 by John May, James Yeates, and Francis Thomas, commissioners of Greensboro, to Methodist Trustees Andrews Walker, Robert Dickens, William Jones and Thomas M. Johnson. If Greensboro was a part of Greene Circuit organized 1830, R. G. Christopher, pastor, it is not now known. It is listed in the 1832 minutes in this manner: "Greensborough, Erie, etc., T. S. Abernethy." At the end of 1833 "Greensborough, Erie, etc.," reported 61 white and 31 colored members, and Greene Circuit reported 187 white and 87 colored members. Both charges were well on their way.

Tuscumbia, on Franklin Circuit 1823-27, had heard Methodist preaching since 1823, when a small log school was used by all denominations for worship. During 1827, four never to be forgotten things worked together for God and Methodism there. First, the new church, begun in 1826, was completed in September, 1827, "from foundation to roof." Second, a revival was initiated by devout women banded together by prayer and fasting, which resulted in a great increase of members. Third, the Tennessee Conference met at Tuscumbia in November with the "imperial Soule" presiding, who delivered a grand sermon on Conference Sunday. Fourth, at that Conference, Tuscumbia was made a station. Their new pastor being Francis A. Owen, who had for two years prior to this, served as a missionary to the Cherokee Indians. His first year at Tuscumbia, a Sunday School was organized, with a superintendent, twelve teachers, and 78 pupils. Says West, "Only two of the teachers were professors of religion but when the school had been in progress eighteen months 10 teachers and 37 pupils had been converted. Owen was returned to Tuscumbia for 1829.

The Tuscumbia pastor for 1830 was Robert Paine, president of LaGrange College, about twelve miles away. Paine served both the church which was small and the college. For 1831 the pastor was A. F. Driskill, and for 1832 Pleasant B. Robinson.

A fact is mentioned by West that he says is "not without significance," though he does not explain "that from the close of 1828 to the close of 1831, Tuscumbia had an annual decline in membership, both white and colored. At the close of 1828 there were 156 white and 94 colored members; at the close of 1831 there were 72 white and 37 colored members. During 1832 there was a gain of nine white and three colored members. After five years' work, there were not half as many members at Tuscumbia as there were at the end of

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one year." Her neighbor, Florence, suffered a like humiliation. Two other circuits were established in North Alabama but did not last long under the names given them. Paint Rock Circuit began 1824 and lasted three years. St. Clair Circuit in said county was listed for 1826 and 1827 only.

Claiborne in Southwest Alabama became a station 1827 at the end of which it was on a circuit again. In 1830 it made another one-year effort to become a station. Oakmulgee Circuit, Cahawba District, first appeared in the Minutes for 1829. Ebenezer Hearn was presiding elder and Daniel Norwood was pastor, with Benjamin A. Houghton as supernumerary. In 1829, Prairie Circuit in the Alabama District was constituted. J. H. Mellard was presiding elder, while T. S. Abernethy was the circuit's first pastor.

Florence is today, 1956, the largest of the "Tri-Cities," in Northwest Alabama. The Methodist Church was organized there in 1822 with eight charter members. According to West, they were John Cox, a local preacher, his wife, Frances, their three children, Mary, Thomas and James, Dr. Shadrach Nye, John Kerr, and Joseph Paddleford. That year, Jacob Ellinger, a silversmith and local preacher, together with Thomas Farmer, and wife, put their membership at Florence. A room in the log house of John Cox, and Thomas Farmer's front room, which he used as a shoe-shop, were used as preaching places until, in 1826, they built a church. This 24 by 30 house, originally in the western part of town, was later moved to where the First Church now stands.

Florence church must have given promise from the first, even before the erection of the church, for the next year, 1823, there appeared a new Florence Circuit, the first and only pastor was Nathaniel Jarrett. Next year the Circuit was re-named the Cypress Circuit (Cyprus in the Minutes), and the pastors, 1824, were George W. Morris and James W. Allen.

Florence remained on Cypress Circuit until 1828 when it became a station for four years. In 1832, it went back on Cypress Circuit. Pastors were: 1825, Thomas Maddin; 1826, Jeremiah Jackson and Francis A. Jarrett; 1827, Elias Tidwell and John W. Jones; 1828, William M. Holliman and John W. Jones.

Cypress Circuit, along with the Florence Station, had a sweeping revival during 1828. A camp meeting near Florence resulted in upwards of one hundred persons being "Brought to a pardoning love of Christ." Following this a revival was held in Florence which added fifty-five members there, besides a number that went into the Presbyterian church. Between 200 and 300 members were added to the churches of the Cypress Circuit that year.

This notable revival and the enlarged membership emboldened Florence to ask to be a station that year. The Cypress Circuit including the former Florence Circuit had a healthy growth from its beginning in 1822 through 1831. During the latter years of this period the report shows the following: 1829,

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598 white and 76 colored; 1830, 615 white and 77 colored; 1831, 696 white and 74 colored. For 1832 there was a discouraging drop in the white membership and a gain of only seven in the colored, the figures being 548 white and 81 colored.

Florence's record was more discouraging, being as follows: 1829, 60 white and 28 colored; 1830, 40 white and 28 colored; 1831, 48 white and 20 colored; 1832, 37 white and 17 colored. Florence had to return to the Cypress Circuit, remaining there for 1833 and 1834. The first station pastor at Florence, 1829, was William P. Kendrick. Others were: 1830, Jacob B. Crist; 1831, Lorenzo Dow Overall; 1832, Wilson L. McAlister. Cypress Circuit pastors were 1829, W. L. McAlister and J. Harrell; 1830, Elias Tidwell and U. Williams; 1831, J. W. Jones and W. C. Paine; 1832, James Tarrant and W. E. Doughty.

Among the charter members at Florence was John Kerr, a local preacher, a native of Ireland, who came to America in 1817. He was admitted into the Tennessee Conference in 1822, later transferring to the Virginia Conference. Jacob Ellinger, another early member also joined (1826) the Tennessee Conference. Other influential members of the Florence church were William B. Wood, Mrs. Martha Brandon, James Sample and his wife, who was a daughter of Gov. Hugh McVay.

The minutes show the growth of certain North Alabama communities. Courtland, for example, in the rich Tennessee Valley, aspired to become a station, and succeeded for 1829 and 1830, having as its pastor L. D. Overall, who for 1831 served Florence and South Florence, and who for the next year was appointed to Nashville, one of the most important stations in the Conference. Courtland had 80 white and 170 colored members, and was unable to remain a station, so for 1831, Athens and Courtland were combined, making a strong charge of 108 white and 105 colored members, with James W. Allen as pastor.

The year prior, Athens had been with Triana, and Allen had been their pastor. Next year, 1832, Courtland returned to Franklin Circuit, and Athens to Limestone Circuit. (In 1836 Athens again became a station.) Triana, presumably, took her place again in the Madison (County) Circuit.

For 1832 Franklin Circuit was in Richland District, James McFerrin presiding elder. The Madison and Limestone Circuits were in Huntsville District, Joshua Boucher, presiding elder. The Alabama appointments that year with their pastors were: Huntsville, Ashley B. Roszel; Madison, Samuel Gilliland and John W. Hanner; Limestone, Samuel R. Davidson and W. P. Rowles; Lawrence, G. W. Morris and Robert C. Jones; Jackson, Elisha J. Dodson and Robert Gregory. In the Richland District, the Alabama appointments were: Tuscumbia, P. B. Robinson; Florence, Wilson L. McAlister; Cypress,

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James Tarrant and William E. Dougherty; Shoal, Peter Burnum and Stith M. Harwell; Franklin, William S. Moseley and D. F. Alexander.

Methodism has frequently found it difficult to get a foothold in cities. Long persistent efforts had to be made in Mobile before success came there. The same was true in Pensacola, New Orleans, and in Montgomery. We have had a glance at our work in our capital city.

Montgomery was incorporated Dec. 3, 1819, eleven days before Alabama became a State, and was made up of three villages which were combined. Thomas M. Owen, in his *History of Alabama*, lists the first merchant, first doctor, first lawyer, first postmaster, and other "firsts" and says, "The first Christian minister to hold services in the city of Montgomery was James King, a Methodist minister from North Carolina."

King's ministry was providential. He was a local preacher, and had left North Carolina to settle on Conecuh River. He was merely passing through Montgomery when some former friends from his native state, prevailed upon him to stop in Montgomery for a year. This was in the early summer of 1819. He wrote: "My ministerial labors that year were: One Sunday at Alabama Town, the next at New Philadelphia (now Montgomery). I was the first licensed preacher that ever preached there. This was one of the years of great trial to me, there being no regularly organized Society, and I heard but one sermon preached during the time. In the winter of 1819, I moved to Conecuh River."

West paints a gloomy picture of Montgomery's moral condition. Says he, "The moral status of Montgomery during the first decade of its existence was suggestive of apathy, lethargy, and even worse. In truth, for two decades and a half the place was shamelessly immoral. During that period there was not an organized church there, nor a house of worship in any condition for service."

Early in 1823, Dr. Moses Andrew, a local Methodist preacher, and William Sayre, a Presbyterian, put forth efforts to get subscriptions to build a union church as "there is not a house of worship among us." By the end of that year, "a house, forty-eight feet by twenty-four feet, was commenced on a lot owned by a land company. After herculean efforts sometime in 1825, a weatherboarded and covered frame stood forth as the product of the benevolence of the people of Montgomery. In that unceiled condition, without a pulpit or seats, it stood at least four years. A school master, at his own expense and for his own accommodation, put some furniture in it and occupied it as a school house. The court house or a home was used for worship when a visiting preacher happened along until 1829."

A picture of the people who controlled the public sentiment of the place, "is seen in both the advertising and news columns of the paper." "In 1821, one

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merchant advertised for sale or exchange, 'whiskey, gin, cognac, brandy, sugar and molasses per barrel;' another 'offered for sale six barrels of sugar, five of gin, four of whiskey, four of rum;' and another 'offered in a general assortment of goods forty barrels of whiskey, four barrels of gin,' and yet another has 'just received a general assortment of sugar, tea, coffee, rum, wine, tobacco;' and on Independence Day 'a grand ball was given at Montgomery Hall.'

"In October, 1822, was made this announcement: 'We are pleased to hear there will be a public ball in town Wednesday, the 30th inst. . . . This elegant amusement, which tends so much to refine the manners and soften the asperities of life, we hope, will not be discontinued during the winter.' In December, 1823, this announcement was made: 'The Montgomery races will begin on Thursday next and continue three days. A new race course is progressing near the village. The gentlemen of the turf meet at the court house today to form a jockey club. It is probable that a jockey club ball will be given during next year's races for the gratification of the ladies.' "

Montgomery's worldliness was more in evidence than her religious development. But, the social and religious life of man is closely inter-related, and one is affected by the other. West's alliterative comment, to which a hearty "Amen!" can be given, was "Preaching and piety never find much appreciation with people given up to balls and brandy, jigs and gin, mammon and mirth, and races and rum."

The first Methodist Society in Montgomery consisted of "About ten" people—nine women and one man—several of whom had been members of the Mills and Westcott Meeting House. As to the exact date, West believes it to have been the latter part of 1828. M. P. Blue states that it was Sept. 15, 1829, and that the church was "composed of the following members: Thomas Hatchett, Rachell Hatchett, Eliza Westcott, Susannah Nichols, Susannah Murrell, Cecilia Williamson, Eliza P. Blue, Mrs. S. Fields (wife of Zachariah Fields), Mary T. Clopton, and Miss Lavinia Brothers." He does not mention Mrs. Flora Mills who was most active in organizing the Mills and Westcott Meeting House. Had she died, or moved away, or declined to leave the Mills and Westcott chapel two miles out in the country? Or had she cast her lot with the then newly organized Methodist Protestant Church? One wonders.

This church probably became a preaching place in the Alabama Circuit, whose territory embraced Montgomery, and of which J. H. Mellard was pastor. At the Mississippi Conference at Washington, Miss., Dec. 17, 1829, the Montgomery church was made a station, and B. A. Houghton, who had the previous year served Oakmulgee Circuit, was appointed Montgomery's first station pastor. Houghton found problems a plenty. He did not give an invitation for new members until April, 1830, when the following joined: Neil

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Blue, Zachariah Fields and Harriet Amanda Blue, not quite eleven years old. Among others who joined during the year were William Y. Higgins, Willis Higgins, Catherine Higgins, Hardy Herbert, R. H. Dart, Ann Spencer, Richard Morgan and C. G. Rush, and Robert and Catherine Parker, who were formerly members of the Wesleyan Church in London.

Montgomery was in the Cahawba District, Ebenezer Hearn, presiding elder. The secretary of the Mississippi Conference failed to report any statistics for 1830, but at the end of 1831, Montgomery reported 64 white and 35 colored members, R. D. Smith, pastor. Montgomery Methodism seemed to be on the way! That year the Cahawba District was changed to the Alabama District, J. H. Mellard, presiding elder. Hearn was that year appointed Agent for La-Grange College.

For 1832 the pastor at Montgomery was S. B. Sawyer who had just been admitted into the Mississippi Conference. He had a successful year in two ways. The report at the end of 1832 was 110 white and 127 colored members. The other success was in securing a house of worship. Heretofore the Methodists worshipped in the court house, in homes, in the dilapidated union church on the Alabama Land Company's lot, or wherever they could. But the Land Company decided to sell the house and lot at public auction. The Methodists bid, but withdrew when the bidding was past their ability to pay. General John Scott entered the bidding, and bought church and lot for \$500.00, and then donated it to the Methodists. The deed was signed May 9th, 1832, and was made to Charles G. Rush, Robert Harwell, Thomas Hatchett, Robert Parker, and Andrew Crossley, trustees. The lot was the one on which for about a century stood the famous old Court Street Church, the lot on which the Post Office now stands. It was the predecessor of First Church, now in the Cloverdale section of Montgomery.

CHAPTER 22

A Glance at the Districts of This Period

DISTRICTS WERE NON-EXISTENT in the earliest days of Methodism, and there were not only no presiding elders, there were not any elders. When the Methodist Episcopal Church was organized 1784, thirteen of our eighty-three traveling preachers were elected to the eldership, eleven of them being ordained then. Assisting in the ordination were Thomas Coke, Richard Whatcoat and Thomas Vasey, ordained men whom Wesley sent over to assist in the organization of the Church. These ordained men had the right to administer the sacraments of Baptism and the Lord's Supper, rights not hitherto enjoyed.

When the appointments were made for the ensuing year, one of these newly ordained elders was appointed along with a small group of preachers to serve in a fixed area. For example, one group of appointment read like this :

Nelson Reed, Elder

Camden, Wm. Partridge, Wm. Steens.

Portsmouth, Thos. Anderson, John Street.

Williamsburg, Jeremiah Mastin.

Thus we see in embryo the presiding elder and the district as we now have them. The term "Presiding Elder," does not appear in the General Minutes until 1789, and then for one year only. After that the term "Elder," was used until 1797 when the term, "Presiding Elder," was again used. McTyeire, in his *History of Methodism*, says the words, "Presiding Elder," were first used in the 1792 *Discipline*. Jesse Lee, American Methodism's first historian, a member of the General Conference of 1792, says that in 1792 "The General Conference now determined that there should be presiding elders, and that they should be chosen, stationed and changed by the bishop." (p. 181.) The title was used from then on until it was changed to District Superintendent by the M. E. Church, the latter title being retained by the Methodist Church in 1939.

Districts, each with its own name, and presiding elder, were listed in the *Minutes* the first time for 1801, and then they corresponded more to our present Annual Conferences. There were the Georgia District, the South Carolina District, the Kentucky District, and others. Not until 1796 were there any

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Annual Conferences with specific boundaries. That year the Church was divided into six "yearly conferences." Not until 1802 were the Annual Conferences listed in the *Minutes*.

During 1818, the churches in Alabama, were districts in other Annual Conferences, since there was no Alabama Conference. The only charge at the beginning of that year in North Alabama was the Flint River Circuit, in the Nashville District of the Tennessee Conference. But during 1818 several new circuits were formed in Alabama, and at the Tennessee Conference Oct. 1st, 1818, a new Tennessee District (afterwards the Tennessee River District), was formed, consisting of seven circuits—Flint River, Cotaco, Limestone, Cahawba, Tuscaloosa, Shoal, and Buttahatchee (afterwards the Marion (County) Circuit). All of these were in Alabama, though a small part of the Flint River Circuit may have extended into Tennessee, and a small part of the Buttahatchee Circuit did reach into Mississippi.

In 1818, the only circuit in South Alabama was the Tombebee, Mississippi District, Mississippi Conference. At the close of 1818 the Alabama District (Thomas Griffin, Presiding Elder) of the Mississippi Conference was formed with three circuits, and one of them, the Tombebee, was in Alabama. Thomas D. Porter was appointed presiding elder of the newly formed Tennessee District.

For 1820, the Tennessee District had the same presiding elder and same number of charges but the name was changed to Tennessee River District, and Buttahatchee Circuit became Marion Circuit. The Alabama District, Mississippi Conference, remained the same except that the Alabama Circuit was added, Thomas Nixon, pastor. Nicholas McIntyre and T. Clinton were appointed pastors of Tombebee Circuit, which the year before, 1819, had been served by Thomas Griffin, who was also the presiding elder.

For 1821, Tennessee River District retained its place, and presiding elder, but several of its circuits were transferred to the Mississippi Conference. In the Mississippi Conference the Alabama District was continued with the addition of the new Conecuh Circuit (spelled Cocknaker, in the minutes). The Cahawba District was formed that year, composed only of Alabama Circuits—the Franklin, Cahawba, Marion, and Tuscaloosa. Thomas Nixon was presiding elder as well as pastor of Cahawba Circuit.

For 1822, Tennessee River District was given a new presiding elder, Wm. McMahon. The newly formed Jackson Circuit was added, as was Huntsville Station. The Flint River Circuit, of which Huntsville had been a part, remained in this district. In the Mississippi Conference the Alabama District was given a new presiding elder, Nicholas McIntyre. The circuits, except for change of pastors, remained the same. The Cahawba District received a new presiding elder, John Burruss, and in addition to the appointments to the

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circuits there appears the name of Alexander Talley, "Missionary to Pensacola, Mobile, Blakely and adjoining country."

For 1823, the Tennessee Conference formed a new Huntsville District, with Wm. McMahon as presiding elder. It contained some Tennessee appointments, but the Alabama appointments in this district were the Madison, Limestone, Jackson and Paint Rock Circuits and Huntsville Station. The Cherokee Indian Mission, to be served by Andrew J. Crawford, was attached to Huntsville District. Another new Tennessee District for this year was the Forked Deer District, with Lewis Garrett as presiding elder. The Alabama charges in this district were the Florence and the Shoal Circuits.

The Mississippi Conference continued the Alabama District for 1823, with Nicholas McIntyre still as presiding elder. Some of the charges were in Mississippi, but the following Alabama charges were included in it: the Tombecbee, Cedar Creek, Conecuh, and Alabama Circuits. The Cahawba District had Alexander Sale as presiding elder and contained the following Alabama charges: Cahawba, Tuscaloosa, Franklin, Marion and Jones Valley Circuits, the last one having just been organized.

For 1824, except for changes in pastors the Huntsville District was the same as for 1823. The new presiding elder for the Forked Deer District for 1824 was Robert Paine, and the two Alabama Circuits within its bounds were the Shoal and the Cypress Circuits. In the Mississippi Conference the Alabama District was continued under Nicholas McIntyre, and contained the charges in it the previous year, plus Cahawba Circuit and Pensacola. The Cahawba District was continued as before, minus Cahawba Circuit, and plus the following new charges: Lawrence Circuit and New River Circuit. The Choctaw Indian Mission, under Wiley Ledbetter, was listed under this district.

For 1825, the Forked Deer District, under Joshua Boucher, contained the same two Alabama charges, the Cypress and Shoal Circuits, with Thomas Maddin as pastor. Huntsville District, still under Wm. McMahon, contained the Alabama charges in it the year before, with the addition of Franklin and Lawrence Circuits, switched back to the Tennessee Conference from the Mississippi.

In the Mississippi Conference for this year, the Mobile and Pensacola Mission was added to the appointments in the Alabama District, Ebenezer Hearn, presiding elder. That year witnessed the appointment of R. L. Kennon as presiding elder of Cahawba District. The Cahawba Circuit was that year taken from Alabama District and put back in Cahawba District. The new Tuscaloosa Station was placed in Cahawba District.

For 1826, Forked Deer District, Tennessee Conference, contained the same two Alabama Circuits—Shoal and Cypress. Huntsville District remained the same except for necessary changes of pastors. In the Mississippi Conference,

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the new Marengo Circuit, under John Collier, was added to Alabama District. The Mobile Mission was separated from Pensacola and placed under J. R. Lambuth, in the Alabama District. Cahawba District, still under R. L. Kennon had one new circuit—the Sinclair (St. Clair) which existed under that name two years.

For 1827, Joshua Boucher remained on Forked River District, with no changes in the number or names of the Alabama charges in that district. The same was true of Huntsville District. In the Mississippi Conference the only change from the preceding year in the Alabama District was the addition of Claiborne, in Monroe County, as a station, T. S. Abernethy, pastor. (Abernethy asked to be moved in the middle of the year, and was placed on Marengo Circuit with J. G. Jones.) Cahawba District was the same as for the preceding year.

For 1828, Forked Deer District remained the same as for the two preceding years. Huntsville District remained the same, with the addition of Tuscumbia, with Francis Owen as pastor. Wm. McMahon, the presiding elder was also superintendent of the Cherokee Indian Mission. There were no changes in the Alabama or Cahawba District.

For 1829, Cypress and Shoal Circuits were taken from Forked Deer District and placed in the newly formed Richland District, but with the same presiding elder, Joshua Boucher. There was no change in the make-up of Huntsville District except the addition of Courtland Station, L. D. Overall, pastor. In the Mississippi Conference J. H. Mellard was presiding elder of Alabama District. All the changes in the district were in Alabama except part of the Chickasawhay. One new Alabama Charge, Oakmulgee, was added to Cahawba District.

For 1830, Richland District, Tennessee Conference, was under James McFerrin, the father of J. B. McFerrin. Among the charges is "Florence and South Florence." Huntsville District was unchanged so far as Alabama was concerned. In the Mississippi Conference, Alabama District was unchanged from the previous year, while Cahawba District contained one new charge—Montgomery, B. A. Houghton, pastor.

For 1831, there were practically no changes in the two Tennessee Conference Districts, involving Alabama. In the Mississippi Conference, Cahawba District was discontinued, and Black Warrior District was formed, with R. L. Kennon, who was at Tuscaloosa the previous year, as presiding elder. Alabama and Black Warrior Districts carried the appointments previously carried by Alabama and Cahawba Districts.

Alabama District, J. H. Mellard, presiding elder, had the following Alabama appointments: Jones Valley, Cahawba Valley, Alabama Circuit, Montgomery, Cedar Creek, Conecuh, Mobile, and Tombecbee. Black Warrior District had the following Alabama Charges: Marengo, Prairie Creek, Tuscaloosa Circuit,

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Tuscaloosa Station, New River, Marion (County), Greene, and Oakmulgee. The Chahta (Choctaw) Indian Mission was also attached to this district.

For 1832, the Tennessee Conference made no changes in Richland and Huntsville Districts involving Alabama. The General Conference in May, 1832, had authorized the establishment of an Alabama Conference. The Mississippi Conference at Woodville, Miss., Nov. 23, 1831, anticipated this action, and its Alabama appointments made 1831 for the year 1832, were made with this in mind. There were four districts arranged for Alabama as follows: Tombechee, with Ebenezer Hearn, presiding elder; Alabama, J. H. Mellard, presiding elder; Black Warrior, R. L. Kennon, presiding elder; and Tuscaloosa, E. V. LeVert, presiding elder. These districts included all of the Alabama appointments not in the Tennessee Conference, together with a few appointments in Mississippi, including Whitesand, Leaf River, Chickasawhay, and Columbus, Mississippi.

The Mississippi Conference was unable to supply these new circuits with pastors, and South Carolina, with her great missionary heart, came to her aid. In 1823 and 1824, the South Carolina Conference, sent pastors into this section. In 1825, she extended her borders to take in Tallahassee District in Florida, Josiah Evans, presiding elder, which included Southeast Alabama and some of West Florida, including Pensacola. This lasted through 1828. For 1829 the South Carolina Conference appointed Zaccheus Dowling presiding elder of Tallahassee District which was the same as during 1828 plus Escambia Mission. In 1830 the Georgia Conference was established, and took over this territory, through 1831. When the Alabama Conference was established, it "took over."

Another Church Is Born—The Methodist Protestant

ABOUT THIS TIME another Church made its appearance. After using the name, "Associated Methodist Churches," for a while, it was finally named the Methodist Protestant Church." This Church never became large, but yielded an influence out of proportion to its size, and existed, though not without rough sailing at times, from 1830 to 1939, when it joined with the M. E. Church and the M. E. Church, South, in forming The Methodist Church.

Thousands of young people and hundreds of young preachers have come into The Methodist Church since 1939, and know little of the Methodist Protestant Church, so we give a brief outline of its history, and relate something of its work in Alabama. Not long after the organization of the M. E. Church in 1784, signs of dissatisfaction were seen. Some brethren felt that Bishops, particularly Asbury, had too much power, and at times used it arbitrarily.

In 1792 James O'Kelley presented to the Conference a resolution that precipitated the first prolonged debate in an American Methodist Conference. O'Kelley was one of thirteen preachers selected by the Christmas Conference (1784) to be ordained elders. He had served as pastor of circuits in Virginia and North Carolina. At the 1784 Conference he was appointed as an elder to serve this same section, and served it until 1792. "He was a man of ability," says McTyeire in his *History of Methodism*, "and as a leader he was regarded hardly second to Asbury."

At the 1792 Conference O'Kelley moved to amend the *Discipline* of the Church by inserting these words: "After the bishop appoints the preachers at Conference to their several circuits, if any one thinks himself injured by the appointment, he shall have liberty to appeal to the Conference and state his objections, and if the Conference approves his objections, the bishop shall appoint him to another circuit." This resolution set off a week-long debate, at the end of which the resolution failed to pass by a large majority. The next morning O'Kelley gave notice that he and certain other ministers were withdrawing from the Church. Fruitless efforts were made to appease him and his followers.

Then O'Kelley "unfolded his scheme" to his followers, of having "a republi-

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can, no slavery, glorious Church." Asbury was called a pope; "the General Conference a revolutionizing body," and feeling existed that "the Bishop and his creatures were ruining the Church to gratify their ambitions!" Soon a new Church, at first called the "Republican Methodist Church," was organized. In 1801 O'Kelley changed the name to "The Christian Church." This work of O'Kelley was the first serious defection from the M. E. Church.

There followed others, most of them based upon the belief that the episcopal power was being arbitrarily used. A defection took place about 1791 in Charleston, South Carolina, under William Hammett, who had been recently brought there by Bishop Coke. Another took place in 1814 when some members in Northern New York and some New England States held a Convention at Readsborough, Vermont, under the leadership of Elijah Bailey, and organized the Methodist Reformed Church or Society. In 1820 there was another secession, in New York City, led by W. M. Stillwell, "a very able and popular preacher," whose new organization was "The Methodist Society." After several years of service in this Church some of Stillwell's preachers joined the M. P. Church.

These secessions were based on dissatisfaction with the Church's polity, charging that episcopal power was being used, sometimes "despotically" and "tyranically," or else that the laity was not being given representation. The most serious defection was produced by the organization of the M. P. Church, but there had been dissatisfaction prior to this time.

After the O'Kelley resolution was defeated in the 1792 General Conference ("general" in that all of the preachers from all the Church were supposed to be present), an effort was made as early as 1800 to have the presiding elders elected by the Conference instead of their being appointed by the Bishop. In 1820 a resolution was passed "giving the episcopacy the right, when the appointment of one or more presiding elders is required, to nominate three times the number, out of which the Conference is to elect."

Prior to this, Joshua Soule, native of Bristol, Maine, had been elected to the episcopacy, but had not yet been consecrated. Believing this resolution a violation of the Constitution of the Church, he addressed a note to the bishops, saying, ". . . under the existing state of things I cannot, consistently with my convictions of propriety and obligation, enter upon the work of an itinerant general superintendent."

Finally, it was decided to suspend the resolution until the next General Conference, at which time a majority voted that "said resolutions are not of authority, and shall not be carried into effect." (Bassett, Methodist Protestant historian, said that the resolutions were not only suspended, they were hung until dead.) At this General Conference (1824) Soule was again elected a bishop, accepted, and was consecrated.

ANOTHER CHURCH IS BORN—THE METHODIST PROTESTANT

The next four years, agitation plagued the Church. Those favoring the election of presiding elders, and lay representation in the Conferences, were particularly aggressive. A monthly magazine, the *Wesleyan Repository*, was established 1821 and continued until 1824. Its columns were opened to both sides for the discussion of Church polity. This magazine was followed by another monthly, the *Mutual Rights*, published in Baltimore from 1824 to 1828, and succeeded by a semi-monthly, *Mutual Rights and Christian Intelligencer*, which ran from 1828 to 1830.

The agitators, as they were called by conservatives, called themselves Reformers, and spoke of their work as the Reform Movement. They were honestly contending for lay representation in the Annual and General Conferences, and a curb of episcopal authority, being opposed to presiding elders. They demanded changes that would give the laity a larger voice in the Church. Being denied this by the General Conference, they took their cause to the people. And for this they were accused of "speaking evil against ministers" and "inveighing against the Discipline." Some of them in Cincinnati, Baltimore and elsewhere were expelled from the Church, for "inveighing against the Discipline."

Bassett, in his History (1882), says these "judicial proceedings against Reformers were distinguished for unfairness," adding, "We believe that, in every instance, an arbitrary and relentless spirit was manifested on the part of the prosecution." The expulsions were followed by secessions from local churches. In November 1827, a General Convention of Reformers from over the United States was held in Baltimore. Here a memorial to the 1828 General Conference was presented, but not accepted. Whereupon, in November, 1828, more than 100 Reformers, representing eleven states (including Alabama) and the District of Columbia, held a convention and entered into an organization, known as "The Associated Methodist Churches," and adopted "Articles of Association," containing seventeen sections. Among these were:

Article I, which adopted the Articles of Religion, the General Rules, the Means of Grace, the Moral Discipline, the Rites and Ceremonies, in the main, of the M.E. Church.

Article VI, provided for the organization of one or more Annual Conferences in each state, composed of an equal number of clerical and lay members.

Article VII, provided that each Annual Conference elect its own president and secretary, thus doing away with Bishops. The president was to travel throughout the Conference, thus obviating the need of presiding elders.

Article VIII, provided that each Annual Conference should adopt its own mode of stationing the preachers.

Article XIII, provided that traveling preachers subject to the appointments

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of Conference should be entitled to the same allowance as was provided for ministers of the M. E. Church.

Agents were sent through the states to organize Conferences, and organized one in Alabama. We use Bassett's words:

"A Preliminary *organization of this Conference* took place May 1, 1829, as stated in *Mutual Rights*. Neither the names nor the number are given, but Britton Capel was chosen president and Seymour Powell secretary. A *second Conference* was held in September of the same year, in connection with a camp meeting, near Smith's Ferry, in Perry County, Alabama, on Cahawba River. Those receiving appointments at this Conference were B. Capel, J. D. Lee, B. Dulaney, P. Bibb, P. S. Graves, J. McCormick, and A. J. Blackburn.

"Besides the above, the following preachers are given, we suppose as un-stationed men: Eli Terry, S. Oliver, E. Myers, A. J. Campbell, John Meek (South Carolina), James Meek, J. Holly, William Rice, G. A. Campbell. (James Meek, M. D., Charter Member of Alabama M. P. Conference, died March 1, 1857 in Mississippi M. P. Conference. Samuel Butler, another charter member died April 10, 1852 in Mississippi M. P. Conference. John McCormick, who united with the Alabama M. P. Conference at Smith's Ferry, Perry County, Sept., 1829, organized Hopewell in Jasper County, the first M. P. Church in Mississippi.)

"J. A. Spence, of the Alabama Conference, furnished the following historical incidents: 'From the best sources of information that I have been able to consult, John and James Jenkins, Robert Dunham, Benjamin Dulaney, and, it may be, one or two others, were among the first to leave the M. E. Church and organize an M. P. Church in Alabama. At a quarterly meeting, near Camden, the above named local preachers, were refused the elements of the Lord's Supper because they were in supposed sympathy with the course of *Mutual Rights*. Two of them, Dulaney and Dunham, arose and inquired whether they had been neglected through oversight, or by design. The ministers in charge, Daniel Monaghan and Leroy Massengale, refused to give any reason. Soon after this they all withdrew, and became successful laborers in the M. P. Church. This took place, as nearly as I could ascertain, about 1830. The facts were obtained from Dr. T. G. Jenkins.'"

West's account is in agreement with this. West tells of a meeting in Autauga County, and says the following were there: Eli Terry, Peyton Bibb, Britton Capel, Elijah Myers, G. Arnold Campbell, Mark Howard, Alexander Talley, Joseph Walker, Henry Whetstone, and Jacob Whetstone, and says "In the meeting of these local preachers in Dutch Bend, in 1823, commenced the agitation in Alabama which ended in strife and secession." This group prepared memorials for the 1824 General Conference. They were turned over to a special

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committee, which reported that "We believe the proposed change to be inexpedient."

This did not satisfy the Reformers. The following uncharitable names were hurled at the Reformers: agitators, belligerents, innovators, disintegrators, disruptionists, and schismatics. The Reformers retaliated in kind.

Union Societies, as they were called, were organized all over the church. In Alabama, one was organized at Greenville, and one of considerable strength was organized at Rocky Mount, Autauga County. These Societies were strong in Autauga, Butler, Dallas, Lowndes, Montgomery, and Wilcox counties. The Alabama District of Associated Methodist Churches was organized at Rocky Mount, May 1, 1829. Samuel Oliver, a local preacher near Greenville, was a man of considerable influence, and when he withdrew, "a great majority of the Society at Greenville withdrew with him, and formed one of the strongest M. P. Societies in Alabama."

Opposed to the Reformers were J. H. Mellard, presiding elder, and Leroy Massengale, pastor of Cedar Creek Circuit of which Greenville was a part. "He (Massengale) unmasked the innovators and exposed their intrigues, and forced them to an open assumption of their work and to an open avowal of their purposes, and into the organization of the disintegrators."

Similar proceedings were going on all over the Church. Finding little prospect of accomplishing their purposes in the General Conference, the Reformers called another Convention in Baltimore on November 2, 1830 and adopted a Constitution and Discipline, and took the name: THE METHODIST PROTESTANT CHURCH.

It is regretted that the Minutes of the earliest sessions of the Alabama M. P. Conference are nonexistent, so far as this author has been able to learn. The State Department of Archives and History's earliest copy is that of 1846 and the next journal is that of 1849. At the close of 1833 and the beginning of 1834, when the first Methodist General Conference was held, there was a total M. P. membership of 26,587, with "about" 200 traveling preachers, whereas the M. E. Church membership was 638,084 with 2,458 traveling preachers. At *the 1830 Alabama M. P. Conference*, they reported 881 members. In 1834, they reported 1,000 members, while the M. E. Church had in this same territory, 16,173 members, and about 80 traveling preachers.

Although the controversy was at times bitter, there were many good men who left the M. E. Church for the M. P. Church, McTyeire, in his *History of Methodism*, says: "Into the M. P. Church, at Baltimore, Pittsburgh, and Cincinnati, and other places, went many of the best and wealthiest laymen of the old Church; and not a few ministers (mostly local) of ability and high character—Asa Shinn, Nicholas Snethen ("the silver trumpet" of Bishop Asbury), Cornelius Springer, and more. A pure doctrine has been ministered at its

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altars, and while the denomination has not prospered, not a few bright examples of devout congregations and of personal piety have adorned it. Its ministry and press have never been without strong men, and the members have been generous. Its polity is marked with an extreme jealousy of power, which is lodged no where, but 'distributed'; and there are guards and balances and checks. A brake on the wheels of a railroad train is a good thing to keep it from going too fast; but a railroad train, constructed on the principle of a brake, will not go at all. This honor justly belongs to the M. P. Church: its one good, peculiar principle—lay delegation—has in late years been incorporated into the chief Methodist bodies of Europe and America."

We have already named the preachers, so far as we could, who went into the M. P. Church. West's History lists some of the useful laymen who served God from its altars: From Asbury Church in Dutch Bend, Autauga County: Lewis Houser, Mark Howard, William Keener, James Mitchell, James Stoudenmire, John Stoudenmire, and Benjamin Taylor; at Washington, in the same county, were James Goodson, Buckner Harris and Thomas Smith; at Lebanon, in Dallas County, four or five miles southeast of Cahawba, were William Olds, L. C. Graham, and James Alexander; in Lowndes County were E. H. Cook, a member of the Convention which formulated the first Discipline of the M. P. Church, J. P. Cook, Hudson Powell, Seymour Powell, Robert Russell, and Benjamin F. Tower; in Montgomery County were B. S. Bibb and Abner McGehee, a man of wealth and worth, who made considerable contributions to benevolent objects; in Butler County was James K. Benson; and in Wilcox was Mr. Steadman."

West says, "Many of these men were of sterling worth, and possessed a measure of piety, and this, notwithstanding they were leaders in tumult, disruption and secession; and were at the head of the most belligerent column ever marshalled on the field of the militant hosts; and notwithstanding they were the champions of incoherent principles, and the adherents of a form of church government essentially weak, inherently defective, a form of government which guaranteed folly and failure."

After the first years the pugnacity of both sides died down, and in its place grew charity. Fraternal delegates were exchanged and warmly welcomed, and invited to sit within the bar of the Conferences. Each recognized the good of the other, and love abounded, and played a large part in the final unification in 1939.

Methodist Work Among Alabama Red Men

METHODISM WAS BORN with a missionary heart. Even in the days of her infancy, with little money and less prestige, she never forgot that the Gospel was for all, and that her mission was to share it with others everywhere. Witness her untiring work among the slaves of the South. By 1844, "there were about 125,000 of these enrolled as members of the Church, a larger number than all the missionary societies of America had gathered upon all the fields of the heathen world." (Dr. Gross Alexander: *History of the Methodist Church, South*, p. 2).

The first Methodist Church ever organized in the Southwest (at Washington, Mississippi, by Tobias Gibson, a South Carolinian), consisted of eight persons, including a negro and wife. From then until the organization of the Colored M. E. Church in 1870, and, indeed, until now, the Methodists of the South have looked after the religious interests of the colored man. Jones, historian of Mississippi Methodism, says "In building their churches our forefathers generally provided a suitable place for the colored people. They were permitted to church membership, had access to the sacraments and social meetings of the Church, and were cared for by every pastor as a legitimate part of his charge."

The Red Man was also the object of Methodist missionary endeavor. Thousands of them were untutored, and uncivilized, without God and without hope and received the helping hand of Methodism. The territory now covered by the Alabama and North Alabama Conferences was then largely ministered to by the South Carolina, the Tennessee, and the Mississippi Conferences. With wisdom and enthusiasm, they entered upon this work for the Red Man and with results, despite difficulties, that must have been pleasing to the great Head of the Church.

The Mission to the Choctaws, was confined mostly to Mississippi, and later to the regions west of the Mississippi River. However, the leading spirit in the Mission to the Choctaws was Alexander Talley, organizer of the Alabama Circuit, who preached and practiced medicine in and around Autauga and was, for 1822, our missionary to "Pensacola, Mobile, Blakely, and adjoining country."

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It is probable that some of the work among the Choctaws was in Alabama. The Choctaw Mission was first listed for 1824 under the Cahawba (Alabama) District, Alexander Sale, presiding elder, Wiley Ledbetter, pastor. In 1825 it was listed under the Mississippi District, and continued thus until, 1831, when it was listed under Black Warrior District, R. L. Kennon, presiding elder. Every charge in this district, except Columbus, Mississippi, was largely if not wholly in Alabama. After 1832, the Choctaw Mission is listed only in the Mississippi Conference. Much of the Indian work carried on in Alabama was among the Creeks and the Cherokees.

The Mission to the Creeks was established by the South Carolina Conference Jan. 11, 1821, and covered Russell, Chambers and maybe parts of other counties just west of Georgia. In 1821 Bishop McKendree appointed William Capers as "Missionary in South Carolina and to the Indians." Capers was then thirty-one but already a leader in his conference, and destined to become a leader throughout the Church. Capers' program called for the establishment of two schools for the Indians in Alabama. The Asbury school was located near Ft. Mitchell, Russell County, about nine miles south of Columbus, Ga., and about one mile west of the Chattahoochee. The McKendree was to be at Tuckahatchee on the Tallapoosa, not far from the present line between Chambers and Randolph Counties, but this school did not materialize. Appointed (1821) to these two missions were Isaac Smith, then 63, and Andrew Hamill, twenty-four.

Capers continued as Superintendent four years, until 1824, after which the mission was in one of the regular districts, the presiding elder of which was superintendent of the mission. Smith served the mission five years, having a co-laborer every year. From the beginning in 1821 to its close in 1829, two ministers were in charge.

Smith opened Asbury school with twelve students, but within a week the enrollment had doubled. Before it could be opened they had to get the permission of the Indian Chiefs, which was neither unanimous nor hearty. The Indians were slow to favor any movement sponsored by the white man, but the school opened, and rendered a never-to-be-forgotten service. Its object, to quote West, was "to take the children of savages, then in a state of nudity and grotesquely bedecked with the horns of the ox, the tails of beasts, the feathers of owls, and the talons of hawks, roaming the unbroken forest in degradation, and clothe them in comely garments which would give decency and virtue, neatness and comfort, and put them in a boarding school."

A farm of about 25 acres was run in connection with the school by a man employed for that purpose. Not until 1825 was Smith permitted by the parents to teach their children to work. "The principal business of the school, aside from the immediate salvation of the soul, was to instruct the children in read-

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ing, writing, grammar, and arithmetic, and many of them made gratifying advancement in these studies. Many who were not associated with the school but attended the examination of its classes from time to time, praised the excellence of the work, and declared in emphatic terms that the pupils acquitted themselves with credit."

In spite of the good done for the children, the missionaries were ignored by the adult Indians. Not until Dec. 13, 1825 did any chief hear a sermon by the missionary, when about fifty chiefs, among them "Little Prince," the head of the entire Creek Nation, met at the Council Square, presumably at Coweta, between the Asbury school and Columbus, Ga. Isaac Smith secured permission to preach for them. It was a very cold day, so his sermon was short, but appealed to the Indians, and the chief expressed a willingness to hear him again.

Col. John Crowell, Agent of Indian Affairs, who lived at Coweta, four or five miles from the school openly opposed our mission and this was a great hindrance to the mission's largest success. So odious was he that Capers presented a resolution criticizing him to the South Carolina Conference, which unanimously adopted it, and moved that a copy be sent to the Governor of Georgia. This had a salutary effect upon Col. Crowell, and it was not long before he wrote a letter in which he said that he was present at one of Asbury's examinations of the Indian children and he witnessed "considerable progress" made by them, and that several "smaller ones" who "had been but a short time at the school surpassed" his "most sanguine expectations, for which much credit is due to the gentlemen who have charge of the institution."

"Little Prince," though unable to write, signed "his X mark" to a letter saying: "I, Tustinuggee Hopaie, or Little Prince, head man of the Creek Nation, certify that I reside in the immediate neighborhood of the Asbury Missionary School in this Nation, and so far as I am informed, the conduct of those who have charge of the institution has been perfectly satisfactory, and I have no cause of complaint. The children seem to be satisfied, and say that they are kindly treated." The four years that Capers was superintendent of the mission, he visited it frequently, and the students always treated him with the "tenderest affection and made the greatest demonstrations of their joy upon his arrival."

One September morning in 1823, Capers preached at Asbury, baptized Mr. Martin, the school's farm manager, and administered the sacrament of the Lord's Supper to those who cared to commune. "A short time after that, there was among the children of the school a gracious religious awakening, and several of the children gave evidence of a genuine work of grace in the soul. . . . By 1825 eleven children had joined the Church at Asbury, and three of the Indian boys would conduct prayer meeting."

Among the converts at Asbury was a Mr. Hardridge, born in South Caro-

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lina, who had lived among the Indians since he was a boy, and had the confidence of the Creeks. He was a valuable member, able to speak the Creek language, and was used frequently as an interpreter. Hardridge gave this testimony concerning his own life. "I am a poor ignorant creature, but God has had mercy upon me. What a Saviour I have found! I am a wonder to myself." His wife, an Indian, was also converted, and in one of the love-feasts she "arose and told in her own mother-tongue how she had been brought to know the Lord, and how happy she was since she had found divine peace; never was she so happy before in her life." Derided by her own people, she said in reply, "Till I die, I will never quit praying."

At quarterly Conferences April 2, 1826, four of the boys were baptized and received into the Church. All of them took Christian names. Joseph Marshall was baptized as Joseph Soule; Jesse Brown became Jesse Lee; Thomas Carr became Thomas Coke; and John Winelett became John Wesley. During 1827 seventeen Indians and thirty-three Negroes joined Asbury Church, some of whom were slaves of the Indians.

Occasionally it became necessary to expel a member. During 1828 four or five members were expelled for negligence. However, at the end of that year there were 69 members of Asbury Church, 43 Negroes, 27 Indians, and two white persons. Two of the Indian boys, Samuel Chicote and James McHenry, who attended Asbury school that year, became Methodist ministers, going West with their people, and becoming members of the Indian Mission Conference in Indian Territory.

Following treaties with the United States, more and more Indians were sent West, and those who were left had lost hope of regaining their lands in Alabama, and were no longer interested in the school or the church. A few remained faithful and devout. The odds were against Asbury school and the 1830 South Carolina Conference decided to discontinue it.

West gives an interesting story about Isaac Smith, head of Asbury school. Smith, a native of Virginia, was in the Revolutionary War three years, and served under General Washington and was orderly sergeant under General LaFayette. In August 1824, LaFayette visited the United States where he was gratefully remembered.

On Christmas Eve 1824 the Senate and House of Representatives, in session at Cahawba, passed by unanimous vote, a resolution which said, "And be it further, Resolved. That his excellency the Governor be requested to invite, in such manner as he shall deem most respectful, Major General LaFayette to honor the State of Alabama with a visit, and in the event of his acceptance of such invitation, he be received in such manner as shall best comport with the important service he had rendered the American people." Governor Pickens invited the renowned soldier, and "On March 31, 1825, the honored LaFayette,

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under an escort of Georgians, halted, in the Creek Nation, upon the eastern bank of the Chattahoochee. The Georgia escort delivered their guest, to fifty nude and painted Creek Indian Warriors," who vied with the citizens of the United States in paying honor to their distinguished guest. They conveyed him across the river to Alabama soil within about one mile of Asbury school. One of the first to greet LaFayette when he reached Alabama was Isaac Smith, the man who attended him as orderly sergeant for three years and carried messages for him during the struggle for the independence. They recognized each other and in the presence of painted and naked savages, embraced and gave vent to their emotions, and the once young orderly, now a devoted missionary, prayed with the old commander and patriot, and with deep emotion, strong faith, and earnest petition, commended him to the Court of Heaven, and besought for him citizenship in the Kingdom of Christ, and the liberty which pertains to the sons of God. . . . No event in the course of that triumphal tour through the American continent made a more lasting impression upon the old patriot than the reunion with his old orderly sergeant on the borders of Alabama. LaFayette tarried for the day, and he and Smith talked of the past in sweet counsel, and witnessed one of those social pastimes peculiar to the aborigines, a game of ball.

The mission to the Cherokees began in Jackson County, Alabama, in November, 1824, when Richard Neely began his ministry there. Neely was born in North Carolina, but in early childhood moved to Rutherford County, Tennessee, where he grew to manhood, "trim and handsome." At a camp-meeting in 1819, Richard was converted and entered immediately into active Christian service. In April 1821 he was licensed to exhort; in September he was licensed to preach; in November he joined the Tennessee Conference, and his first appointment was as junior preacher on Jackson Circuit, which covered Jackson County and a part of what is now Marshall County. It covered the Paint Rock River from its source to its mouth, ten or fifteen miles northwest of Guntersville.

The territory immediately south of the Tennessee River at this point and all of the territory in Alabama east of the Tennessee River (including the eastern part of the present Jackson, all of DeKalb, Cherokee, Marshall and Etowah Counties, which had not yet been formed) belonged to the Cherokee Indians. They were at that time in undisputed possession of these lands.

Richard Neely was busily engaged as junior pastor of Jackson Circuit, in the spring of 1822, and met a Cherokee by the name of Richard Riley, who lived in Marshall County, a few miles south of the Tennessee River, and some six or eight miles southwest of Guntersville. These Richards seemed to like each other from the first, and Richard Riley invited Richard Neely to come and preach in his home. Neely, with "the dew of youth, the zeal of

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apostles, and the faith of martyrs," accepted. He crossed the Tennessee, rode into the land of the savages, enjoyed Riley's hospitality, preached for the natives who had been invited to hear him, and made arrangements to preach in the Riley home once a month. He thus added another preaching place to the Circuit, and unwittingly began the famous Mission to the Cherokees.

There was no Conference action, no instruction from his presiding elder, no authority from any Board of Missions, but just the zeal, faith, courage and wisdom of a twenty-year-old Methodist preacher. Neely, with the help of another preacher, Robert Boyd, then serving his first year in the Conference, as junior preacher on Limestone Circuit, held a revival in Riley's home in a Cherokee Village. The religious daring of these two youths brought results. Neely organized a Church with 33 members, all Cherokees, and appointed Richard Riley, its first class leader.

The remarkable meeting at Riley's was reported at the Tennessee Conference, and the brethren heard it as though listening to a chapter out of the "Modern Acts of the Apostles," as, indeed, they were. The Conference received that report with grateful interest, and was quick to raise a fund to carry on the work and to appoint Andrew Jackson Crawford as missionary to the Cherokees "to reside in Richard Riley's neighborhood, to preach to the Indians, and to instruct their children." Crawford is described as a "Man of sterling worth, a man of education and of business qualities and habits, a minister of gifts and graces." He began his work in December, 1822, and was welcomed by Riley as "a bearer of Christian tidings."

A council of Cherokee leaders was called to discuss the establishing of a school, and the school was opened Dec. 30th with twelve pupils—the same number with which Asbury school opened. Again like the Creek's school, the number of students doubled in a very short time. During the year there was some indifference, and some of the pupils dropped out, but at the time Conference met, there were fifteen students in the school. The patrons offered to build a boarding house for the school if the Conference would supply the teachers. There was some opposition to Crawford as a preacher, but with the encouragement of Riley, the opposition subsided, and at once a house of worship was erected and used every Sunday.

The Cherokee Mission was under Huntsville District, William McMahon, presiding elder. On Jan. 18th and 19th, Thomas Stringfield, pastor at Huntsville, substituting for McMahon, visited the Mission and held a Quarterly Conference. There were several preachers present. The customary love-feast was held, and the Indians told, "in their own language the wonderful works of God." Three Indians were converted during the Sabbath services.

Riley was intensely religious and wanted his people to be religious, too, and requested Greenberry Garrett and A. F. Driskill, pastors of Paint Rock Circuit,

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to preach once a month, agreeing to pay their ferriage across the Tennessee. He also consulted with his pastor about a camp-meeting, to begin on July 31, 1823. When the preachers arrived, they found that Riley and his brother had erected several tents, and that one special tent was for the preachers. The historian adds, "supplied with clean beds." Crowds attended this meeting, some coming sixty miles. Thirty-one people professed to find peace with God at this meeting. Twenty-five adults and twenty children were baptized. "It was difficult to close the meeting, so intense was the interest." Even after the last scheduled service was held some 20 or 30 Indians gathered at the altar, and requested the preachers to tell them how they might "Find the favor of the Great Spirit, and be happy like those of their tribe who were praising God. They listened with profound attention while the preacher, through an interpreter, pointed out to them Jesus as one with the Great Spirit, and the way to heaven." The revival fires continued, and ere long another church was established, not far from the camp ground.

"At the close of 1823, there were in the mission at Riley's over 100 members, among them two able native exhorters—Gunter and Brown." All this resulted during the first year of the mission. The entire cost, including the school for the first year, was under two hundred dollars.

For 1824 the work was enlarged. The Conference appointed one of its strongest men, Thomas L. Douglas, as Conference Missionary and Superintendent of Indian Missions. The work was divided into the Upper Cherokee Mission and the Lower Cherokee Mission. Nicholas D. Scales was appointed to the Upper Mission which did not touch Alabama, and Richard Neely, under whom the work had begun, was appointed to the Lower Mission, which covered the region around Riley's neighborhood. At the end of that year Neely was able to report 108 Indians and 43 Negroes enrolled, while Scales reported 81 Indians and 20 Negroes.

The Conference made further enlargement of the work for 1825. There were three divisions: Scales was re-appointed to the Upper Mission, Isaac W. Sullivan to Middle Mission, including the Riley neighborhood, and Neely to Lower Mission. Scales and Sullivan were to give children an ordinary English education, preaching when occasion required, while Neely was not to run a school, but to preach.

Neely was to organize a Cherokee Indian Circuit, and to meet the several appointments. "The most of his circuit was in Alabama, though the entire Nation was before him, and there was not a rival in all the field. There was nothing to arrest his march or to circumscribe his operations from Wills Creek to within the chartered limits of North Carolina. . . . He preached anywhere he could gather a congregation . . . and anywhere he was, was home, and the ground where night overtook him was his bed. He was a rover among savages,

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and, for Christ's sake, he adopted their style of life, and accepted them as his people, and married one of them, a Miss McNair, a woman of education."

The appointments for Cherokee Mission for 1826, were: Newtown, Francis A. Owen; Gunter's, A. F. Driskill; Wills Valley, Richard Neely. At Conference in November, Neely, "being broken in health, and unable to perform the labor required, and unable to endure the exposure incident to the work, was granted the supernumerary relation and attached to Jackson Circuit where, in 1821-'22, he began his itinerant labors.

At the Conference at Tusculumbia, in 1827, he superannuated. Just a short time before that, he had preached a farewell sermon to the Cherokees, "whom he loved as he loved his own soul, and for whom he expended his strength, exhausted his health, and had sacrificed his life." In February of 1828, he died of tuberculosis. His last audible words were: "Heaven is a better place than this." In five years he burned himself out for Christ.

In the Indian work there was more enlargement for 1827. Francis A. Owen was re-appointed to Newtown; George W. Morris, to Gunter's and Wm. P. Nichols, to Coosewatt (in Georgia). These appointments were to schools. James J. Trott was appointed to Wills Valley Circuit, and Turtle Fields, a Cherokee, was appointed to preach throughout the Cherokee Nation under Wm. McMahon, presiding elder of Huntsville District.

This year three camp meetings were held, resulting in "at least 275 members," and "perceptible improvements in the condition of the people." Says West, "As the Indians learned the Gospel, believed in Christ, and were allied to God, they abandoned, as far as they could, their wild state in the woods, left off praying to water-falls, snakes, and clouds, enlarged their cabins, improved their habitations, and made provision against nakedness, hunger, and cold."

The Cherokee Mission appointments for 1828 were: Wills Valley, Greenberry Garrett; Oostaknahla, Turtle Fields; Echota, James J. Trott; Ooithkellogee, G. T. Henderson; Creek Path, J. B. McFerrin; Chatooga, Allen F. Scruggs; Salakowa, Dickson C. McLeod. There were now seven appointments, manned by bright young men who became leaders in their Conference. All of these appointments grew out of the one started in Marshall County, Alabama, under the saintly and devoted Richard Neely. It was estimated that the population of the Cherokee Nation was 15,000; and that 700 were members of the Methodist Episcopal Church, 345 of these in Alabama.

An item reported to the 1828 Conference was that again three camp meetings were held in the Cherokee Nation, "at which good order prevailed, and many natives received the renewing of the Holy Ghost, and Christians rejoiced and were extremely happy." Among the Cherokee Christians were two licensed preachers and nine licensed exhorters, "who exerted a good influence

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wherever they went." During the year the Tennessee Conference collected \$356.00 for missions, "of which sum, two missionary societies in Alabama, paid \$121.00, Huntsville \$61.00 and Courtland \$60.00."

West tells of a mission rally at Murfreesboro, Tenn., during the Tennessee Conference there December 1828, "the sole object of interest being the Cherokee Mission." Among those taking parts on the program were Turtle Fields, an eminent chief who had been a successful itinerant Methodist preacher; John Fletcher Boot, who, when baptized was given the name John Fletcher; and Edward Gunter, "a half-blood of deep piety," who had fought under General Andrew Jackson against the Creek Indians in East Alabama.

The Cherokee Mission appointments for 1829 were: Wills Valley and Oostanala (elsewhere Oostaknahla), J. B. McFerrin; Coosewattee, Turtle Fields; Mount Wesley and Asbury, D. C. McLeod; Chatooga, Greenberry Garrett; Salakowa, N. D. Scales; Neely's Grove, A. F. Scruggs; Conesauga, Thomas J. Elliott; James J. Trott, missionary to travel through the nation. The Newtown, Gunter's and Wills Valley Circuits reported a membership of 675, with Wills Valley alone reporting 444. A total of \$1,150.80 had been collected that year for missions. At the missionary anniversary, held during Annual Conference at Huntsville, the congregation contributed an additional hundred dollars to this amount.

One of the leaders of work among the Indians was William McMahon who gave seven years to this work as pastor and presiding elder. He held many Quarterly Conferences and from one to three camp meetings a year throughout the Nation. At the close of his last year on Huntsville District, under which Cherokee Mission was listed, he was appointed LaGrange College Agent.

The Cherokee Mission appointments for 1830: Superintendent, F. A. Owen; Wills Valley, D. C. McLeod, Spear, interpreter, Boot; Conesauga, G. M. Rogers, Young Wolfe, E. Graves, interpreter; Valley Town, Robert Rogers, W. McIntosh, interpreter, Turtle Fields; Chatooga, Joseph Miller; Mount Wesley and Asbury, J. J. Trott; Coosewattee, Jacob Ellinger, Joseph B. Bird, interpreter; Selacoa, Greenberry Garrett; Agency, Wm. M. McFerrin; Lookout, N. D. Scales.

This year there were five schools and five circuits in the Mission. Including a few interpreters, there were seventeen missionaries. At the close of 1830 there were 1,028 Indian members. Wills Valley reported 448. "The work was most successful in that part of the Nation within Alabama." This was probably due to the influence of that consecrated Indian layman, Richard Riley. He was a born-again Christian and sought opportunity for all to enjoy this same blessed experience. Nor can we forget the labors of Richard Neely.

Turtle Fields was the first Cherokee ever employed as an itinerant by the Methodists. He was admitted into the Tennessee Conference at Tusculumbia,

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Alabama, in November, 1827, and at the end of his second year was ordained a deacon, at Huntsville, Alabama, in November, 1829. He served his Cherokee brethren until the end of 1834, when he transferred to Holston Conference where he continued work among the Cherokees. The *Journal of the Holston Conference*, October, 1835, states that he was transferred to the Alabama Conference, but the Alabama Conference appointments do not carry his name. He probably labored among his people within that Conference for a year without official appointment.

Fields returned to Holston Conference where he labored until 1837, when he transferred to Arkansas Conference whither many of his people had been sent. There he preached until 1839 when he located. He was a soldier under General Andrew Jackson in the war against the Creek Indians. His record as a Methodist preacher was one of devotion to duty.

Boot was another Cherokee who gave his heart and service to his Church as an itinerant. His name is misspelled once as Boat, and once as J. F. Burnum. He was baptized as John Fletcher Boot, and was ordained a deacon (1832) by Bishop Andrew, who in 1834 also ordained him elder, and transferred him to the Holston Conference. In 1838 he transferred to the Arkansas Conference, following his people to their new home west of the Mississippi River. West says: "For about ten years he ranged over the mountains and through the valleys of his native land to give to his benighted people the everlasting truth and redeem them from the superstitions of heathenism. He was a grand preacher. He grasped the truth in hand with a master mind, and with a sublimity and majesty seldom surpassed, he uttered Gospel truth and poured forth appeals which was absolutely irresistible. He died in the itinerant work, true and devoted through all the years of his ministry. . . . He was on his way to an appointment to preach when the summons of death met him. He died at his post, August 8, 1853."

William McIntosh was another well known Cherokee Christian, fluent in the use of English and Cherokee. He served many years as an interpreter, receiving his first appointment at Huntsville in 1829. He is said to have been one of the best interpreters, and served until 1834, when he went West with the other Cherokees. He was licensed to preach and, in 1841, admitted into the Arkansas Conference. He became a charter member of the Indian Mission Conference and served in that until death in December, 1858, at Tahlequah, Indian Territory. Three other useful Cherokees who served efficiently as interpreters were Edward Graves, J. B. Bird, and John Spear.

West, from whose history we have gotten much of our information concerning this work, says: "The Cherokee Christians maintained a commendable type of piety. Inspired with humble fear, and filled with the principles imparted by divine grace, they shouted with a mirth born of devotion, and served

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God, spreading His praise through earth and sky. The work begun in the land of their fathers was transferred to their western home, and still goes on. Many happy souls have been translated to the heavenly courts, and the upper choirs, where they 'ascribe their conquest to the Lamb, their triumph to His death,' and still many more of that once benighted tribe, are on their way to the city of golden streets and splendid mansions. The redeemed of the Lord shall come from every land, and so they come from the land of the Cherokees."

Will Rogers stemmed from the Cherokee Indians of Alabama. Our readers will be interested in the information which the author secured from Mrs. Walker Milam, of Vinita, Oklahoma, a lay delegate from the East Oklahoma Conference to the 1952 General Conference at San Francisco. Seated beside her at a luncheon during the Conference, the author, having heard that she was a niece of the late Will Rogers, asked her about it.

Mrs. Milam, then a member of our General Board of Evangelism, told us that she is the daughter of Mrs. Sallie Clementine Rogers McSpadden (the oldest sister of Will Rogers); and granddaughter of Mrs. Mary America Schrimsher Rogers; and great granddaughter of Mrs. Elizabeth Hunt Gunter Schrimsher, who was the daughter of Katie, or Catherine, a full blood Cherokee Indian of the Paint Clan, and of John Gunter, who came into Northeast Alabama in 1760, and for whom Guntersville is named.

It is interesting to note that Mrs. Milam is the daughter of John Thomas McSpadden, whose father, Thomas Kingsbury McSpadden, went West from Alabama after the War Between the States, and was a circuit rider in the Indian Mission Conference in the 1870's. Robert Rogers, grandfather of Will Rogers, married Sallie Vann, and their son, Clem Vann Rogers, married Mary America Schrimsher, and they were the parents of Will Rogers. John and Katie Gunter, former Alabamians, were great-grandparents of Will Rogers, and the great-great-grandparents of Mrs. Milam and the present Congressman Will Rogers, Jr.

Book III
1832-1845

Behold the Alabama Conference!

THIS PERIOD (1832-1845) is marked by two epochal events—first, the organization of the Alabama Conference and, second, the 1844 General Conference which resulted in the organization of the M. E. Church, South. Between these two events, the work of the Church, preaching the Gospel, extending circuits, building churches and parsonages, organizing Sunday Schools and Missionary Societies, holding revivals and camp meetings, and other activities, was carried on.

The General Conference of 1832 had authorized the organization of the Alabama Conference whose territory should cover all of Alabama not included in the Tennessee Conference, with West Florida and the following counties in Mississippi: Jackson, Greene, Wayne, Clarke, Lauderdale, Kemper, Nuxubee, Lowndes, and that part of Monroe County, east of the Tombigbee River.

The part of the North Alabama that was “watered by streams flowing into the Tennessee River” was to be in the Tennessee Conference. This included, all of Alabama north of the Tennessee River, together with Franklin (now Franklin and Colbert), Lawrence, Morgan, and what is now Marshall counties, and a part of what was then the Cherokee Mission. The line was not too definite.

The Alabama Conference was to cover the area below a line from near Hackleburg to Gaylesville and down to the Gulf of Mexico and including part of East Mississippi. The Mississippi Conference at Woodville, Nov. 23, 1831, in making appointments for 1832, set the Alabama appointments off to themselves. These appointments were in four districts, but only the Tombigbee, Alabama and Black Warrior reported to the 1832 Alabama Conference. The Black Warrior District carried the appointments listed the year before in the Black Warrior and Tuscaloosa Districts. The 1832 appointments carried those in the Mississippi counties along the Alabama line, and those in Southeast Alabama and West Florida, previously in the South Carolina, and more recently, in the Georgia Conferences.

The Alabama Conference’s organizational meeting was at Tuscaloosa, opening Dec. 12, 1832, with James O. Andrew, who had a few months before been

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elected Bishop, in the chair. S. B. Sawyer, pastor at Montgomery, and a probationer, was elected secretary. He served as secretary eleven years.

We may imagine the emotions of these consecrated men as they came to organize their own Conference—feelings of joy that they were to become charter members; feelings of sadness that they were to be deprived of the pleasure of meeting with their comrades of the Mississippi Conference. But an Annual Conference session is a busy time and there wasn't much time for exultation nor for lamentation. Tuscaloosa was in the new Black Warrior District, R. L. Kennon, presiding elder. R. L. Walker was pastor-host of the Conference.

Who are admitted (1832) on trial?: Austin L. Davis, Hugh M. Finley, Theophilus Moody, Edward H. Moore, Abiezer Clarke Ramsey, and Humphrey Williamson. Ten remained on trial: Hazelwood B. Farish, John Fousts (Foust), Samuel Graves, Stephen Herren, Ransom J. Jones, S. B. Sawyer, A. H. Shanks, Sidney S. Squires, Paul F. Stearnes, and W. Wier.

The following five were admitted into full connection: Jacob Mathews, Anthony S. Dickinson, C. McLeod, Newit Drew, and Jesse Ellis. Deacons were Job Foster, Francis H. Jones, Daniel B. Barlow, George W. Collier, J. Mathews, A. S. Dickinson, Charles McLeod, N. Drew, and J. Ellis, the last five being ordained this year. John Sale, Nathan Hopkins and W. R. H. Moseley, were ordained elders

Joseph McDowell and Richard Pipkin located. The supernumerary preachers were Leroy Massengale and B. B. Smith. Two were placed on the superannuate roll—David Harkey and Lewis S. Turner. No member had withdrawn, or been expelled, or died. The question, "Were all the preachers' characters examined?", was answered: "This was strictly attended to, calling over their names before the Conference."

Ebenezer Hearn, presiding elder of Tombechee District, reported 2,375 white and 1,074 colored members; J. H. Mellard reported 3,092 white and 884 colored members in the Alabama District; R. L. Kennon reported 2,729 white and 812 colored members for Black Warrior District, a total of 8,196 white and 2,770 colored, a grand total of 10,966 with which the Alabama Conference began business. The members in Southeast Alabama that year were reported to the Georgia Conference.

At this first Conference four districts were formed, covering the entire territory authorized for the Alabama Conference. At this session, "The Preachers' Society of the Alabama Annual Conference" was organized with twenty-three members. "The object of this Society shall be to create a fund, the proceeds of which, after the capital amounts to two thousand five hundred dollars, may be appropriated to the relief of such preachers as may be peculiarly necessitous." The members were to pay \$2.50 a year, though one could become a life-

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member by paying \$50.00 at one time. Records do not tell how many, if any, were life-members.

The journal of this first session is not available, so it is not possible to tell what committees were set up. They did not have a large number of committees, boards, etc., such as are necessary for the Conferences nowadays.

The last evening of the Conference, following the Lord's Supper, Bishop Andrew read the appointments, as follows :

1. Chattahoochee District, James H. Mellard, P. Elder
Cedar Creek, D. McDonald, Stephen Herren
Choctawhatchie, Z. Dowling, Humphrey Williamson
Conecuh, N. Hopkins, H. B. Farish
Holmes Valley, W. A. Smith
Montgomery, W. R. H. Moseley
Monticello, W. N. Sears, Ransom J. Jones
Pensacola and Escambia Mission, W. C. Crawford and S. S. Squires

2. Coosa District, R. G. Christopher, P. Elder
Alabama, John Sale, E. H. Moore
Blount, A. S. Dickinson, T. Moody
Cahawba Valley, J. Foust
Jones Valley, G. Malone, A. Robinson
Oakmulgee, M. Westmoreland and R. A. Smith
Talladega Mission, Jesse Ellis

3. Tombechee District, E. Hearn, P. Elder
Chickasawhay, Job Foster, A. C. Ramsey
Greensborough and Marion, Robert L. Kennon
Leaf River, Newit Drew
Marengo, Daniel B. Barlow, Isaac N. Mullins
Mobile, Robert L. Walker
Mobile Mission, P. F. Stearnes
Tombechee, D. Monaghan, H. M. Finley

4. Tuscaloosa District, E. V. LeVert, P. Elder
Black Warrior, T. S. Abernethy, Asbury H. Shanks
Columbus, R. H. Herbert
Greene, George W. Collier, Benj. B. Smith, sup'y
Luxapalila, C. McLeod, A. L. Davis
New River, Jacob Mathews, A. R. Dickson
Noxaby Mission, W. Wier
Prairie Creek, Francis H. Jones, Leroy Massengale, Supernumerary
Tuscaloosa, Seymour B. Sawyer, one to be supplied

John H. Cotten transferred to the Mississippi Conference.

The question, "Where and when shall our next Conference be held?" was answered "At Montgomery, Alabama, Dec. 11, 1833."

The second session of the Conference convened at Montgomery Dec. 11, 1833, with Bishop John Emory in the chair, and with S. B. Sawyer as Secre-

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tary. Sawyer had been pastor at Montgomery and was back among his friends again.

Ten men were received: H. W. Hilliard, W. B. Neal, W. W. Thomas, R. Crowson, William Jones, James Shanks, James W. Holston, Daniel C. McIntyre, Ephraim Herrington and Francis H. Ponder.

H. W. Hilliard remained in the ranks only two years. His first appointment was as principal of the Wesleyan Female Academy at Tuscaloosa. The next year he was ordained deacon and appointed pastor of Montgomery Station. At the Conference in December, 1835, he located. He taught at the University a while and then again practiced law, and became interested in politics; serving several terms in Congress, he opposed secession and debated the subject with the celebrated William L. Yancey, but when Alabama seceded he served for a while as a Brigadier General in the Confederate Army. He served as United States Minister to Brazil in 1876. One wonders what this gifted man might have attained in church affairs, had he remained in the itinerancy. Many thought him equal or superior to Yancey as an orator.

The author would urge the reader to note carefully the names of our preachers. He will soon learn to appreciate them, and to feel that he knows them and will wish to follow them with increasing interest as he turns these pages.

Several outstanding men located, including J. H. Mellard, L. S. Turner, B. B. Smith, and John Sale. Four were granted the supernumerary relationship: R. L. Kennon, G. Malone, W. R. H. Moseley, and T. S. Abernethy. Three of these were given appointments in spite of this new relation, indicating the need for preachers, especially of the type of these men.

The appointments show four districts, as the previous year, though the Tombecbee District became the Mobile District. The presiding elders were the same as the preceding year except for Chattahoochee District. J. H. Mellard, having located, J. Boswell succeeded him. The report showed an increase of 2,486 white and 393 colored members over the last year.

The editors of the Bulletin of Birmingham-Southern College for December, 1951, borrowed from Miss Corrie Benson, of Forest Home, Alabama, a manuscript sketch of the life and times of Miss Benson's grandfather, Abiezer Clarke Ramsey, written by himself late in life, which throws light on "those times," especially as regards the life and work of the Methodist minister of that period. Ramsey's reminiscences relating to this second and subsequent sessions of the Conference are interesting. He was admitted into the Conference at Tuscaloosa, in 1832.

In the sketch before us, Ramsey tells us of making his way to the 1833 Conference for the first time as an itinerant, and how, on his way to Conference, he spent the night with "a brother Jackson with whom he swapped

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horses, disposing of his fast-trotting roan for a sorrel, which cost him ten dollars to boot, and which the good brother ought not to have required; for his roan was the best horse, except that his hoofs had become diseased so that it was with difficulty he could travel, and that was the reason for trading him." Continuing the journey Ramsey spent the Sabbath at Vernon, Autauga County, then a thriving village but now, 1956, a cow pasture, where he joined "Bro's Jacob Mathews, Charles McLeod and Edward Moore, who had the measles but did not know it, and from whom he caught them, which caused him great suffering almost the entire next year."

In due time they reached Montgomery—"weather extremely bad, rain, snow and sleet." Homes were assigned the preachers for the Conference. Ramsey, then a young man, says: "My sleeping apartment was an abandoned hotel near the river, in company with a crowd of young preachers, and (we) had to go out and get our meals in the city, which caused so much exposure, besides uncomfortable beds and lodgings, that I was attacked with a severe spell of asthma, together with the measles now taking hold of me, so that during the whole session I was a real sufferer, so much so that I set out to get another place to lodge, and finally, after several unsuccessful efforts among the old preachers, Brother Stearnes offered me a berth in his room where there were every comfort of good fires, etc., besides the motherly care of the good sister owning the place, and consequently spent the few remaining days of the session very comfortably. I never shall forget Brother Paul F. Stearnes' kindness."

Two of the visitors at this Conference were Charles L. Kennon, a brother of R. L. Kennon, and Jeremiah Norman, known as "ugly but able," both of Georgia. Both preached during the Conference.

Bishop Emory preached on Conference Sunday. Ramsey was not impressed by the sermon. "I confess," he writes in his memoir, "I had either looked for too much, set my estimate of the Bishop's preaching ability too high, or else I was in bad condition to hear; probably this last; for I was really disappointed, but in looking around I saw a number of the older preachers in tears, viz., LeVert, R. L. Walker, R. L. Kennon, James Mellard, Ebenezer Hearn and others, so I decided certainly the fault was with me. But, I could not help thinking that if I was up there, saying those identical words, using the same gestures, and intonations of voice, not a tear would have been shed; their heads would have been hung, perfectly ashamed of me. And I was not the only one who had such thoughts. Brother James Thompson from the Cedar Creek Circuit to which I was assigned the next year, an excellent local preacher. . . . told me he had the same thoughts. We both concluded that a position and a name had a great deal to do with producing effects by some divines. Bishop Emory was certainly a good divine, a good writer, and an intellectual

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preacher, but some how or other it did not, to my weak capacity of judging, so appear that day."

Ramsey was appointed 1833 as junior preacher, with Isaac Mullins, to Cedar Creek Circuit. They, with Judge Lane, a prominent layman of Greenville, "were soon on the road from Montgomery to Greenville." Enroute, they stopped at the home of James M. Farlando, a "steam doctor." "He commenced on me, who was still suffering from asthma and measles, although they had not yet developed, but his remedies done me no good."

The third session was at Greensboro, then in Greene County, and convened Dec. 10, 1834, Bishop Andrew, presiding. Paul F. Stearnes was pastor at Greensboro, then in the Mobile District, Ebenezer Hearn, presiding elder.

Nine were admitted: David Adkins, Peter Haskew, J. K. Hawkins, Wilson Langley, H. A. G. Lee, John D. Lofton, Walter H. McDaniel, Harris Stearnes, and Daniel N. V. Sullivan. Nine located: R. H. Herbert, T. J. Elliott, D. Harkey, J. Foust, S. Herren, W. N. Sears, Job Foster, R. L. Walker, and W. C. Crawford. Hugh M. Finley had died.

A note in the General Minutes, by Bishop Andrew, says, "The secretary has never furnished me with the numbers, alleging that he had lost the paper containing them. I have made every effort to obtain them but have failed.— J. O. A." The editor, therefore used the same totals that appeared in the *Minutes* the year before, namely 10,682 white and 3,163 colored members.

Of interest is another quotation from the memoirs of A. C. Ramsey: "My lodging was assigned me, as at Montgomery the winter before, with a crowd of young preachers, among whom were Walter H. McDaniel, Theophilus Moody and others, in the upper room of an old building, the lower part of which was used as a machine shop for the putting up and sale of spinning-jennies, by a Mr. Peter McIntyre. We took our meals at a Brother Dickens,' a prominent member of the church at that place. He entertained a number of the older preachers, Bishop Andrew among them." The difficulty encountered in seeking entertainment for some of our Conferences is not exactly of recent origin.

The districts and elders in the 1834 appointments were: Tuscaloosa, R. G. Christopher, Greensborough, E. V. LeVert; Mobile, E. Hearn; Irwinton, J. Boswell; and Montgomery, G. Garrett.

Greenberry Garrett had transferred from the Tennessee Conference in 1833, where he had been outstanding, and soon became so in Alabama. Thomas S. Abernethy superannuated, while Robert A. Alexander and Sidney S. Squires transferred to the Mississippi Conference, and W. R. H. Moseley to the Georgia. There were no deaths this year, but there was one expulsion.

Growth is indicated by the appearance of a number of charges appearing for the first time as follows: Tuscaloosa District, Pickens, Joseph Travis,

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pastor; Greensboro District, Erie and Demopolis, to be supplied; Livingston, W. A. Smith, pastor; Nanny Warrior Mission, Leroy Massengale, pastor; Canebrake Mission, W. Culverhouse, pastor; Irwinton (now Eufaula) District, Haynesville, L. D. Mullins and A. Robinson, pastors; Marianud (Mariana), F. H. Jones, pastor; Apalachicola, to be supplied; Clayton, Z. Dowling, pastor; Line Creek, to be supplied; Uchu (Uchee), D. C. McIntyre, pastor; Montgomery District, Chambersville (now LaFayette), P. F. Stearnes, pastor; Harpersville, W. W. Thomas, pastor; Tallapoosa, R. M. Crowson, pastor; and Wills Creek, Jesse Ellis, pastor. Dr. W. H. Ellison was reappointed Professor of Mathematics at LaGrange College.

The fourth session convened at Tuscaloosa, Dec. 16, 1835. It was no new experience for this town to entertain a Conference. This was her sixth experience since 1824. S. B. Sawyer was at this Conference ordained elder and was pastor-host and Conference secretary. Bishop Soule was delayed in reaching the Conference, so E. V. Levert, presiding elder of Greensboro District was elected to preside until the Bishop's arrival.

Several things of unusual interest came before this Conference. When the class for admission was examined Claiborne Pirtle, William G. Fleming, William W. Bell, Edward Graves, Benj. L. West, John Poe, and John W. Broxson, were admitted with little discussion. When the name of S. F. Pilley came up, there was opposition. Pilley had been recommended by the Quarterly Conference of Chickasawhay Circuit. It was the duty of Ebenezer Hearn, presiding elder to present this name, which he did and then immediately opposed his admission. Hearn based his opposition on two grounds. First, Pilley had been a member of a theatrical troupe, was a good "fiddler," loved fun and frolic, and it would, perhaps, be impossible for him to attain unto the dignity and gravity required of a minister, and secondly, he was married and had a child.

Few men in the Conference knew Pilley. His own presiding elder, a man of influence and integrity, opposed his admission. His chances seemed slim. But there was one, though limited in experience and influence, who took the floor in Pilley's behalf. This man was A. C. Ramsey. His memoirs say:

"I never made a speech in Conference before, but concluded I could not afford to see this brother sacrificed on such altars as they had created. Knowing him as I did when a sinner, when in the world, and also when and where converted, his walk and character since the time I had taken him into the church, together with the high grade of talent evinced in his public and private ministry, I defended him there and then to the best of my ability." Ramsey believed in Pilley so strongly that he offered to take him as his junior preacher for the next year. His memoirs continue: "Brother Pilley was received as the sequel will show, was my colleague for two years, became an eminent divine

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and died a member of the Conference." He later held some of the most important appointments. What a blessed thing Ramsey did when he sponsored the admission of Pilley into the Conference.

Another discussion of this session concerned a Conference paper. Although but three years of age, and having a membership of only about 15,000, the Conference saw the necessity of a Conference organ. A committee consisting of John Foster, R. L. Kennon and Ebenezer Hearn was appointed to study the matter. They must have considered the Conference too young and too weak to undertake this project, for it was nearly fifty years before this dream came true in 1881.

Greenberry Garrett brought to this Conference an offer "from the Northeast part of the Conference territory to establish a Manual Labor School under the care of the Conference." This, too, found its way to a committee consisting of "G. Garrett, John Foster, R. Smith, J. Matthews, and W. Murrah."

A final matter of importance was the election of General Conference delegates, the first time this Conference had had to do this. They seemed to know whom to select, for the following good men were elected: William Murrah, William Wier, E. V. Levert, and R. L. Kennon. Murrah, father of Bishop Murrah, was pastor of the Tuscaloosa Station; Wier was pastor of Greene Circuit; Levert was presiding elder of Greensborough District; and Kennon was pastor of Mobile Station. There were no lay delegates. No reserve delegates, if any were elected, are given.

The report showed an increase of 1,576 white members, but a decrease of 80 colored members. In the appointments, the districts remained the same, though there were two new presiding elders—W. Wier succeeded R. G. Christopher (who superannuated) on Tuscaloosa District, and E. Callaway succeeded E. Hearn on the Mobile District. Hearn went from the Mobile District to Cedar Creek Circuit, succeeding Asbury Shanks and Peter Haskew. It was no uncommon thing for a man to go from a district to a circuit and vice versa.

Christopher and Massengale superannuated this year. Eleven located at this session: D. F. Alexander, H. W. Hilliard, A. P. Manley, D. McDaniel, John E. Jones, I. N. Mullins, R. J. Jones, H. B. Farish, N. Drew, T. Fields, and P. F. Stearnes.

The fifth session convened at Mobile, where it took Methodism so long to get a toe-hold, Jan 4, 1837, Bishop Morris, presiding. S. B. Sawyer, who had transferred to the Mississippi Conference 1835, and had served Fauxburg and LaFayette Mission in New Orleans during 1836, transferred back to the Alabama Conference 1836, and was again elected Conference Secretary. Kennon was pastor of the Mobile church.

Ten were admitted: Robert S. Finley, Wm. Howie, Chas. Strider, Ward

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Bullard, James L. Finley, John Gilmore, James W. Brown, George Shaeffer, Austin L. Davis, and A. P. Harris. At least seventeen were lost that year; three by death; T. L. Cox, R. A. Smith, and G. W. Cotten (died during the Conference); one by superannuation, D. B. Barlow (the Jan. 1837 *Minutes* say two superannuated, D. B. Barlow and Leroy Massengale; but the *Minutes* record Massengale as having superannuated Dec. 1835; and record Barlow as superannuating 1838. The error may be charged to human fallibility). Thirteen located; John Foster, Charles McLeod, F. H. Jones, D. Monaghan, T. S. Abernethy, J. Matthews, J. Ellis, W. Culverhouse, W. H. Ellison, Mark Westmoreland, A. R. Dickson, D. C. McIntyre, Alex. Robinson. The bishop had problems when thirteen high ranking men located at one Conference!

The report for the first time, was in three columns, white, black, red. There was 13,252 white members; 2,884 colored members; and 160 Indians. There was an increase of 288 whites; all the Indians were an increase; there was a decrease of 579 colored members, making a net decrease in members of 131, which was disturbing. Decreases were so unusual that it was a matter of grave concern.

The sixth session was in Columbus, Miss., Jan. 3, 1838, Bishop Andrew presiding. Eight men were admitted: James M. Mills, Lemuel Bowers, John Meigs, Benjamin R. Thompson, Robert J. Gill, W. C. Robinson, Francis H. Ponder and Norman McLeod. Four located: J. W. Holston, J. T. Sawrie, Wilson Langley, and Henry A. G. Lee. E. V. Levert, took the supernumerary relation. Daniel Barlow is again listed as having superannuated. One was expelled.

The death of Kennon during this session was a great shock and a well-nigh irreparable loss. He had arrived several days in advance in order to assist with the examination of men seeking admission and advancement in the courses of study. He preached at Columbus on Sunday morning, Dec. 31st, "with vigor, animation and eloquence." That night a service was held to watch the new year in and Kennon participated whole-heartedly. On the next day he assisted in the examination of the classes. That evening he was not feeling well. On Tuesday he took his bed. The Conference proceeded with its work. On Tuesday, Jan. 9th, just as Bishop Andrew was ready to read the appointments, word came to the Conference that Dr. Kennon had died.

"A solemn pause ensued and deep sighs and numerous tears evinced the profound grief felt by the members of the Conference. . . . Bishop Andrew preached his funeral to a crowded and weeping assembly; the body was conveyed to Tuscaloosa, on Jan. 12, 1838, and was committed to the cemetery at that place in the hope of the general resurrection on the last day."

Dr. Kennon, frequently referred to as "The Father of the Alabama Conference," was loved by preachers and laymen alike. As a preacher and as a

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physician he had hundreds of friends. The appointments that Bishop Andrew held in his hand when the announcement was made that Dr. Kennon had died, included this one: "Tuscaloosa Station, R. L. Kennon." It had to be changed to: "Tuscaloosa Station, to be supplied," and it was supplied by Charles Hardy until Sept. 21st of that year when Hardy died.

There were two new districts. The six districts and presiding elders were: Mobile, E. Callaway; Irwinton, E. Hearn; Florida, A. H. Shanks; Montgomery, Charles McLeod; Tuscaloosa, Francis H. Jones; Columbus, William Wier.

At that period no question was asked and no notation made in the minutes concerning re-admissions into the Conference. If a man located, and was then re-admitted, he was assigned work as though he had never located or been re-admitted. F. H. Jones was among the men who located 1837. One year later, F. H. Jones, undoubtedly the same man, is appointed presiding elder of Tuscaloosa District. No record is in the *Minutes* of his re-admission. At the 1839 Conference, in answer to the question, "Who have been expelled?" the answer is "Francis H. Jones."

The number of members reported 1838 included 13,342 white and 2,830 colored. No Indians were reported. The increase in whites for the year was 90; the decrease in colored members was 54, leaving a net increase of 36, this over a net decrease the last year of 131.

It is difficult to explain these losses in membership. These were days of expansion. New circuits were being formed. The loss to the M. P. Church was not sufficiently large to account for the failure to register larger increases. Carelessness in reporting may have been partially responsible for the decrease reported to the fifth session, and the increase of only 36 at the sixth session. For at the fourth session there was a net increase of 1,496, while at the seventh session, as we shall see, there was an increase of 3,202. Something went wrong in those two in-between sessions. Undoubtedly, it was in the method of reporting.

The seventh session opened in Montgomery, Jan. 2, 1839, Bishop Morris presiding. Seventeen men, the largest class so far, were admitted: James McLeod, Wilson Moore, R. H. M. Fryer, John Tanner, James Avery, T. D. Barr, F. M. Cary, Wm. Spann, J. T. Roper, James P. McGee, Gideon Thomason, William Rhodes, Jefferson Bond, John C. Strickland, Bartlett S. Barr, Thomas Lynch, and Richmond F. Camp. Six located: N. Hopkins, W. B. Neal, A. S. Dickinson, Job Foster, R. M. Crowson, and Adam Goodin; two were supernumeraries: R. G. Christopher and A. C. Ramsey; one superannuated, C. Pirtle; and one was expelled. D. B. Barlow died during the year. Seventeen more were given appointments than the year before.

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Three delegates to General Conference (to meet in May in Baltimore) were elected: William Murrah (served on committee on Episcopacy), E. V. Levert (on boundaries), and Elisha Callaway (on itineracy). A special Committee on Slavery was appointed, to consist of twenty-eight, one member to be elected by each Conference delegation. Levert served for the Alabama Conference.

This year districts and elders were: Mobile, Greenberry Garrett; Irwinton, Green Malone; Montgomery, Ebenezer Hearn; Talladega, S. B. Sawyer; Montevallo, Charles McLeod; Tuscaloosa, E. V. Levert; Columbus (Miss.) William Wier; Gainesville, E. Callaway. A new item appeared in the statistical report, showing 276 local preachers. These were all white, and the total white membership, including the local preachers, was 15,990. The total colored membership was 3,530. The increase over last year was 2,502 white and 700 colored, making the total increase 3,202.

The eighth session opened Jan. 1st, 1840, in Tuscaloosa, with Bishop Andrew, now well loved in Alabama, presiding. He reached Tuscaloosa two or three days ahead of time, where he preached on Sunday morning prior to the opening of the Conference. Robert Paine, president of LaGrange College, preached in the evening. Fifteen were received: W. A. McCarty, James L. Finley, T. W. Dorman, Abner Baker, G. R. W. Smith, A. Pearce, H. Bailey, Elihu E. Brown, Francis A. McShann, L. W. Rush, John Coons, Isaac Gregory, Charles B. Eastman, William J. Wilson, and Saul Jones.

Five located: A. C. Ramsey, C. D. Elliott, Jesse Ellis, E. H. Moore and Thomas C. Cropper. J. Boswell and L. Massengale took the supernumerary relation, and A. Winborne superannuated. R. G. Christopher had died. The districts were the same as last year. There was a gain of 2,947 white and 1,639 colored members, bringing the total to 18,937 white (including 327 local preachers) and 5,169 colored, the grand total being 22,467.

The ninth session, with Bishop Andrew presiding, opened Dec. 30, 1840 at Selma (the first time there), and adjourned Jan. 6, 1841. Thirteen were admitted: R. R. Dickinson, V. L. Hopkins, John W. Broxson, James Lassiter, N. P. Scales, E. W. Barr, James Peeler, H. T. Hill, J. W. Laney, T. L. Densler, Jesse P. Parham, J. L. Daniel, and J. A. Spence. Seven located: G. Malone, C. L. Kennon, C. Pirtle, Jeremiah Williams, James Brown, L. Bowers, and B. R. Thompson. C. Strider, D. Monaghan and L. Massengale superannuated.

Districts and presiding elders were: Mobile, G. Garrett; Pensacola, S. F. Pilley; Irwinton, Noah Laney; Montgomery, J. W. Starr; Selma, Charles McLeod; Tuscaloosa, E. V. Levert; Columbus, William Murrah; Gainesville, Elisha Callaway; Talladega, Thomas Lynch.

Centenary Institute at Summerfield, near Selma, was incorporated during

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the year, and received considerable attention during the Conference. The membership continued to grow. The report this year: 19,491 white and 5,821 colored members, this being an increase of 554 white and 652 colored members. For the first time the total membership passed the 25,000 mark.

The tenth session found Mobile again host to the Conference, Dec. 15, 1841. Bishop Waugh presided. A record-sized class, 19 men, was admitted: Thomas Armstrong, Cornelius McLeod, Thomas Killough, Edward J. Hamill, Alexander McBryde, Elijah Crowson, H. P. Scales, William K. Norton, H. J. Hunter, John L. Saunders, Benjamin L. West, Alonzo J. Kean, Walton J. Reeves, Joshua Starr, John Jones, William Vaughan and Wm. C. Matthews. Two were re-admitted (the first time any note has been taken of re-admissions) and counted among those admitted. They were Leonard Rush and Edmund Pearson.

Locating were P. F. Stearnes, A. B. Elliott, Moses Morris, R. H. Herbert, and Henry T. Jones. Two took the supernumerary relation: W. C. Robinson and W. H. McDaniel. Four deaths occurred: Daniel Monaghan, Noah Laney, Wilson Moore, and J. M. Boatwright. The report showed 21,856 white and 7,505 colored members, the increase being 2,663 white and 1,624 colored members. The total membership approached 30,000.

The eleventh session, met in Montgomery, Dec. 28, 1842-Jan. 6, 1843, with Bishop Andrew in the chair. The Conference was now growing in the number and quality of its men, in the number of its appointments, and in the number and prestige of its members. It now required a more than two full columns in the *Minutes* to list the appointments.

Thirteen men, including one who was afterwards a bishop, were admitted: J. O. Keener, J. D. Fisher, Wm. A. Tarlton, Robert Gourlie, James H. Laney, Peleg McCrary, John Kuykendall, J. T. Curry, Thomas G. Gilmore, J. M. Wells, John W. Ellis, James A. Clement, and T. F. Selby. Sixteen remained on trial, the largest class in the eleven-year history of the Conference. Twelve were admitted into full connection, again a record number. Only six located: J. W. Talley, J. L. Finley, W. W. Bell, William Howie, W. C. Robinson, and W. W. Thomas.

There were still nine districts, but they were being enlarged, showing that the presiding elders and pastors were alert to missionary opportunities and responsibilities. Among the ministers in the Conference were some who later achieved church-wide distinction, Jesse Boring, Lovick Pierce, J. C. Keener, Jefferson Hamilton, and others. Pierce was in this Conference only a year or so, returning later to the Georgia Conference. While here he served Franklin Street and West Ward, in Mobile, his assistant being J. C. Keener.

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The Conference now reported 34,368 members, 25,195 white, including 377 local preachers, and 9,173 colored.

The twelfth session met at Columbus, Mississippi, Dec. 27, 1843-Jan. 6, 1844, with Bishop Soule presiding. S. B. Sawyer, who had served as secretary since 1832 superannuated and died the next year. Thomas W. Dorman, pastor at Greensboro, was elected secretary.

Some distinguished visitors attended this Conference, including Edmund S. Janes, a native of Massachusetts, who though he was never a member of any General Conference, was elected a Bishop at the 1844 General Conference in New York. Dr. Janes preached just before the ordination of ten deacons. J. B. McFerrin, Editor of the *Southwestern Christian Advocate* in Nashville, preached the sermon preceding the ordination of the six elders.

At this Conference seventeen were admitted: Archibald D. Fairly, T. Y. Ramsey, Charles H. E. Newton, James A. Heard, O. R. Blue, Joseph H. Scales, Clayton C. Gillespie, J. G. Rush, Giles P. Sparks, Andrew J. Hill, J. Benjamin F. Hill, Josiah Barker, Wm. O. Williams, James Lewis, C. C. Callaway, Wm. M. Lovelady, and Burwell B. Whittingdon. Five located: D. Fowler, B. L. West, J. McLeod, A. B. Elliott, and H. Williamson. Those who superannuated were F. A. McShan, Jesse Ellis, Wm. B. Barnett, and S. B. Sawyer. T. D. Barr and G. R. W. Smith had died.

The Conference continued nine districts, but Pensacola was changed to Claiborne. The charges in this particular district were the same as for the preceding year, except that Claiborne itself was changed to Claiborne and Monroeville, and Woodville was added. What had been Irwinton District was changed to Eufaula District because, by act of the Legislature on Jan. 2, 1843, the name of Irwinton was changed to Eufaula. The districts and their elders were: Mobile, Jesse Boring; Eufaula, Thomas Lynch; Montgomery, J. W. Starr; Talladega, Edmund Pearson; Claiborne, Greenberry Garrett; Tuscaloosa, Charles McLeod; Selma, E. V. Levert; Columbus, Elisha Callaway; Gainesville, Wm. Wier.

Some extra-pastoral appointments were those of: A. H. Mitchell to Centenary Institute; Ebenezer Hearn, Agent for LaGrange College and Centenary Institute; Edwin D. Sims, Professor University of Alabama. Some appointments of special interest were those of Jefferson Hamilton to St. Francis Street, Mobile; John C. Keener to Demopolis; S. F. Pilley to Montgomery; T. O. Summers to Tuscaloosa; Thomas H. Capers to Greensboro; William Murrah to Columbus, Miss.; T. W. Dorman to Livingston and Belmont. Lovick Pierce transferred back to Georgia.

The next General Conference was to be epochal, though no man knew it then. The Alabama Conference, nevertheless wisely chose her delegates: Jesse

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Boring, then serving Mobile District; Jefferson Hamilton, pastor of St. Francis Street Church, Mobile; William Murrah, presiding elder of the Columbus, Miss., District; and Greenberry Garrett, presiding elder of the Pensacola District. Church membership this year reached a total of 39,043, of which number 27,350 were white, including 368 local preachers, and 12,061 were colored.

The thirteenth session met at Wetumpka Feb. 26-March 5, 1845. At the 1844 General Conference in New York, Bishop Soule was assigned to the Alabama Conference. Bishop Andrew, by act of the General Conference, was not assigned to any Conferences, but he did preside over this session of the Alabama Conference. T. W. Dorman was again secretary.

Twelve were admitted: Sven Bernhard Newman, Charles W. Hare, John Baldwin, J. L. Cotten, W. I. Powers, John W. Ellis, Jr., Wiley White, John D. Worrell, William Ledford, William H. Carlisle, Thomas J. Campbell, and Henry Young. Located: James O. Williams, T. Killough, J. C. Strickland, R. S. Finley, and J. R. Locke. Five died: A. P. Harris, S. B. Sawyer, John Gilmore, Haman Bailey, and H. T. Hill.

This was an unhappy period for the Church which suffered the consequences of the great political controversy brought on by abolitionists. "Passion ruled the hour," and it was not a good year for revivals. There was an increase in the colored membership of 1,476, due to the faithfulness of our many white pastors who served the colored missions, including such men as Ebenezer Hearn, William Murrah, W. H. McDaniel, Peter Haskew, Harris Stearnes, E. W. Story, J. Boswell, W. K. Norton, and others. The Conference had no finer men than these. There was a decrease of 442 in the white membership, bringing the total to 40,051, passing the 40,000 mark for the first time.

The Conference continued to have nine districts, but changed the names and charges of some of them. For example, Claiborne and Selma Districts do not appear, but in their places are Summerfield and Demopolis. The districts and elders were: Mobile, William Moores; Summerfield, G. Garrett; Eufaula, Thomas Lynch; Montgomery, Wm. B. Neal; Talladega, Edmund Pearson; Tuscaloosa, Charles McLeod; Columbus, E. Callaway; Gainesville, William Wier; and Demopolis, E. V. Levert.

Growth noted (1832-45). The Conference convened 1832 with 38 preachers and assigned work to 49 preachers. At the close of 1843 it assigned work to 108 preachers, more than twice as many as it had to begin with. During these thirteen years, 158 preachers were admitted on trial. About 55 of these were discontinued before their probation was over, but 103 were admitted into full connection. It seems that a little more than one-third of the men admitted on trial were discontinued by the end of their probationary period. During this period 82 located; sixteen died; 3 were expelled, and none withdrew. Some who located were later re-admitted.

BEHOLD THE ALABAMA CONFERENCE!

The changes in membership in the Conference, as reported, year by year, in the Minutes is as follows:

<i>Year</i>	<i>White Members</i>	<i>Colored Members</i>	<i>Total Members</i>
1832	8,196	2,770	10,966
1833	10,682	3,163	13,845
1834	11,388	3,543	14,931
1835	12,964	3,463	16,427
1836	13,412	2,884	16,296
1837	13,342	2,830	16,172
1838	15,990	3,530	19,520
1839	18,937	5,169	24,106
1840	19,491	5,821	25,312
1841	21,856	7,505	29,361
1842	25,495	9,373	34,868
1843	26,982	12,061	39,043
1844	26,514	13,537	40,051
1845	27,866	12,766	40,632

(The white figures for the year 1836 include 160 Indians, reported that year for the only time.)

CHAPTER 26

The Tennessee Valley Again

WE NOW LOOK WITH RENEWED INTEREST at Methodism in the fertile Tennessee River Valley for 1832-1845. Most of this region was in the Tennessee Conference, known as the "Old Jerusalem Conference." Embraced in it were Lauderdale, Limestone, Madison, and Jackson counties north of the Tennessee River, and Franklin (now Colbert and Franklin), Lawrence, Morgan, and parts of Marshall and DeKalb counties, the last two having been formed 1836.

For 1832, the following, mostly circuits with from eight to twelve or more preaching places, were in the Tennessee Conference: Tuscumbia, Florence, Shoal, Cypress, Huntsville, Madison, Limestone, Lawrence, and Jackson, and parts of the Cherokee Indian Mission.

At the Tennessee Conference at Nashville, beginning Nov. 8, 1832, six preachers transferred to the Alabama Conference which was to be organized Dec. 12th, at Tuscaloosa, and which would include all Alabama (except the section in the Tennessee Conference), and West Florida with adjacent East Mississippi Counties. These transfers were: Greene Malone, R. A. Smith, William A. Smith, A. R. Dickson, Alexander Robinson, and Isaac N. Mullins. F. A. Owen was transferred to the Mississippi Conference to serve as Agent for LaGrange College located in Franklin County, Alabama.

The following statistics are from the *Minutes* for 1832: Tuscumbia Station, 81 white and 40 colored members; Florence, 37 white and 17 colored; Cypress Circuit, 570 white and 75 colored; Shoal Circuit, 430 white and 46 colored; Huntsville Station, 127 white and 56 colored; Madison Circuit, 545 white and 33 colored; Limestone Circuit, 652 white and 158 colored; Lawrence, 653 white and 89 colored; Jackson, 512 white and 39 colored; Wills Valley, in the Cherokee Indian Mission, 360 Indians.

For that year James McFerrin was presiding elder of Richland District, in which, along with its Tennessee Charges, were Tuscumbia Station and Cypress and Shoal Circuits. Florence Station had been put back in Cypress Circuit. Gilbert D. Taylor, who later served "the people of color" in the Franklin and Lawrence Circuits, was that year presiding elder of Huntsville District.

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For the next year increases in membership were reported for Tuscumbia, Cypress and Shoal Circuits, but in every Alabama Charge in the Huntsville District (in which were also a number of Tennessee Charges) there was a distressing decrease in membership. Earlier historians give no explanation of these losses. In spite of these decreases, Huntsville was in 1832-33, the strongest Alabama Church in the Tennessee Conference, having 118 white and 88 colored members. Tuscumbia was not far behind, with her 104 white and 96 colored members.

In North Alabama, Methodism was sending its taproot deep into the soil, hoping for future growth. Decatur now, 1956, the county seat of Morgan County and the site of five progressive Methodist churches, had its beginning in 1820 when President Monroe directed his Surveyor General, whose men were in these parts, "to reserve the site for a town to be called Decatur." A charter incorporating the town was issued by the Legislature Dec. 8, 1826.

Decatur's first bank was established in a log building in 1832, the silver for which, \$2,000, was brought by boat from New Orleans to Florence, and by wagon from Florence to Decatur. The first railroad in Alabama, was begun 1832 and completed 1834, connected Tuscumbia and Decatur. By this time an ever increasing number had settled in Decatur and environs.

Cotaco County was established by the Legislature in 1818. That same year the Cotaco Circuit was organized. In 1821, the Legislature changed Cotaco to Morgan County, and the Tennessee Conference changed Cotaco Circuit to Franklin Circuit, which embraced Franklin, Morgan and Lawrence Counties. The name of the circuit was again changed in 1824, when the development was such that it became necessary to re-organize the circuits, putting Morgan and part of Lawrence in the Lawrence Circuit. We now turn to Methodism's entrance into Morgan County, and Decatur.

Just exactly when Methodism entered Decatur, no historian seems to know, there being no records on which to base a statement. Decatur became a Methodist preaching place on Franklin or Lawrence Circuit in the early eighteen-twenties. It is improbable that Thomas A. Strain, pastor of Lawrence Circuit during 1825, whose home was in the Twelve-Corner Church community near Decatur, would have overlooked this promising settlement in his round of preaching. Methodist preachers just didn't do that in those days. We know regular monthly Methodist preaching was done in Decatur by Alexander Sale and John B. McFerrin in 1827. From then until now, Decatur has been a Methodist pastoral charge.

The pastors of Lawrence Circuit which included Decatur, were: 1832, George W. Morris, and Robert C. Jones; 1833, M. S. Morris and W. P. Nichols; 1834, Hiram M. Glass and Wm. P. Nichols; 1835, E. Pearson and A. T. Scruggs.

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From an interesting sketch of First Church, Decatur, sent the author by Russell W. Lynne, a leading layman, come facts about the early days of Decatur Methodism, which, to our knowledge, have never been published. When Decatur was laid out, one-half of the lot bounded by Church, Railroad, Bank and LaFayette Streets, was set aside as a burying ground. As the village grew, this lot was closed as a burying ground, and used for church purposes.

The sketch says: "a church was erected in 1832 by popular subscription, one Mr. Rutledge contributing a special sum on condition that the church should be so placed that the chancel should be over the grave of his young daughter." (West says that in 1835 the first church ever in Decatur was erected "and that by the Methodists.") This church stood back in the lot "with a great oak in the rear." Captain Ross, the architect and builder, sleeps now in the burying ground on LaFayette Street.

"The building had the appearance of a two-story structure because of a commodious gallery which extended around both sides and front, intended for the accommodation of servants. . . . Later a wooden building was constructed on the rear of the lot on LaFayette Street for the use of the negroes, and the pastor in charge conducted services for them in the afternoon, usually assisted by some local negro preacher, among whom reverential mention is made of 'Uncle Dick' Rather and his faithful and gentle spirited wife, 'Aunt Charity,' who served faithfully and well, both in the church and in the community."

Lynne's sketch says, "These were the days of class-meetings and love-feasts. In the Amen Corner was the erect form and silvery head of Colonel Rogers, the measured intonations of whose calm voice was heard in the stereotyped ending of his prayers: 'May we all be gathered where congregations ne'er break up and Sabbaths never end.' The humorous and popular Captain John T. Rather was always in his corner seat, but out of church, jocularly declaring that a little preaching went a long way. There was also the ardent and impetuous Billy Grizzard, whose prayer at a special meeting to ask for rain at a time of serious drought is still quoted: 'Good Lord, send us a root-soaker and a gully-washer.' Colonel L. S. Banks testified his confidence that his pastor could preach the Gospel without being watched by taking a nap during every service."

"Among the good women of those early days was Sister Goodman, bent with rheumatism; Sister Blackwell in her Quaker-shaped bonnet; Sister Tackett, the Good Samaritan of the congregation; Sister Banks, the devoted Mary, and Sister Scruggs 'in whom the young clergyman found a counselor and friend.'" All these, and others, formed a spiritual nucleus which moulded

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First Church, Decatur, into what it is today, one of the great churches of our Methodism.

In 1836 the Lawrence Circuit pastors were Lorenzo Dow Mullins and T. D. Harwell; 1837, Lorenzo Dow Mullins and John Sherrell; 1838, Garrett W. Martin and John P. Collins; 1839, the circuit was switched from Huntsville to Florence District, and the pastors were G. W. Casey and T. J. Lowery.

Other pastors were: 1840, J. Moore and T. B. Craighead; 1841, Dawson Phelps and David R. Hooker, but for this year Decatur became a station with Joshua Boucher as pastor, Decatur being in Huntsville District while the rest of Lawrence Circuit remained in Florence District; 1842, Lawrence Circuit, D. Phelps and F. D. Wrather, with L. C. Bryan as pastor at Decatur; 1843, Lawrence Circuit, Sion Record, with William T. Plummer at Decatur; 1844, Lawrence Circuit, James Walston and W. R. J. Husbands, with Finch P. Scruggs at Decatur; 1845, Lawrence Circuit, which was this year switched back to Huntsville District, Obadiah E. Ragland and David H. Merriman, with Justinian Williams at Decatur.

One year, 1843, the Lawrence Circuit reported 1,157 white and 95 colored members, the total being 1,252, making this the largest of any Alabama Circuit in the Tennessee Conference. There was also this same year a Lawrence African Mission with 203 colored members, this accounting for the small colored membership in the Lawrence Circuit.

Decatur became a station in 1841 with Joshua Boucher as its first station pastor. With the exception of two or three years right after the War Between the States, she has been a station ever since, and has witnessed the birth of four more Methodist churches in Decatur.

Membership fluctuated in this section during this period. It is not always encouraging, to study the gains and losses of our young churches at this time, for example, Tuscumbia, Florence or even Huntsville (whose loss was never so great as to necessitate its return to a circuit). Tuscumbia became a station 1827 and until 1840, thirteen years, and then returned to a circuit for a while. Florence more than once returned to circuit status after having attained stationhood. But, they kept on trying until today both are outstanding churches from every viewpoint. The statistics showed fluctuation in the circuits also, but since circuits covered large areas, the changes were not so glaring.

Preachers who served the Alabama churches of the Tennessee Conference during the period where Joshua Boucher, Thomas Maddin, A. F. Driskell, Justinian Williams, Dawson Phelps, R. L. Andrews, Elias Tidwell, F. G. Ferguson, P. B. Robinson, A. T. Scruggs, J. M. Holland, Thomas M. King, and Gilbert D. Taylor. Three of the celebrated McFerrins of Tennessee, James, William M. and John B. had their last charges in Alabama. None of

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the three was ever a member of an Alabama Conference, but members of a Conference that served North Alabama for over half a century, and they served with efficiency in Alabama, and attained unto distinction.

W. M. McFerrin closed the Alabama part of his ministry in 1833. He was licensed to preach and recommended as one suitable for admission into the Tennessee Conference on October 25, 1828, by Franklin Circuit Quarterly Conference in Alabama, of which he was a class leader. James McFerrin, his father, was pastor of Franklin Circuit. William was not yet 21. He became a leading member of his Conference and having served over a long period as pastor and presiding elder, died Sept. 29, 1886.

The most distinguished McFerrin says C. T. Carter, Tennessee Conference historian, was John B. who united with the church at 13; began praying in public at 14; was a class leader at 16; was licensed to exhort at 17; licensed to preach at 18; admitted into the Tennessee Conference at 19; ordained a deacon at 21 and an elder at 23. He was a circuit pastor three years; a station pastor seven years; a presiding elder three years; a chaplain in the Confederate Army three years; secretary of the Domestic Board of Missions four years; secretary of the Combined Board of Missions eight years; Publishing Agent thirteen years; total service given to the Church, sixty-two years. Dr. McFerrin was a member of twelve General Conferences, serving a total of fifty years in the law-making body of the Church. He died May 10, 1887. Anson West says: "He was rough and rugged; sturdy and strong; strategic and stable." He closed his work in Alabama in 1837 as presiding elder of Florence District.

During this period excellent service was rendered to the slaves. Missions to "the people of color" were springing up throughout Alabama and West Florida and supplied by some of our best qualified men. In the Tennessee River Valley, Thomas M. King served the mission to the people of color in Madison and Limestone Circuits. G. D. Taylor did a similar service within the Franklin and Lawrence Circuits. Among those who served the Courtland Valley mission to the people of color were W. W. Phillips, W. Jared, and J. W. Kilpatrick, men who before and afterwards held important pastorates in the Church.

Slavery was a civil institution but the Methodist Church, however, felt an overwhelming sense of responsibility for the slaves' religious life, which it shouldered. While some abolitionists in distant states were attacking slavery, and even inciting rebellion, the Methodist Church in the slaveholding States was sending many of its most devout men to preach the Gospel to these men of color.

Others who served faithfully among the African slaves of this section were: W. D. F. Sawrie, Henry P. Turner, William H. Johnson, Andrew J. Foster,

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Elisha Carr, Turner P. Holman, James Gaines, John H. Mann and James Walston. Nearly every Methodist pastor of that day served the Negro members of their predominantly white congregations, and served them faithfully. The fruit of their labors is manifest today in the progress being made by the various Negro churches of the country.

North Alabama Methodism's hospitality was shown by its willingness to entertain the Annual Conference. The 1835 Tennessee Conference convened at Florence, Alabama, this being the first time this church had been host to a Conference. Bishop Soule was present. Francis A. Owen was presiding elder of the Florence District, and P. T. Scruggs was pastor at Florence. Across the river B. Brown was pastor at Tuscumbia, and C. Richardson was superintendent of the Tuscumbia Female Academy.

The year before Florence had been on Cypress Circuit. The bishop and his cabinet, and perhaps the people of Florence, evidently thought that a church that could entertain the Tennessee Conference was large enough to become a station, so Florence was again made a station, and reported at the next Conference a membership of 46 people, 43 white and three colored. The Conference had six districts, two of them, the Huntsville and the Florence, heading up in Alabama, the last named being formed at this Conference. This did away with Richland District of which Florence had been a part. Seven delegates were elected to the next General Conference, at least four—Robert Paine, T. L. Douglass, J. B. McFerrin, and A. L. P. Green, were, or had been actively and prominently serving in the Alabama section of the Conference.

Huntsville, Alabama, was the seat of the Oct. 3, 1838 Tennessee Conference, which now had ten districts, most of the Alabama appointments still being in the Florence and Huntsville Districts, one appointment, the Shoal Circuit, being in the newly created Pulaski District. A. F. Driskill was on the Huntsville District, and B. H. Hubbard was pastor at Huntsville. Five preachers transferred to the Alabama Conference: A. Winbourne, J. Williams, A. Goodwin, W. Moores, and E. Bynum.

Athens, Alabama, was host to the 1842 Conference. Bishop Andrew presided, and J. B. McFerrin served his third year as Secretary. Conference saw the beauty and the promise of Athens and then and there resolved to locate a school there, and within three months from adjournment of Conference the Alabama Legislature issued a charter incorporating the Female Institute of the Tennessee Conference of the M.E. Church, now known as Athens College.

The appointments made 1842 included those of Huntsville and Florence Districts. Thomas Maddin was appointed presiding elder of Huntsville District. P. P. Neely, known for his eloquence, was appointed pastor at Huntsville.

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Other Alabama appointments in that district were: T. P. Holman, Athens; L. C. Bryan, Decatur; the circuits were named as follows: Madison, A. R. Irvin and J. F. Hughes; Limestone, Joseph Willis and P. J. Eckles; Bellefonte, C. McGuire and W. Husbands; Marshall Mission, T. D. Harwell and N. A. D. Bryant; Madison Colored Mission, to be supplied.

A. F. Driskill was re-appointed presiding elder of Florence District. There were no stations in Florence District. The circuit appointments were: Russellville, James Walston and D. R. Hooker; Chickasaw, G. Van Buren; Lawrence, D. Phelps and F. D. Wrather; Cypress, James Gaines and A. Aiken; Franklin, Justinian Williams; Franklin Mission, L. Richardson; LaGrange College, R. Paine and R. H. Rivers.

At the 1843 Conference nine were admitted including J. B. Stevenson, who in 1870 became a charter member of the North Alabama Conference. His son, H. M. Stevenson, now retired and living at Roanoke, joined the North Alabama Conference in 1901. In 1941 Thomas F., son of H. M. Stevenson, joined this same Conference, the name Stevenson having been on the North Alabama Conference roll since 1870, a period of 86 years, and on the Tennessee and North Alabama Conference rolls for 113 years. Other sons of J. B. Stevenson have also served splendidly in the ranks of the laity: Olin, being an editor; Worth, being a physician; and Leon, being an educator, having served as a county superintendent of education. J. B. Stevenson's first appointment in the Tennessee Conference was 1843 as junior preacher on the Bellefonte Mission, Jackson County, Huntsville District.

Three years after the Conference at Athens, it met again in Alabama, this time 1845, at Huntsville. This was the first session of the Conference after the famous Convention of May, 1845, held at Louisville, Ky., where after nearly three weeks of prayerful consideration, it was voted to organize the Southern Conferences into the M. E. Church, South, which would not become effective until after the General Conference to be held in May, 1846. Therefore no bishop had been appointed to preside over the 1845 Conference, and none was present.

The Conference elected A. L. P. Green to preside. There were seventeen station churches in the Tennessee Conference, five of them in Alabama, namely: Huntsville, 190 members; Athens, 168; Decatur, 78; Florence, 58; Tusculumbia 98. Joshua Boucher, presiding elder of Huntsville District, died at Athens, Aug. 23, 1845, and was buried there. What a life he had lived—sacrificial, faithful, efficient—a builder of Methodism. R. H. Rivers was re-appointed to the Tennessee Conference Female Institute (Athens College), and Pleasant J. Eckles was re-appointed to the Athens Male Academy.

Up to 1836 there was not a Methodist church building in Athens, our people there using the school or the Masonic Hall. However, in 1836, under

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pastor F. G. Ferguson, a lot was bought, and deeded to the following trustees: Samuel Dewoody, J. W. Lane, Daniel Coleman, Thomas C. Malone, and W. Keyes. A commodious brick building was erected, which served the people of Athens for approximately 90 years, being sold when the present church was erected in 1925 during the pastorate of the late R. T. Tyler. It was the privilege of the author of this book, then editor of the *Alabama Christian Advocate*, to preach the last sermon ever preached in the old church, Tyler and his people worshipping the following Sunday in their handsome new edifice. From the beginning of Methodism in Athens, until the present the city has had but two Methodist church buildings, and unless the present building is destroyed by fire, cyclone, or some other way, it will last another century or so.

At the Tennessee Conference at Huntsville, Athens for 1845 reported a membership of 226, of whom 157 were white and 69 colored. The pastor appointed to Athens that year was Thomas W. Randle. It was in the Huntsville District and S. S. Moody was presiding elder.

Daniel Coleman, one of the trustees, moved into Limestone County 1819. When he was nineteen the Legislature appointed him Judge of the County Court. He finally became a member of the Alabama Supreme Court. For fifteen years he was chairman of the Board of Trustees of Athens College. He attended and enjoyed the love-feasts and class meetings. His wife (Elizabeth Lockhart Peterson), likewise a Methodist, was a devout and cultured soul. One of their sons, J. L. Coleman, a graduate of LaGrange College, was long an active Methodist minister.

Thomas C. Malone, another trustee, was one of several by the name of Malone who loved the Methodist Church. Others were George, Stith (an eminent physician) and John N. Malone. Carter, in his *History of the Tennessee Conference*, in writing of the Conference of 1851, says, "The Conference Board of Missions established a permanent Missionary Fund with an initial gift of \$500.00 from J. C. Malone, of Athens, an important station in the Conference." Descendants of this family are still prominent in affairs there.

Simpson Shepherd and daughters, Martha and Mary, who taught in the Academy in the town prior to the establishment of the Female Institute there, were highly esteemed Athenians. William Richardson, a distinguished attorney, was a prominent Methodist whose son also became prominent, and whose grandson, R. H. Richardson is (1956) Business Manager of Athens College. For three generations the Richardsons have been active in church and civic affairs in Athens. Thomas Bass and Dr. Jonathan McDonald deserve a place on the Honor Roll of Athenians of this period. Others of prominence were Ira Ellis Hobbs, named for one of the early preachers, Thomas Maclin, Dr. B. W. Maclin, Samuel Dewoody, all ardent Methodists.

CHAPTER 27

As the Creeks Move Out the Methodists Move In

AS A RESULT OF A TREATY on March 24, 1832, between the United States and the Creek Indians, all their lands east of the Coosa were ceded to the United States. This opened up East Alabama and settlers began to move in, some before all the Indians had moved West.

J. D. Anthony, of the well-known Methodist family of Georgia, writing in 1896 *The Life and Times of Rev. J. D. Anthony*, gives his boyhood recollections of the removal of his father's family to Alabama in 1835. He recalls the hostility of the Indians and their very natural objections to leaving Alabama. Says he: "For months we were in constant dread (of the Indians); the bark of a dog, the hooting of an owl, and the night song of the whippoorwill were alike sufficient to frighten us from our sleep. We knew that the wily Indians could successfully imitate the voices of these or any other animal or fowl, and often by this means deceive his victims. Our sleep was robbed of its refreshing powers."

Anthony tells of one General Nelson who was in command of "an armed soldiery of thirty-odd men with three army wagons," whose business it was to transport the Indians to Arkansas. They took the Indians in charge and "started to a point on the Tennessee River whence, it was understood, they were to be taken by boat towards their future home in Arkansas. . . .

"The Indian, like the Negro, loves his dog. I, with other boys, followed the departing savages and their escort to the ferry at which they crossed the Coosa River. While I was glad, indeed, to see the last of the enemy, yet the profanity of the general in command and his heartless treatment of the Indians filled me with pity. He allowed the white men who were following the train to stand on the river bank, and while the Indians were swimming across the river, which they nearly all did—their children of both sexes from five years old, and their dogs swimming near them—those unprincipled white men kept up a fusillade upon the swimming dogs. The Indians remonstrated but the general uttered no word of reproof."

We have heard much about the savagery of the Red Man. This incident related by Anthony depicts some savagery on the part of the White Man—

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savagery that was all too common on the part of both during the period and in the territory now being studied.

True to its moral obligations, the Alabama Conference, organized in December, 1832, that very year sent Jesse Ellis into the newly opened territory which was named the Talladega Mission. Ellis had been received into the Mississippi Conference in 1830, and was appointed for his first year to Jones Valley Circuit, with Charles McLeod as junior preacher. The next year he was sent alone to Blount Circuit, including Blount County and some surrounding country. With two years experience, he set out to organize Talladega Mission. Ralph G. Christopher, M.D., was presiding elder of Coosa District, which included Talladega Mission.

On May 23, 1833, the first Quarterly Conference for Talladega Mission was held at Bethel Meeting House, about four miles from Talladega. It is said to have been the first Quarterly Conference ever held east of the Coosa River in Alabama. Christopher presided. Besides the pastor, the following were present: Leonard Tarrant, Harris Taylor, John Gilliland, J. Hutchinson, all local preachers; James T. Whitehead and John Box, exhorters; and Adam A. Lackey, class leader. Leonard Tarrant, whose name is familiar to early Methodist History, was secretary.

Ellis, the first pastor, was able at the close of the year to report an organized circuit with 260 white and 20 colored members. Old Bethel Church observed its 100th birthday in 1932 when C. P. Hamby, Sr., was pastor of Easonville Charge, of which Bethel was then a part. The author of this book, then editor of the *Alabama Christian Advocate*, was privileged to preach the centennial sermon and to look over some of the interesting old records of the church.

The next year, 1834, Talladega Mission was served by W. C. Crawford, a Georgian who transferred in 1832 to Alabama and served Pensacola Mission. He married May 3, 1834 on Talladega Mission, located, and moved to Shelby County, Texas, where he and his wife (Rhoda Jackson Watkins) became members of the first Methodist Church ever organized in that county. He became interested in politics; was one of the Signers of Texas' Declaration of Independence, and was a member of the Convention which framed the constitution of that State. With it all he remained a faithful and zealous local preacher.

The next year, 1835, the Coosa was changed to Montgomery District, and Greenberry Garrett was presiding elder. D. Barlow was appointed in 1834 to Talladega Charge with "one to be supplied." By this time the membership had grown amazingly and now numbered 676 white and 68 colored members. Following D. Barlow and his helper were E. H. Moore and B. L. West. Again there was a notable increase, the total being 969 white and 71 colored.

From the beginning of Talladega Mission in 1832 to 1845, there were as many as twenty-five preaching places on the charge. West names Bethel, Talla-

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dega Town, Jacksonville, Kelley's Spring, Cedar Creek, Jones', Owens Spring, Renfroe's, Terrapin Creek, White Plains, Mount Pleasant, Mardisville, Alexandria, Antioch, Chinnabee, Murphree's, Ohatchee, Bethlehem, Mount Olive, and Dry Valley. Some of these places later ceased to exist, or changed their names, but a few of them still function, and some of these are now stations or heads of circuits.

They had been using Bethel Church six years when the ground on which it stood was secured Nov. 16, 1839, by a committee appointed by the Quarterly Conference, composed of N. Ganaway, W. L. Rideout, and Thomas H. P. Scales. The deed for the church lot (number 113) in Talladega was secured Sept. 30, 1836 for \$100.00 from the Talladega County Commissioners. A small building was erected and used until sometime in the fifties.

One Sunday during 1854, says West's History, John T. Morgan, a young attorney at Talladega, and who later became the State's most distinguished citizen and James G. L. Huey, likewise prominent, paused for a few minutes following a morning worship service, and Morgan said to Huey, "The Methodists must have a better house of worship, and this location will not do." Suffice it to say that a new church was built and on a new lot!

Jacksonville was incorporated in 1836, but Methodism had entered the settlement probably three years prior to that, according to the record of a Quarterly Conference held there in 1834. The same year the town was incorporated, the Quarterly Conference appointed a committee to build a church there, which was erected prior to 1840. Jacksonville was the county seat of Benton (now Calhoun) County, until 1895, when the seat was transferred to Anniston. Jacksonville is one of the oldest preaching places in that section.

There were other Methodist preaching places in that section in the eighteenthirties. There was a camp ground, and an organized church, at Kelley's Spring near the ancestral home of J. L. M. Curry, a noted Baptist Minister, and whose statue, with that of General Joe Wheeler, adorns Alabama's niche in the Hall of Fame at Washington.

A Talladega Circuit Quarterly Conference was held September, 1834, at Fayetteville (where we still have a church) although it went by the name of Cedar Creek until 1838. Another preaching place in that section was Jones' Camp Ground, at which a Quarterly Conference was held in 1838 with twenty-five official members present, fourteen of them being local preachers, from the churches of the circuit.

Other churches in this region and belonging at one time or another during this period to the Talladega or Jacksonville Circuits, and the dates they are first mentioned in existing records, are: Owens Spring Camp Ground, Aug. 8, 1834; Terrapin Creek Church (northeast of Jacksonville) February, 1835;

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White Plains (still functioning) March, 1836; Mardisville (formerly known as Jumper Springs in Talladega County, later named for Samuel W. Mardis, distinguished layman and United States Congressman) April 25, 1835; (During three years, 1842-1845, Talladega and Mardisville were together). Boiling Springs (nearly two miles Southeast of Oxford, Calhoun County) June 11, 1836; Coldwater (in Calhoun County, the trustees of which were elected at a Quarterly Conference there on March 9, 1844, and which church still exists); Sylacauga (spelled then with two l's) Sept. 2, 1837, now, 1956, one of our great churches; Cane Creek (first mentioned with Coldwater and Sylacauga, where Quarterly Conference was held March 7, 1840); Riser's Chapel (deed made March 17, 1840 to Martin McElroy, William Kelley, William H. Hudson, M. E. Charr, George Riser and John Ashley, trustees, being one of four churches which in 1954 constituted the Talladega Circuit); Alexandria (Calhoun County, first mentioned in October, 1838, now an important part of Alexandria-Union Charge, Anniston District); Antioch (five or six miles east of Talladega, first mentioned in Quarterly Conference Records Dated Sept. 28, 1839, an additional note being to the effect that in September, 1843, a committee was appointed to build a church there); Chinnabee (ten miles east of Talladega, first mentioned Nov. 18, 1839, the trustees for it being elected Aug. 8, 1840); Bethlehem (about eleven miles northeast of Talladega, and three or four miles from Chinnabee Camp Ground, first mentioned in June, 1843, reporting in September of that year a Sunday School "under its auspices," with a superintendent, a secretary, a librarian, two male teachers, four female teachers, and thirty scholars); Dry Valley church (between Chockolocka and Blue Eye Creek, is first mentioned in November, 1843, when a committee was appointed to build a meeting house there, at which time also trustees were elected for that church).

A history of our Sylacauga First Church—written in 1953 by Carolyn Lane Luttrell, says: the year 1838 was an outstanding one in Sylacauga's history. Several things happened; the town was incorporated; the turn-pike was completed from the Falls of Wetumpka to Cleveland's Store at "Sylacogga," where it joined the Fayetteville road, the Bull's Gap road and the Talladega road; the post office was established, with G. W. Stone, afterwards Chief Justice of Alabama, as Post Master. The event that made that year outstanding for Methodists was the holding of the first Quarterly Conference ever held there—on June 16. Sylacauga was then in the Montgomery District. In 1839 Talladega District was formed. When, in 1842, Talladega and Mardisville formed a pastoral charge, Sylacauga fell into the Harpersville Circuit with Benjamin L. West as pastor.

West was twice presiding elder of the Talladega District, serving two quadrenniums, and had access to the early records of the Talladega Mission and

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Circuit, and mentions the names of the following devoted laymen who labored on this wide-spreading circuit, these names being from official rolls used between 1833 and 1845:

Michael Armbrester, John Ashley, Thomas D. Barr, John Box, Robert H. Broiles, John Brooks, Eli and Tapley Bynum, Joseph Camp, James J. and William S. Carpenter, Matthew Carter, Francis M. Cary, James Cole, William Cottingham, Alexander Douglas, John Driskill, James C. Francis, Willis Franklin, Henry Fullingim, Wm. Garrett, John Gilliland, William Gore, John N. Goulding, James F. Grant, Jared E. Groce, James Hampton, Wm. W. Hendricks, Thomas Hicks, Josiah H. Hill, Wm. Hufferd, James H. Hutchinson, Richard H. Jones, Adam A. Lackey, James Long, Wm. McClellan, John C. McGee, Daniel C. McIntire, Edward McMeans, Wm. McPherson, Wm. H. Mabry, Solomon Martin, John Nabors, Edward Patton, Green Penn, Reed Pickens, James W. Poe, Bartlett and John Renfro, Pollard Rhodes, W. L. Rideout, George Riser, Thomas Roland, Peter Rubel, Nicholas P. and Thomas H. P. Scales, Brown Seay, John L. Seay, Francis Self, Elbert F. Sevier, Jacob D. Shelley, James S. Stockdale, Jacob Stoner, Benjamin O. Stripland, Leonard Tarrant, Harris Taylor, Elijah Teague, James H. Thomason, Wm. B. Turnipseed, Lewis Watkins, James B. Watson, James T. Whitehead, Robert C. Wilson, Jennbeth Winn, Edward L. Woodward, and James L. Wright.

Leonard Tarrant, was a man of extraordinary character and devotion. A native of Virginia, he moved to Winchester, Tennessee, thence to Shelby County, Alabama, by which county he was elected to membership in the House of Representatives 1831 and 1832. Although he was a Whig, he was appointed by Andrew Jackson, the Democratic President, as Certifying Agent in the territory acquired from the Creek Indians. This necessitated his moving to Jumper Springs in Talladega County, in which lay the lands to be sold, and where lived the Indians who were to be paid for these lands. Tarrant filled this office as long as it existed. For 1849 and 1851 he was a member of the State Senate from Talladega County. For years he served as Probate Judge. He was a man of integrity. Once when some irate citizen, in conversation with President Jackson, exclaimed "There's not an honest man in Alabama," President Jackson replied, "Leonard Tarrant is in Alabama, and I know he is an honest man." Tarrant was a local Methodist preacher and is said to have established our Antioch, Chinnabee, and Bethlehem churches. It was while he was in the State Legislature, at Tuscaloosa in December, 1832, that he was ordained deacon by Bishop Andrew who was there to organize the Alabama Conference.

William Garrett, who was active in East Alabama, was the son of William Garrett, a Methodist preacher in Tennessee. He moved to Benton County,

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now Calhoun, in 1833, and entered the mercantile business at Alexandria and later at White Plains. He was clerk of the House of Representatives for 1838, 1839, and 1840; served as Secretary of State for ten years, and was re-elected Secretary of State after the capital was moved from Tuscaloosa to Montgomery. He declined re-election in 1852 and retired to his farm in Coosa County; was elected to the House of Representatives in 1853, and unanimously chosen Speaker of the House; was elected to the Senate from Coosa in 1863, and served until the Legislature was dissolved by the close of the war. He was again elected to the State Senate in 1865, and served as chairman of the Senate Committee on Taxation and Finance, until disqualified to hold office under the reconstruction acts. He published *Public Men in Alabama* which to this day is one of the most readable records of well known Alabamians of that day. His picture appears in Owen's *History of Alabama* as one of the state's historians. His work for Methodism in the eighteenth-thirties and for years later was most valuable.

Elbert F. Sevier, who rendered conspicuous service to East Alabama Methodism, was a "man of talents, social rank, learning and piety." A local preacher at that time, he had been a member for short periods of the Tennessee and Holston Conferences. After his sojourn in Alabama he was admitted 1839 into the Holston Conference. During his stay in Alabama, the abolition movement was rampant in the North and harm was being done to the Church because certain Northern Methodists were ardently connected with it.

At a Quarterly Conference at Owens Spring Camp Ground, Talladega Circuit, Sept. 19th, 1835, with Greenberry Garrett presiding and with William Garrett as secretary, Sevier introduced the following resolutions which were "with great emphasis, adopted":

"Whereas, certain Fanatics to the North are publishing numerous incendiary papers on the subject of abolition, calculated to stir up the slaves to insurrection and rebellion, and thus endangering the peace and civic order of society and also the civil and religious institutions of the Country, and whereas, reports have been put into circulation, implicating the Methodist Episcopal Church, and especially the ministry of said Church as favoring the wicked and nefarious schemes of said abolitionists, We the members of the Quarterly Conference held for the Talladega Circuit in the Alabama Conference at Owens Spring Camp-Ground, on the 19th of September, 1835, having taken the subject into consideration, adopt the following resolutions: 1. Resolved, That we totally disapprove of the doctrines and schemes of the abolitionists and Fanatics on the subject of slavery. 2. That we believe the views and sentiments of the Church throughout our whole country are in accordance with ours as expressed above. 3. That we will use our best exertions to stop the circulation of all papers, tracts, or pamphlets, calculated to stir up insurrection or excite

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rebellion among the slaves of the South or West, and to crush all plans and devices coming within our knowledge having such tendency. 4. That the above preamble and resolutions be published in the newspaper in the town of Talladega, the *Christian Advocate* in New York, and *Western Methodist* in Nashville."

West says: "There is nothing found anywhere on the subject excelling this document. It shows intelligence, adaptability, patriotism and piety. It was an admirable paper for the emergency hour. Sevier had the insight and patriotism and the piety to engineer such a good production and such a timely deliverance to acceptance and adoption."

The pastors of these churches during this period were: for 1833, Jesse Ellis; 1834, W. C. Crawford and "one to be supplied"; 1835, D. Barlow and John Poe; 1836, E. H. Moore and B. L. West; 1837, W. W. Thomas; 1838, W. W. Thomas; 1839, three charges were formed: Jacksonville, Jesse Ellis; Talladega, William Moores; Terrapin Creek Mission, William Spann, this last named appointment does not appear again in the *Minutes*; 1840, Talladega, T. Moody; Jacksonville, W. Rhodes; 1841, Talladega, Jesse Ellis, Jacksonville, J. P. McGee and N. P. Scales; 1842, Talladega and Mardisville, E. J. Hammill, Jacksonville, Theophilus Moody and George McClintock; 1843, Talladega and Mardisville, T. Moody; Jacksonville, Haman Bailey and C. C. Gillespie; 1845, Talladega, L. G. Hicks, Jacksonville, A. Young and C. C. Gillespie.

The Talladega Circuit was divided for the year 1839 into the Jacksonville Circuit and the Talladega Circuit (largely in Talladega County, the leading appointments being Talladega, Mardisville, Sylacauga, and Fayetteville). The leading appointments in the Jacksonville Circuit were Jacksonville, Alexandria, Boiling Springs, Coldwater, Mount Pleasant, Ohatchee, and White Plains in Benton (now Calhoun) County, and Antioch, Bethel, Chinnabee, Kelley Spring and Owens Spring in Talladega County. In 1842, the Talladega Circuit was changed. Talladega and Mardisville became a charge and the remaining churches were placed on the Coosa and Harpersville Circuits.

An interesting event took place at a camp meeting at Chinnabee Camp Ground in 1839. In the forest near the camp ground lived an Indian named Coffee who had either been overlooked or else hid out when the other Indians were being moved West. During a camp meeting, he and members of his family sat on a log near the shed where services were held. He could neither speak nor understand English, but by the power of the Holy Ghost he sought religion, and found it. A local preacher, John L. Seay, owned a slave named Henry, a licensed exhorter who spoke the Indian language. (After the slaves were freed, Henry became one of the leading preachers in the Colored, now Christian, M. E. Church.) At this camp meeting Henry, then twenty-five,

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but gifted as an exhorter, discovered that Coffee was under conviction and told the preachers at the meeting. They gathered about the Red Man and prayed for him. Leonard Tarrant led the prayer; Seay, who could also speak the Red Man's language, interpreted the prayers for him and the instructions and Coffee was thoroughly converted. The White, the Black, and the Red man co-operated in the salvation obtained here in the forest of East Alabama. (West 489).

After being at work in Talladega and Calhoun Counties from 1833 to 1845—Methodism had more than twenty churches and more than twelve hundred members—an average of more than one hundred members a year and the work was still spreading.

CHAPTER 28

The Work Advances in East Alabama

THE 1832 TREATY WITH THE CREEK INDIANS opened up considerable territory and a few scattered Methodists began to come in, among whom was a local preacher, E. G. Richards, who settled at LaFayette, seat of Chambers County.

Richards heard that there were some Methodists not far from there at Hurst's Store, near where Fredonia now stands and preached for them, and ere long they organized a Methodist Church with thirteen charter members. In 1954 H. M. Hurst, retired member of the North Alabama Conference, a descendant of some of the early settlers around Fredonia, supplied the names of the earliest members of the Fredonia Church: Rev. and Mrs. John A. Hurst, Dr. and Mrs. Isham W. Andrews, Mr. and Mrs. George Smartt, Rev. Reuben Oslin, Mr. and Mrs. W. S. Page, Mr. and Mrs. Pendleton McDonald, William Angus McDonald, Mr. and Mrs. Asa Cox, Mr. and Mrs. Harris Trammell, Mr. and Mrs. John Bowen, Mr. and Mrs. Meriwether Walker, Mrs. James Robinson, Mrs. Dulcina Locke, Mr. and Mrs. William Herndon, and Mrs. Henrietta Smith Morris.

The first church at Fredonia was of logs and was built by John Hurst and Asa Cox. It was soon outgrown and another was built, which was in constant use for about a century, until destroyed by fire in 1954. Among the well known Methodists who were descendants of these early settlers were the late W. F. Herndon and J. T. Nolen of the North Alabama Conference, and the following members of the North Alabama Conference who still live: H. M. Hurst, Vernon F. Smith, both retired, and Herschel T. Hamner, active. H. M. Andrews, for years a member of the Alabama Conference, and his sons, Ellis L. and Robert S. Andrews and Virgil C. Herndon, active members of the Alabama Conference, all sprang from families who belonged to Fredonia Church, as did also Dr. M. L. Smith, former president of Millsaps College in Mississippi. The service that E. G. Richards rendered when he organized Fredonia Church was far reaching.

The Centennial of Methodism in Chambers County was observed at Fredonia Church on July 13, 1933. W. M. Treadaway, the pastor, was in charge

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and had the assistance of Rev. H. M. Hurst, P. A. Hurst, C. E. Fuller, Mrs. E. M. Barber, Rev. A. C. Blackburn, Prof. L. M. Stevenson, Mrs. F. M. Hornsby, Miss Lemerle Penn, Dr. F. K. Gamble, Hon. J. Thos. Heflin, Rev. R. I. Walston, Mr. Albert Penn, and Dr. H. M. Andrews, who preached the Sermon. Participating churches were LaFayette, Oakbowery, Standing Rock, Five Points, Chapel Hill, Sandy Ridge, Emory Chapel and Sweet Home.

Following the organization of Fredonia Church, Richards attended the Alabama Conference at Montgomery on Dec. 11, 1833, and asked them to send a pastor. The Conference heard that Fredonian call, and granted this request. The Chattahoochee Mission was established, consisting of Randolph, Chambers, Tallapoosa, Coosa, Macon and Russell, and a part of Barbour. These counties covered territory now embraced in Cleburne, Clay and Lee which were formed 1866. The new mission was approximately 180 miles deep, north and south, and about 80 miles wide, east and west, at its widest part. Into this huge circuit, covering nearly one-tenth of the State, the Conference sent Sidney S. Squires and Hugh M. Finley. The white population was relatively small, but there were still thousands of Indians who had not yet moved West.

These two young ministers entered with Pauline enthusiasm upon their work. The General Minutes failed to get the report for the Alabama Conference that year, so we cannot tell how many members they received, but several churches were organized that year. In Chambers County there were at least three that we know of, in addition to the church at Fredonia. One was near Caraway's Mill, about six miles from Fredonia, the Bonner and Rutland families being among the early members. Another was at Kidd's Store, near Oakbowery, of which Webb Kidd was a leading member. The third one was at LaFayette where there were three charter members, E. G. Richards, Mrs. Sarah Dudley, and Mrs. Kitty Driver.

There is evidence that the ministers on this mission ate no idle bread, for at the next Conference they reported enough organized churches to justify the Conference in making five pastoral appointments out of this one mission. These were Clayton Mission, Uchee Mission, Line Creek Mission, Chambersville Mission, and Tallapoosa. The material in this chapter is from the General Minutes, West's *History of Alabama Methodism*, and local church histories sent us by friends.

Clayton Mission was partly in Barbour County and partly in Macon County, this latter county comprising also a part of what is now Bullock County. The leading places in this mission were Clayton, seat of Barbour County, and Irwinton (now Eufaula). The first pastor was Zaccheus Dowling. At the close of the year he reported 112 white and 48 colored members.

Just north of Clayton Mission, largely in Russell County, was Uchee Mission, whose first pastor was D. C. McIntyre, who had been in the Conference

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one year. What weighty responsibilities rested upon the shoulders of these inexperienced but consecrated young men! Right well did young McIntyre measure up. At the next Conference he reported 124 white and 53 colored members.

Line Creek Mission does not seem to have materialized. In the appointments it was marked "to be supplied." This meant that the bishop and cabinet were unable to find a suitable pastor for this charge during Conference, and that it was left for the presiding elder to find a man after Conference who would supply the charge. Whether or not it was supplied, we do not know. The General Minutes carried no report from this charge, and the next year or so it was not listed. However, the territory supposed to be covered by Line Creek Mission, largely in western Macon County, was later well cared for, as we shall see. The Clayton, Uchee and Line Creek Missions were in the Irwinton District that year, John Boswell, presiding elder.

Chambersville Mission was listed only one year. Chambersville was the present LaFayette. It was in the Montgomery District, Greenberry Garrett, presiding elder. P. F. Stearnes was pastor. The mission included Chambers and Randolph Counties and "the edges of adjoining counties not embraced in other appointments." Stearnes was to be given an associate during the year, and must have had one, for the report showed 459 white and 84 colored members, more, usually than one pastor could receive, instruct, and otherwise properly shepherd.

Tallapoosa Charge did not do so well. It embraced all of Tallapoosa and Coosa Counties, both formed in 1832, and covering 1,400 square miles. The pastor, Richard M. Crowson, worked diligently, but reported only 34 white members "and none of any other sort." Thriving churches serve this fine territory today, but one wonders why the circuit got off to such a slow start?

The writer has a type-written history of the Tallassee Methodist Church. Tukabachi, "the last great capital of the Creek Federation, at one time believed to have been the second largest city on the North American Continent was situated across the Tallapoosa River, two or three miles below Tallassee." Prior to 1832 very few white people lived in this region, but following the signing of the treaty the whites came pouring in. "By 1835, 'Tallassee Town' had been established." This town, says the local historian, "was undoubtedly within the bounds" of the Tallapoosa Charge, "and while we have no record, it may be reasonably assumed that the new settlement, 'Tallassee Town,' was visited by this Methodist Circuit Rider, Richard Crowson." A little later, 1837, Tallassee was on the LaFayette Circuit.

George D. Patterson, a son of one of the charter members of Tallassee Church, wrote a history of the church there, and says the deed for the lot on which the first church at Tallassee stood, was dated in 1853, but that the

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church had been organized "prior to that date." "Persistent rumor says there were fifteen charter members," including Mr. and Mrs. John E. Patterson, Mrs. Virginia Rushin, J. M. Simpson and Wm. B. Gilmore. Whether or not we had an organized church at Tallassee during the early days, it is probable that it became an early preaching place on the Tallapoosa Charge.

For the next year, the Line Creek Mission was left out of the appointments, and the entire territory was divided between the charges as follows: Clayton, W. B. Neal; Uchee, A. R. Dickson; LaFayette, G. W. Cotten, and J. W. Broxson; Tallapoosa, John Poe.

During 1836, many of the Lower Creeks decided they did not want to give up their lands, so there was serious Indian trouble, mostly in Russell County, but involving nearly all of the section. This retarded church work, and in some places it had to be suspended altogether. The increase in membership that year was almost negligible.

We cannot name all the churches that were established this year. C. M. Hayes, a member of Notasulga Church says: "the Notasulga Church was established in 1836," and "the building was erected near the present eastern boundary of the town and remained there one year," after which "it was moved to a lot adjoining the cemetery on what is now East Main Street." Notasulga's resident membership today is approximately 225, and they have a beautiful church, and a new ten-room, two-story, brick veneer educational annex.

For 1837 appears a new appointment, the Randolph Mission, in Montgomery District. It was left in the hands of Greenberry Garrett, presiding elder, whose responsibility it was to find a pastor. He must have found a good supply, for at the close of the year, Randolph Mission reported 233 white and 24 colored members. The other appointments covering the territory were: Clayton, John Boswell (who the year before was presiding elder of the Irwinton (Eufaula) District); Uchee, A. L. Davis and Charles Strider; LaFayette, John Hunter; Tallapoosa, B. L. West, Randolph Mission to be supplied.

Line Creek Mission was again added to the appointments for 1838, with John Boswell as pastor. The other charges in this region for this year were: Clayton; James Shanks; Uchee, John Hunter; Tallapoosa, Benjamin West for a second year; LaFayette, W. C. Robinson; Randolph Mission again to be supplied.

This was a time of rapid expansion. The report for 1839 follows: Clayton, 249 white and 50 colored; Uchee, 540 white and 141 colored; LaFayette, 735 white and 80 colored; Randolph, 494 white and 25 colored; Tallapoosa, 440 white and 67 colored. Aside from these fine reports, there were now the following new pastoral charges in this territory (first known as Chattahoochee

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Mission): Irwinton (now Eufaula), Tuskegee, Coosa and Terrapin Creek Mission.

Uchee disappeared from the appointments, having been absorbed by other charges. The pastors this year were: Irwinton, J. W. Starr; Tuskegee, T. H. Capers and J. W. Talley, Jr.; Coosa, J. P. McGee, Terrapin Creek, William Spann; Randolph, J. T. Roper. The same pastors were returned to the Clayton, LaFayette and Line Creek charges.

For 1840 the charges in this section remained the same except Terrapin Creek Mission, which disappeared. For 1841, three new charges were created: Glennville in Irwinton District, W. C. Robinson, pastor; Russell in the Montgomery District, Henry T. Jones, pastor, with one to be supplied; and Chattahoochee Mission in the Montgomery District, Thomas J. Williamson, pastor. In the appointments for 1842 this Chattahoochee Mission was designated "to colored people," and Alexander McBryde was pastor. A new charge, Dadeville, in Montgomery District, was created this year, and N. P. Scales was appointed pastor. In 1842 Irwinton and Glennville formed a pastoral charge with Stephen F. Pilley as pastor. The Glennville Circuit was continued, without the town of Glennville, and John Hunter was pastor.

In 1844 there were some new charges including Aberfoil Circuit, with James Peeler and Alexander McBryde as pastors; and Glennville Mission "to the people of color" W. K. Norton, pastor.

We come now to 1845, the last year now being considered, and we find that during the dozen years between the organization of Fredonia church in 1833, and the closing of the year 1845, Methodism has in this territory opened up by removal of the Indians, organized thirteen pastoral charges, with no fewer, perhaps, than 75 organized churches, and even more preaching places, and more than 5,000 white members and more than 2,000 colored members. Surely, those who labored in these counties so recently inhabited by savage warriors could say with joy in their hearts and praise on their lips, "Behold what God hath wrought!"

The appointments for 1845 were: Eufaula and Glennville, Samuel Armstrong; Enon, James Peeler; Glennville Colored Mission, Wm. K. Norton; LaFayette, J. W. Starr and T. J. Campbell; Dadeville, to be supplied; Crawford, one to be supplied and William H. Carlisle; Chattahoochee Colored Mission, Leonard Rush and J. B. F. Hill; Tuskegee, John C. Carter and James A. Clement; Line Creek and Woodley Bridge Colored Mission, John Hunter and Wm. I. Powers; Randolph, Wiley White; Muscadine, to be supplied; Hillabee Mission, Jesse Ellis.

In 1841 there was a Russell Circuit but not in 1845. What happened to it? Its expansion was so rapid that it was divided into two or more circuits, with new names, the name Russell, no longer being applicable to any one of them,

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was dropped. In 1841 Russell Circuit was composed of fourteen churches: Crawford, Glenn Chapel, Girard, Lebanon, Mt. Zion, Salem, Shady Grove, Soule Chapel, Uchee Chapel, Wacoochee, Watoola, White's, Wesley Chapel and Union. These all went into other circuits, at least one of them, Crawford, heading up another charge.

Irwinton (incorporated before 1835) became Eufaula, by act of the Legislature Jan. 2, 1843. The first Methodist church building in Irwinton was erected in 1835, and was a part of Clayton Circuit until 1837, when it headed up the Irwinton Circuit. At the close of 1842 it became a station, but for 1843, 1844, and 1845, Glennville was connected with it. The report for 1845 showed that Eufaula had 100 white and 60 colored members.

Not long after 1835 at Norton's schoolhouse, about fifteen miles from Eufaula, a church named Providence was organized under the care of John W. Norton, local preacher, who lived there from 1835 until his death in 1862. He was deeply religious and useful in his own day, and some of his sons and grandsons, entered the Methodist ministry.

Glennville, Barbour County, was named for James E. Glenn, a beloved local preacher who lived there in 1835. For many years it was a well known Methodist preaching place. The community is still on the map, but if the church there still functions, it is not listed under the name of Glennville.

Uchee Chapel was established in Russell County as early as 1838. Among settlers there were the following Methodists: John McTyeire, the father of Bishop McTyeire, John B. Tate, Joe Hurt, Henry Hurt, and William Threadgill, together with their families. Uchee is now, 1956, on the Pittsview Charge, Troy District.

From 1837 to 1857—Lebanon church, sixteen miles west of the Chattahoochee River, in Lee County, produced fruit worthy of its famous Biblical name. This church, of split logs and boards, was twenty-four by twenty-two feet in size, and was built in 1837 for \$220.00 by Daniel Bullard, only a mile and a half south of Opelika. In 1857 the Lebanon membership was transferred to Opelika, which was settled 1836. Daniel Bullard, a devout and active Methodist, was the father of Lieutenant General Robert Lee Bullard of World War I fame; and the grandfather of Rev. R. W. Greene, and of the late Ben Greene, for many years Sunday School superintendent of First Methodist Church, Opelika, one of the noted schools of the nation. The influence of old Lebanon church still lives.

One of the earliest Russell County churches, now in Lee County, is Mt. Zion, at Smith's Station, and generally called Smith's Station Methodist Church. It is about seven miles northwest of Phenix City. It has had a noble history, and still serves the people of that community in a grand way.

The churches just mentioned were at times in parts of Russell County.

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There were many active Methodists among the settlers of this county. Some of the leaders in this period, in addition to the Bullards, Greenes, and others already mentioned, were John C. Ardis, Charles A. Brown, John Crowell, James W. Capps, Isaac Faulkenberry, Luke T. Mizell, all local preachers, Wm. Barnett, H. M. Crowley, S. R. Boykin, W. Dunlap, James Allen, John W. Allen, Washington Burt, Young Edwards, Daniel Johnson, R. P. Laney, F. Morton, R. S. Hardaway, Benjamin Borum, W. J. Gibson, Mark McCutchen, Theophilus White, and Hartwell Bass.

A Methodist church was organized 1835 at Tuskegee, and named in honor of the Creek Chief, Tuskegee. General Thomas Woodward, whose wife was a Methodist, built the first house at Tuskegee. The first court house, made of logs, was used in 1835 as a preaching place. Later a schoolhouse was used by the Methodists and others for religious worship. In 1841 the Methodists completed a house of worship. Among the members at this early period, in addition to Mrs. Woodward, were Mrs. James Dent and Joseph Cameron. Mr. Dent is said to have built the first house on the public square after the town was laid out in 1833. Methodist families were among the earliest settlers. Other workers in this church during early days were Rev. Robert Adams, Rev. John Chappell, C. G. Rush, James Nicholson, Alfred Hardy, Samuel P. Bascomb, Dr. R. H. Howard, George Menefee, Wm. H. Stafford and John B. Bilbro.

John B. Bilbro, who became one of the best known and trustworthy citizens of his day, was a native of Surry County, Virginia. He located at Tuskegee in 1841, the year the Methodist church was built. He served as clerk of the Circuit Court of Macon County for eighteen years, and as county treasurer for twenty-five years. He was a leader in his church from 1841 until his death in 1908. One of his sons, I. F. Bilbro, served in the Conference for nearly half a century, and his grandson, Frank Bilbro, served nearly 48 years, retiring in 1953. The Bilbro name is very precious in Alabama.

Charles George Rush, another prominent Tuskegee citizen was a native of South Carolina, and lived from 1818 until 1830 in Washington, Autauga County, then for a short while in Montgomery County, identifying himself with our church in Montgomery. In 1836 he moved to Macon County—two and one-half miles from Tuskegee. He was a man of unimpeachable character. West writes of him as a man “of even temper, truthful, honest, dignified, serious, cheerful, proper, of steady habits, industrious, attentive to affairs, economical, possessing sound judgment, and great wisdom. . . . His influence in the church to which he belonged and the circle in which he moved was unbounded. He made money rapidly and used it profusely for benevolences . . . he was a man of prayer and piety. He had his times and places for secret devotion. He furnished himself with a Bible, the Life, Sermons and Writings of

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Wesley, the Lives of Benson, Clark, Carvarso, and others of the Wesley Methodists, the *Southern Christian Advocate*, and the secular papers of his section of the country. These furnished the staple of what he read. With unsurpassed punctuality and regularity he filled his place at the house of God." We carry this description of him that it may inspire readers to follow in his train.

Rush, "For a half century," continues West, "including the period from the time of his majority to the time of his death, was the owner of slaves. Shall he be anathematized for this? Shall it be said of him, because he owned slaves, that his hands, his bed, his furniture, his house and his lands were stained with blood, and that he was more savage than lions and bears? First of all he erected a chapel on his plantation for the use and benefit of the Negroes. There they were preached to, and there the negro children were catechised and instructed regularly. The great majority of the Negroes on his plantation were religious, and cases of adultery, lying and stealing among them were rare. Under the ministry of the Methodist preachers appointed from time to time to serve them, the Negroes engaged in prayer and praise and reached a high state of enjoyment. In the government of his slaves Mr. Rush was controlled by the same sense of justice and mercy which controlled him in the government of other persons under his care. He considered himself responsible to God, who made all men, for their well being, in this and the life to come, of the slaves under his control. He, therefore, discouraged every form of cruelty and vice on the part of those who managed the slaves, and on the part of the slaves themselves. He enforced morality upon all concerned for the reasons that vicious acts were injurious to character and offensive to God.

"In the contracts made with his overseers he stipulated that said overseers should abstain from intoxicants and from profane and obscene language, and that they should, with their Sunday clothes on, attend preaching with the Negroes at the plantation chapel, and that they should require the Negroes to have on their Sunday clothes. He also stipulated that in the correction of the slaves cruel punishment should not be indulged."

It is not surprising that such a man should live on and on in his influence, and through his descendants long after he himself has gone to his great reward. Among the children of C. G. Rush was J. W. Rush, who graduated at Emory College, and later received a Doctor of Divinity degree from his alma mater, who married a daughter of Bishop Andrew, and who served for fifty years as Methodist minister, and whose son, C. A. Rush, served practically another half century as a Methodist preacher, and whose other son, Dr. John W. Rush, of Mobile, was one of the State's most eminent physicians. To the faith, the life, the example of C. G. Rush, and his wife, Elizabeth, must go

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much of the credit for the remarkable success of J. W. Rush and C. A. Rush, whose memories are like ointment poured forth. With such men as the Bilbros, the Rushes, the Laslies, the Perrys, and others whose names rightly belong here, it is not surprising that the Tuskegee church quickly took its place among the best in the Conference.

Another of the older churches in this section was known as Clanton's, being named, probably, for one Nathaniel H. Clanton who, with John A. Green, Anson Davis and Benjamin Motley, was among its first members. It was organized in 1836, about six miles west of Tuskegee, the building itself being a log hut. It was rebuilt in 1842, a half mile closer to Tuskegee, and was named McKendree Chapel, for Bishop McKendree.

In later years several of the smaller churches in that section were united into a new church called Union, which still exists, and was once one of the leading rural churches in East Alabama. Cross Keys (now LaPlace) church, sixteen miles west of Tuskegee, was organized in 1834, among the leaders being James Howard and Joseph Howard and their families.

The church at Auburn was organized as early as 1837. There was said to be "a large society there," and Thomas H. Harper is named as the class leader in its beginning days. Mr. Isaac Hill was an early member of the church at Auburn. From its first days Auburn Methodism marched forward. Today, 1956, it is one of the outstanding churches in the Southeastern Jurisdiction.

Salem, now in Lee County but then in Russell, was organized in 1835, largely with the assistance of Isaac Hill, "than whom a more useful man never came to Alabama . . . possessed of Christian sentiments, steady purposes, generous impulses, meekness and humility." An humble layman, he "never had anything to lavish on splendor, pomp and folly, but who expended much on benevolence and charity, and in many ways rendered solid service to mankind," his influence still abides. (West.) Mr. Hill was the father of the late Isaac W. Hill, well-known educator who became Superintendent of Education in Alabama (1902-1907), and who, like his father, was a prominent Methodist. It was this Mr. Hill, Sr., who later was a worker in the church at Auburn. For more than a hundred years Salem has been one of our good rural churches.

LaFayette Circuit had a Quarterly Conference Sept. 25, 1837, with Ebenezer Hearn, presiding elder of Irwinton District, in the chair. John Hunter was pastor. The following official members were present: John B. Chappell, local elder; Evan G. Richards, local deacon; William Menefee, John R. Starr and Jonathan Morris, local preachers; Robert Boren, John R. Gilbert, and William Waldrop, exhorters; David Boren, Nathaniel Grady, George Menefee, stewards; John Trammell, Gideon Rix, Jesse Garrett, William W. Harper, Lemuel Jackson, John R. Page, Elijah C. Hunter, and William R.

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Miller, class leaders. The appointments on LaFayette Circuit were Oakbowery, LaFayette, Kemp's, McGill's, Clement's, Piney Grove, Allen's, Pisgah, Bonner's, Fredonia, Mount Zion, Grear's, Tallassee, Mount Jefferson, Cusseta, Eady's, Webb's, Day's Camp Ground, making a total of eighteen.

McGill's, in the southwest corner of Randolph County, was organized in the summer of 1837, some of the leading members being the Hardys, the Harrises, the McGills and the Smiths. Day's Camp Ground, first mentioned Sept. 25, 1837 was near the line between Tallapoosa and Chambers Counties. A camp meeting held there in October, 1838, was described as "a blessed occasion." Ebenezer Hearn, presiding elder, and W. C. Robinson, pastor, were present, together with such local preachers as Thomas H. Capers, McCarter Oliver, Samuel C. Daily, John R. Starr, Green Cousins, J. R. Gilbert and William Menefee. Besides these, there were eight exhorters and sixteen class leaders in attendance. One little boy of ten, Ethelbert S. Smith, a brother of Rev. George R. W. Smith, was making his way to the altar when McCarter Oliver put his hand upon the child's head and said, "God, bless this little boy." West says God heard the prayer of this local preacher and answered it then and there. Ethelbert Smith "was instantly renewed in nature and plenteously endued with divine grace." He became a Methodist preacher, and for more than half a century served with great effectiveness.

Camp meetings were sources of mighty spiritual power in this period of the Church's history. There were many in this particular part of the Master's vineyard. One was established at Oakbowery as early as 1837; one at Fredonia as early as 1838; one at Bethlehem as early as 1843. The author's friend, Hon. Ben F. Ray, of Birmingham, has sent him a history of the Hillabee Camp Ground, written by Mrs. Hattie Baker, now deceased, and Mrs. Eula Bailey Dunn, who still attends the Hillabee Camp Ground Church. The Hillabee Mission had already been established as an appointment, but in the year 1844 John Milton Bailey and John Dunn, father-in-law of Mr. Bailey, moved into that section, and both donated several acres of land to be used as a Methodist Camp Ground. The first camp meeting was held there in 1847. Gracious meetings were held there for many years, and the Hillabee church now stands on the spot where the old camp meetings were once held.

LaFayette, though organized earlier, had its first house of worship in 1837, the deed to the land having been made June 3, 1837 to the following trustees; Alsea Holifield, John Trammell, Beverly Walker, Elliotte H. Muse, Samuel B. Turner, Bartholemew B. Moore, and E. G. Richards. The last named was a charter member of Chambersville Church (now LaFayette).

Passing over into Clay County we learn of Smyrna Church being organized at Morton's school house, the leaders being Glover McCain and brother, Seaborn McCain. Smyrna, the first Methodist church in that section, was about

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half way between Ashland and Lineville. Others who were prominent in Smyrna church were Joseph D. McCann, J. W. McCann, E. W. Barr and a Brother Kilpatrick. Barr and John McCann afterwards joined the Alabama Conference, the former dying after two years. The latter was an itinerant more than forty years, and his sons, J. E. and W. A. McCann, were members of this same Conference.

The Randolph Mission expanded northward into what is now Cleburne County, but which was then parts of Randolph, Calhoun and Talladega Counties. A camp ground was established at Cahulga, about half a mile from Heflin, and a Quarterly Conference was held there Oct. 30, 1837. Methodism traveled still farther north, and among the appointments for 1845 is Muscadine, in what is now Cleburne County. Its organization as a circuit followed a great religious revival that swept the Randolph Circuit in 1844. "There were near four hundred converts, and between three hundred and four hundred were added to the Methodist Episcopal Church. (West, p. 513). Presumably, the effects of this revival reached the northern limits of the Randolph Circuit, and the following year the Muscadine Mission was organized. At the 1837 Quarterly Conference at Cahulga, license to preach was granted John Howell. For nearly two decades he preached the Gospel. Many of his descendants are now active Methodists, and some became ministers.

Enon was visited during this period by Rev. James E. Glenn, and named by him. It is claimed that in 1840 Thompson Glenn preached the first sermon there. Shortly after this, J. W. Talley, Jr., pastor of Clayton Circuit, organized a church there as a part of Clayton Circuit.

Among the first settlers in and around Enon were: Granville White, William Pitts, John Cleckley, Samuel Harwell, Howell Peebles, Wesley McGehee, W. E. Dubose, Jasper Banks, and Jabez Banks. About the time of this organization, two local preachers, Thomas Lancaster and Appleton Haygood, moved to Enon. John J. Groves, another local preacher and teacher, moved there in 1843. It was about this time that James J. Banks moved to Enon from Georgia. A log church had been built in 1841, but with the coming of these men of influence and character, a church was erected in 1845 for which the entire community was grateful. Much of the credit for this new church must go to J. J. Banks. From then on for many years, Enon community and church prospered.

In response to an inquiry by the author, Miss Katie Belle Anthony, a member of our church at Midway, near Enon, informs us that Enon church served the community until 1927 when, during the pastorate of J. T. Eckford, it was abandoned. There were only two white families there then, the Oliver and Jinks families, and their membership was transferred to Midway. The old building, erected in 1845, was sold and the proceeds, \$250.00, were used for

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parsonage improvements at Midway. During the more than four-score years of its life, only minor repairs ever had to be made, so well was it constructed and of such good material!

The Midway church was established in 1840, presumably on Clayton Circuit. It stood first in the Alston Grove, but about 1896 was moved to its present location. It has from the first been constituted of loyal, cultured, well-to-do Christians, and is today, 1956, a thriving Methodist center. In 1928, during the ministry of Frank M. Lowrey, the church was re-modeled, six Sunday School rooms added, handsome memorial windows installed, and the church brick-veneered. During the ministry of H. L. Tate, other improvements were made, including chimes, a gas-heating system, and other modern conveniences. Men who served the church years ago would hardly recognize it today. It continues to grow today, 1955, under the ministry of Joe Ed Hastings, son of F. G. Hastings, retired member of the Conference.

Before leaving East Alabama, we must give attention to the northeastern section, which Methodism had not hitherto entered except as a mission to the Cherokees. A treaty with the Cherokee Indians Dec. 29th, 1835, ceded to the United States all their lands east of the Mississippi River. In spite of this treaty, the Cherokees did not all leave until fall of 1838, when 14,000 of them were sent west of the Mississippi. Their tardiness in moving out did not deter the white man from moving in, and soon many settled in the newly opened, or to be opened, territory. The presence of these white settlers called for missionaries, and the Methodist Church was alert to this call.

Wills Creek Mission was the first white appointment in that section and was made by the Alabama Conference at Greensboro, Dec. 10, 1834. The first pastor was Jesse Ellis, who, at the close of the year, reported 118 white and 4 colored members. The next year, the Alabama Conference, at Tuscaloosa, changed the name to Wills Valley Mission, and sent Zaccheus Dowling and Edward Graves. They made a fine report—410 white, 24 colored and 160 Indian members. The Indian members, doubtless, should be credited largely to the work of missionaries sent by the Tennessee Conference in the days of the Cherokee Indian Mission, which had continued until this time. This was the only year that Indian members were reported.

The Wills Valley appointment continued until 1846, when it was changed to Lebanon, probably for one of the largest churches on the circuit. Pastors of the Wills Valley Mission were: 1837, John Foust and James W. Brown; 1838, John Foust; 1839, Jeremiah Williams; 1840, H. Bailey; 1841, Thomas D. Barr; 1842 and 1843, William Rhodes; 1844, James P. McGee; 1845, William Rhodes, again.

Some of the leading Methodists of that section then, have descendants in that section, and, like their forebears, are stalwarts in the Methodist Church.

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Among those listed are Warwick Bristow, Thomas F. Lamar, Jesse Wellborn, Benjamin Peyton, Nathan Lamar, David Sibert, Samuel B. Watts, Thomas J. Rogers, Jacob Gillespie, William R. Nicholson, Jeremiah Cox, Israel Cox, Andrew Igou, W. H. Holloman, S. Chasteen, Sampson Clayton, Gilbert Simms, Hezekiah Austin, B. Wright, Joseph Davenport, Richard Roberts, Morris Castell, William Pankey, Samuel D. Warren, George W. Hayes, Jesse Samples, T. K. B. McSpadden and S. C. Smith.

West gives special recognition to Warwick Bristow, a local preacher who first settled at a place called Bristow's Cove, named for him. This was one of the places visited by Hearn in 1818, and is still on the map. In 1834 Bristow moved into what is now DeKalb County, where he lived twenty years. He preached all over that section. During the last week of his life he attended some special revival services, and at the last service, though very feeble, he gave a call for church membership, preceding the call with these words: "During my ministry of about sixty years I have received many into the Church. I have received the white man, the black man and the red man. I come once more, my last time before quitting the field, as a recruiting officer, to enlist soldiers under the banner of Him who has established His throne by His cross." More than a dozen united with the church. He then, standing before the congregation with trembling limbs and whitened locks, a patriarch on the verge of the grave, and on the verge of heaven, made his farewell talk, saying, "This is the last time I shall ever meet you at church. I have very few more days to live. My work is done; my sufferings are over. I shall go to my home and I shall die without a struggle." At the close of the talk, says West, nearly every person in the congregation advanced to the altar, shook his hand, and received his blessing. The scene was most affecting. That was on Tuesday. Wednesday he visited a house, talked and prayed with the inmates, some of whom were sick. Thursday he went home. Friday, "without a pain or a struggle," he died. J. C. Stewart preached his funeral sermon, using as a text, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." West says: "At the church, near his home where he held his membership, were his remains buried to await the day when Christ shall conduct the armies of the righteous to the land of glory."

William R. Nicholson moved to Wills Valley in 1834, living there until his death in 1869. He had fifteen children, all useful members of the Church. Five of his sons became preachers. A church was organized in the residence of Nicholson in 1834, by Edmund Pearson, Superintendent of the Cherokee Indian Mission, Tennessee Conference. This church marked the beginning of organized Methodist work among the white people in Wills Valley. Three or four years later a meeting house, called Bethel, was built. For many years it

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was a center of Methodist preaching. It is probable that no fewer than twenty Methodist preachers could call Bethel their church home, and this number would include Warren D., Charles D., Evan, Rufus, and Priestly E., sons of Wm. R. Nicholson.

Among the preaching places established, some still functioning, were: Bethel, Bristow's, near which Brother Bristow lived, Camden, about two miles west of Portersville, Sulphur Springs, "down the valley about six miles from Valley Head," Salem, Shiloh, Muddy Pond, near Brannon's Spring, Mount Zion, Union Meeting House, and Lebanon. These were the first churches for white people organized in that section of the state.

CHAPTER 29

In the Black Belt Again

PERRY, DALLAS, MARENGO, WILCOX, AND LOWNDES—constitute a large part of Alabama's famous Black Belt, and to them we turn our attention. We have noted the establishment of churches in this section, and now we observe their development and the organization of new ones. Marion, first settled in 1817 by Michael Muckle, and known for several years as Muckle's Ridge, and which became the seat of Perry County, was visited by Ebenezer Hearn in 1818, a young missionary from the Tennessee Conference. Presumably, he was the first preacher to visit Marion. There is no record that he preached there.

Some time after this Marion became a regular preaching place on some Methodist circuit. Marion does not appear in the Minutes until 1832, when the Alabama Conference was organized, and is listed in Tombechee District after this fashion: Greensborough and Marion, R. L. Kennon. Hearn, the first Methodist preacher who ever visited Marion, was also the first presiding elder to hold a Quarterly Conference there.

From a Methodist point of view Marion was weak. In the year 1833 it was detached from Greensborough, a relatively strong church, and attached to Selma, which was as weak as Marion. This appointment, Selma and Marion, little more than nominal, was placed in charge of T. S. Abernethy, who, that year had become supernumerary with a view of living at or near Selma. In order not to discard this appointment, it was assigned to this supernumerary preacher. No Alabama Conference statistical report appeared this year in the Minutes, but practically no progress was registered on this charge.

After this year the names of Selma and Marion were dropped for two or three years but the Bishop and his cabinet did not forget these places. They saw promise in them and their faith in these churches was not misplaced. They were temporarily attached to nearby circuits. Marion Methodists did not have a house of worship. In 1837 the Masons built a Masonic temple, and for several years the Methodists used it for worship.

At the Conference of 1838, Marion's name re-appeared in the Minutes, at the head of the Marion Circuit, James M. Boatwright and Norman McLeod, pastors. At the end of 1839 Marion Circuit reported 259 white and 200 colored

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members. For 1840 Marion Circuit again appears, Walter H. McDaniel, pastor. The statistical report for Marion Circuit that year showed a loss, being 237 white and 180 colored. In spite of this loss, Marion was, for 1841, made a station, Moses Morris, pastor. At the close of his year he reported for Marion station 32 members (no colored members). Since in that day most families were large, it is quite possible that this membership represented only four or five families.

Marion remained a station and the pastors were: 1842, W. W. Thomas, under whose ministry the membership increased to 89 white and 13 colored people; 1843, William Moores, who reported a membership of 121 white and 112 colored; 1844, Jesse P. Parham, report not available. For 1845, T. H. P. Scales was pastor. He reported 140 white and 99 colored members—a gain of nineteen white and a loss of thirteen colored members. By the end of the period now under review, Marion, which had had a slow start, had become a strong church, and continues as such to this day.

Selma was known about 1808 and 1809 as “High Soap Stone Bluff.” In 1815 Thomas Moore left Tennessee and, with his family, settled on this bluff. During 1819, some far-sighted citizens bought the land where Selma now stands, had it surveyed and laid off in lots, and sold it. The name Selma was given to this new town by William Rufus King, later Vice-President of the United States, the only Alabamian ever elected to this office, and whose bones rest in the old cemetery at Selma.

King, with the two other commissioners of the newly organized Selma Land Company, reserved lots to be given to certain denominations. There was then no Methodist Church in Selma, so the commissioners made a deed for one lot to the Selma town council to be held for the M. E. Church when it should be organized. They knew that sooner or later there would be a Methodist church in that town. However the building of churches in Selma was retarded. Owen, in his *History of Alabama*, says “the Methodist was the first denomination to establish a church in Selma, the date being January, 1835.”

Selma was incorporated in 1820, and in 1840 its population was only 1,053, of whom 431 were white and 622 colored people. Failure to preserve old records, if, indeed, any were kept, makes it impossible to say exactly when Selma became a regular Methodist preaching place. It is not mentioned until 1837 when Selma and Valley Creek (now Summerfield) were placed together to form a pastoral charge for 1838, in the Montgomery District, Charles McLeod, presiding elder.

In 1837, a Methodist Church was organized at Selma. (The tradition is that in 1835 J. L. Claughton had built a church on the lot given by the Selma Land Company, and that Methodist worship had been carried on before organization of the church.) There were eleven charter members, the fol-

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lowing eight being definitely remembered: J. L. Claughton, Mrs. Sara Maples, Josiah Hinds and wife, James Adams and wife, a Mrs. Nolly, and Miss Eliza Nolly. West mentions two brothers, James A. Norris and Wm. J. Norris, and Thomas W. Street as being among those who came a little later into the church, and says that "for many years William J. and James A. Norris constituted about the strength of the Church at Selma."

For 1839 the Selma and Valley Creek was served by Asbury H. Shanks. The membership grew remarkably that year, to 130 white and 115 colored members, for Selma and Valley Creek combined. Selma experienced considerable progress, and for the next year, 1840, became a station, with William Moores as pastor. His report shows 55 white and 67 colored members.

During 1841 Selma continued her station status, with W. W. Thomas as pastor. His report showed only 45 white and 50 colored members. The Conference met in Selma in December, 1840, and organized a Selma District, replacing the Montevallo District. The Selma church became a part of Selma District. Due to loss in membership, Selma once more had to take its place on a circuit. So, for 1842 Selma and Valley Creek were again together, with Wm. W. Bell and Lewis G. Hicks as pastors. For 1843 the same circuit appears with T. F. Selby as pastor. For 1844 the name Selma is dropped and only Valley Creek is listed, with James Young and James Lewis as pastors. For 1845 Selma is listed, but is marked "to be supplied." For that year the Selma District was changed to the Summerfield District, Greenberry Garrett, presiding elder. Garrett also "supplied" Selma during this year. That year Selma reported 40 white and 100 colored members. It is difficult for us who know Selma Methodism today with its four active churches and its 2,146 members and its church buildings valued at \$365,500, to imagine the early struggles through which it had to go.

In other parts of Dallas County Methodism was slowly moving forward. History records deeds made during this period for at least four church lots for "the use and benefit of the M. E. Church" in Dallas County, herein mentioned. On August 4, 1835, a deed was made to a lot four miles west of Selma, the trustees being John Merideth, Malachi Scarborough, Noah Williams, Andrew Yost and James Russum. On Dec. 7, 1836, Edward Murphy made a deed to Isaac Rich, David Cumming, Andrew Wood and James McGaugh, trustees, to a lot for a church known as the County Line church, four miles north of Summerfield.

On Sept. 16, 1839, a deed was secured for a church lot in the then town of Warrenton. Trustees: Abner M. Coleman, Abner T. Howell, Samuel Mays, Edward Dudley, and A. C. Ramsey. On Nov. 1, 1842 a lot was secured for a church "three or four miles" west of Marion Junction, the trustees being:

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Richard Spencer, Wm. B. McHenry, Elijah J. Boothe, William M. Boothe, William Smith, George W. Thach and Thos. E. B. Pegues.

The making of these deeds was followed shortly by the building of churches. Valley Creek (Summerfield) let the contract for its church Oct. 23, 1844, which was soon completed, and dedicated on Oct. 5, 1845. The building committee was Greenberry Garrett, presiding elder of the Summerfield District, A. H. Mitchell, president of Centenary Institute at Summerfield, Thomas B. Goldsby, John Paulling, and George A. B. Walker. The trustees were George Childers, Noel Pitts, John Paulling, and David Mims. The church, 61 feet and four inches long, and 41 feet in width, cost \$3,500.

This period marked the building of at least two churches in Wilcox County. One was Tait's Chapel, near what was then known as Black's Bluff. The other was at Society Hill, six miles northeast of Camden. Both churches were built in 1834. If either of them still functions, it is listed in the journal under some other name.

Within a quarter of a century of Sturdivant's first year on the Tombebee, Alabama was sufficiently settled to justify the sending of Methodist preachers into all its parts, and the Methodist Church was awake to this situation. The coming of white people into Lowndes County constituted a call for Methodist preachers. At the Conference at Greensborough Dec. 10, 1834, Hayneville circuit named for the seat of Lowndes County was organized. The pastors for 1835 were Lorenzo Dow Mullins and A. Robinson. It was in Irwinton (Eufaula) District, J. Boswell, presiding elder. The following served Hayneville Circuit: 1836, C. Pirtle; 1837, Humphrey Williamson; 1838 and 1839, John D. Loftin; 1840, T. Williamson; 1841, John Boswell; 1842, Leonard Rush; 1843 Peleg McCrary. In 1844 the name of the charge was Hayneville and Lowndesboro (considered one of the best appointments), and served that year by Wm. B. Neal, and 1845 by E. J. Hamill.

There were fluctuations in the reports. There were increases, sometimes nominal and sometimes normal, from 1836, when it reported 193 white and 142 colored members, until 1841, when it reported 307 white and 424 colored members. Then, the report for 1842 dropped to 183 white and 286 colored members, possibly because of a change in the formation of the circuit; or because members had changed to the M. P. Church which was then strong in Lowndes County. The reports for 1844 and 1845, after the circuit was composed only of Hayneville and Lowndesboro, were, respectively 76 white and 196 colored, and 86 white and 246 colored. Hayneville Circuit, in all probability, comprised all the Methodist churches in Lowndes County, except some that may have been on Cedar Creek Circuit.

The *General Minutes* show that Cahawba Circuit, formed in 1818 and covering communities contiguous to the entire Cahawba River, disappeared

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1833, and that the northern part of the circuit, including Ashville in St. Clair County, were put in a new Ashville circuit. West's *History of Methodism in Alabama*, says: "The Marengo Circuit was listed from 1825, until January, 1840, when it disappeared. The Cahawba, Linden, and Gaston Circuits were made at that time, the Linden Circuit embracing, no doubt, the majority of the appointments which had been in the Marengo Circuit."

In Cahawba Circuit, made 1840, which covered territory in Bibb, Perry, and Dallas Counties, there was Cahawba, once the state capital, at which there was a union church built in 1840 for the Methodists, Presbyterians and Episcopalians, Uniontown (then Woodville), was on Cahawba Circuit, but it was weak and the best it could do was to help build a union house of worship for all denominations. The Methodists had a large ingathering there in 1843, receiving around 100 members. However, they did not build their own church until 1849.

The Linden Circuit first appeared for 1840. The pastor for 1841 was William Moores, who reported a membership of 286 white and 233 colored persons. For 1842 the Linden Circuit was assigned two pastors, Peter Haskew and Alonzo J. Kean. Kean, who had just been admitted into the Conference, lost the way morally, and, of course, lost his place in the Conference. Fortunately for Alabama, there had come into this section one John Christian Keener, who was born in Baltimore Feb. 7, 1819. At the age of nine years he went to the home of Dr. Wilbur Fisk and was educated at Wesleyan University, in Connecticut, graduating with the A.B. degree in 1835, and with the A.M. degree in 1839. He then engaged in the drug business in Baltimore, and while there he became engaged to Mary Anna Spencer who, with her parents, Richard and Anna, later moved to Alabama. Richard Spencer was a trustee of a church in Dallas County 1842 (West, p. 537). Keener came to Alabama to marry (May 19, 1842) Miss Spencer. He was licensed to preach by a Quarterly Conference of the Linden Circuit, held in 1841 at Rehobeth Church, in Wilcox County, thirty miles from Linden. He was immediately appointed to fill the vacant place on the Linden Circuit. There were about twenty-four appointments on the Linden Circuit, and Peter Haskew greatly needed this consecrated young man. Among the twenty-four appointments on this circuit were Dayton, Demopolis, Linden, Spring Hill, and Rehobeth, every one of which except Rehobeth, is active today, 1956. Keener entered upon his work with enthusiasm. His first meeting was at Dayton where "he witnessed sixty or seventy conversions."

Another circuit, the Spring Hill, was formed at the Conference on Dec. 28, 1842. The pastor was J. P. Parham. He had been a citizen of Livingston, having joined the church there in 1839. He received license to preach at Demopolis July 4, 1840.

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In 1836 a new Erie and Demopolis circuit was listed in the Greensborough District, E. V. LeVert, presiding elder. This circuit was marked "to be supplied." It must not have turned out well, for after this year it did not appear again. Although Demopolis was a regular appointment on the Spring Hill Circuit, and had been on the Linden Circuit, and had been attached to Livingston, and maybe before that was on the Marengo Circuit, there was no Methodist organization there. Two Methodist women, Mrs. Allen Glover and Mrs. Benjamin Taliaferro, lived in Demopolis, but held their church membership elsewhere.

With the organization of Spring Hill Circuit, Demopolis became a part of it. At the first Quarterly Conference for 1843 the question was asked, "Where shall the next Quarterly Conference be held?" Jesse Boring, the presiding elder, suggested that it be held in Demopolis, but the lay members of the Quarterly Conference did not take to that suggestion. They had had some unpleasant experiences with Demopolis. "They said the people would not extend to the official members the usual hospitalities of such occasions," and that "the people were wholly irreligious." Demopolis had gone twenty-five years—1818 to 1843—without a church building. But, the presiding elder insisted, and the Conference finally voted to hold its next session there. It is not stated whether or not they had an invitation from Demopolis church.

The circuit was in the Mobile District, so when Dr. Boring was ready to go to this second Quarterly Conference, he carried Keener with him, who, that year, was junior preacher in Mobile under the celebrated Lovick Pierce. The Quarterly Conference was to be held in June, 1841. Boring urged the few Methodists in Demopolis to organize. They agreed and the following were charter members: Mrs. Allen Glover, Mrs. Benjamin Taliaferro and her daughter, Miss Martha, Mrs. W. D. Lyon, Mrs. Gleason, Thomas Y. Ramsey and Lewis B. McCarty. Boring, Keener, Parham, and three other prominent preachers held a revival there. For a "whole week there was not the slightest interest manifested by the masses. Finally, redemption's power was wonderfully displayed in the audience. . . . The influence was irresistible; the meeting went on for a month . . . and over 100 persons experienced a change of heart." The church building, which had been begun in 1840 under A. J. Crawford, was completed. That same year, largely as a result of that meeting, a Presbyterian and an Episcopal church were also built.

At the close of that Demopolis meeting the presiding elder appointed Keener as pastor, and from that day until this, Demopolis has had a Methodist preacher there. The first report in 1844 showed that Demopolis had 183 members—68 white and 115 colored. For 1844 Keener was pastor again, and for 1845 the pastor was W. W. Thomas. For the first time there was, for 1845, a Demopolis District with E. V. Levert as the presiding elder.

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The appointments in this new district will indicate the continual expansion of Methodism in that section. They were: Demopolis, W. W. Thomas; Spring Hill, J. M. Milner; Gaston, to be supplied; Dayton, J. D. Fisher and W. J. Ledford; Woodville (now Uniontown), T. J. Williamson; Cahawba, R. R. Dickinson; Marion, T. P. H. Scales; Prairie Creek Colored Mission, Peter Haskew; Arcola Colored Mission, Harris Stearnes; Flatwoods Colored Mission, to be supplied.

Demopolis' first pastor, Keener, was afterwards a bishop. Another of her early pastors, McTyeire, was also elected Bishop, became a renowned church historian, and was first president of Vanderbilt University.

CHAPTER 30

From Northwest to Southwest Alabama

THE WALKER MISSION was established by the Alabama Conference Dec. 11, 1833, and embraced Walker County, which then included what is now Winston County, together with some churches in adjacent counties. The pastor for 1834 was A. R. Dickson, with one to be supplied. In this territory were already some regular Methodist preaching places, which had been on Blount (County) Circuit.

Walker Mission continued 1834 and 1835. The pastor for 1835 was H. Williamson. For the next few years, or through 1842, the Mission was listed as Jasper, with the following pastors: 1836, Alexander Robinson; 1837, R. S. Finley; 1838, J. K. Hawkins; 1839, James Avery; 1840, R. S. Finley, again; 1841, "to be supplied"; 1842, Varnum L. Hopkins. For 1843 the Jasper Circuit does not appear. For 1844 the name is changed to New Lexington, and John Foust is pastor for that year and for the year 1845.

The churches on this charge extended from Northport to the boundaries of what are now Franklin and Lawrence counties, and included parts of Fayette, Marion, Tuscaloosa, and Walker counties, and perhaps some of Cullman County, which had not been constituted. West names the following preaching places on this circuit in 1842: Bethel, Bethlehem, Blanton's, Cole's, Jasper, New Lexington, Northport, Pleasant Hill, Pryor's, Rock Springs, Shiloh, Zion, Snow's, Tubb's, Turner's, Williams,' and Yellow Creek. Some of these places are on present-day maps, but much of this territory has been developed and many new names have been given the communities.

Beginning with 1838, the Walker Mission again appears in the *Minutes*, in addition to the Jasper or New Lexington Charge. Walker Mission pastors were: 1838, to be supplied; 1839, Lemuel Bowers; 1840, Saul Jones; 1841, listed as Blount Circuit and Walker Mission, Saul Jones and Samuel Hix (Hicks); 1842, listed as Blount Circuit, Charles Strider; 1843, John Foust; 1844, John Gilmore; 1845, listed as Blount Circuit and Walker Mission, A. J. Hill, and one to be supplied.

Many local preachers and loyal laymen assisted with all these early Methodist missions, circuits and stations. One of these was John R. Gamble, a

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local preacher who came into Walker County from Shelby County, and applied for membership in the Jasper Charge Quarterly Conference held Sept. 8, 1838, at Gold Mine Camp Ground, near the Marion and Walker County line. He spent the rest of his life in Walker County, dying in 1836. He was grandfather of Foster K. Gamble, a former missionary to Korea and now, 1956, a retired member of the North Alabama Conference.

Others who labored at this time and in these parts were Thomas Whitson, William Cole and James H. Freeman, all local preachers. Some exhorters were Wm. Crump, Benjamin Jones, Jonathan Sherly, Jesse Freeman, Ashley Aldridge and Robert Davis.

Walker Mission's first report (1835) showed 314 white and 16 colored members. Its last one for this period, which also included Blount Circuit, showed 801 white and 22 colored members. Jasper Mission's first report, made to the Conference at Mobile Jan. 4, 1837, was the same as that reported by the Walker Mission to the Conference at Tuscaloosa Dec. 16, 1835, which is a coincidence or, peradventure, an error. New Lexington Circuit, formerly the Jasper Circuit, made its last report to Conference at Mobile on Feb. 28, 1846, and showed 448 white and 87 colored members. The last report for this period made by the two pastoral charges covering this territory, showed 1,249 white and 109 colored members.

The Greene Circuit first appeared in the Black Warrior District of the Mississippi Conference which met at Tuscaloosa Nov. 24, 1830, R. G. Christopher was the first pastor and Robert L. Kennon was presiding elder. The circuit occupied the country between the Tombigbee and Warrior Rivers, from near Demopolis, up into Pickens County, until the Pickens Circuit was formed at Conference at Greensboro on Dec. 10, 1834.

On the Greene Circuit from its formation until the end of 1834, was Hargrove's church, named for Daniel J. Hargrove who moved there in 1821. After 1834 it became a part of the Pickens Circuit. It is today, 1956, a part of the Gordo Circuit, Tuscaloosa District. Upon the recommendation of the Hargrove church, the Greene Circuit, at a Quarterly Conference on Sept. 20, 1834, licensed J. A. Shockley to preach. Many other preachers have gone out from this church. West, writing 1892, says: "It is estimated that seventeen preachers, among them, Bishop Hargrove, have gone out from that Society." Others of prominence in that church during this particular period were Richard Shockley, Hiram M. Glass, Seth Byars, and John Cameron, all local preachers and D. J. Hargrove, class leader and steward.

Greene Circuit licensed nine men to preach between 1836 and 1845, averaging one a year, as follows: R. S. Finley, May 20, 1836, at Ray's; Robert J. Gill, July 29, 1837, at Pleasant Grove; Benjamin R. Thompson, Oct. 7, 1837, at Gordon's; Wilson Moore, Oct. 27, 1838, at DeGraffenried's;

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Ferdinand Sealey, Sept. 7, 1839, at Pleasant Grove; Jesse Daniel, Nov. 23, 1839, at Everett's; J. A. Spence, Oct. 31, 1840, at Gordon's; William O. Williams, in 1843, and William J. Ledford in 1844. Seven of these men were admitted into the Conference along with one other: R. S. Finley, 1836; B. R. Thompson, 1837; R. J. Gill, 1837; Wilson Moore, 1838; Isaac Gregory, 1839; J. A. Spence, 1840; W. O. Williams, 1843; W. J. Ledford, 1844.

It may readily be seen that God was at work there, and He had the co-operation of many devout laymen including John Russell Lambuth, who was for several years a member of the Conference, and was a man of faith and vision, and wise leadership. It was upon his motion at a Quarterly Conference July 6, 1839, at Ebenezer, his home church, that a building committee for a new church was appointed.

At a Greene Circuit Quarterly Conference at Ray's Meeting House May 20, 1836, trustees were appointed to build a church at Mesopotamia, a small settlement within sight of the present Eutaw. This committee of trustees consisted of Henry Cleveland, J. N. Thompson, W. Daniel, Wm. Scarborough and Young Kirksey. So far as is known, the church at Mesopotamia was never built. In 1838 the county seat of Greene was moved from Erie (now in Hale County), to "the high ground near Mesopotamia" across the river from Erie, and the name was changed to Eutaw. The county was named for Nathaniel Greene, of Revolutionary War fame so it was thought appropriate to call the county seat Eutaw, commemorating the great victory of General Greene over the British at Eutaw Springs, South Carolina, in 1781.

The Quarterly Conference at New Hope Church, May 30, 1840, appointed a building committee for a church at Eutaw, consisting of Wm. Murphy, James Snedecer, and Wm. Daniel. "That is the first mention of Eutaw in Methodist records," says West. There was quite a bit of interest in Eutaw and the Quarterly Conference voted to hold its next session there. The officials present were Elisha Callaway, presiding elder; R. H. Herbert, pastor; F. D. Poyas, local elder; A. Harris, local deacon; R. J. Gill and F. Sealy, local preachers; Benjamin Williams and Basil Crawford, stewards.

Eutaw made rapid growth. By 1842 Eutaw and Ebenezer from the Greene Circuit were made a pastoral charge, Jesse Parham, pastor. This arrangement lasted one year. Next year Ebenezer and Trinity (at Tishabee) were placed together and marked "to be supplied." The records show, however, that no supply was available, so Ebenezer and Trinity again took their places in the circuit. For that year and the next Eutaw was a station with Joshua T. Heard as pastor. At that time the Eutaw church had 87 white and 114 colored members. For 1845 Pine Grove church was placed with Eutaw, N. P. Scales, pastor. The two churches reported 140 white and 236 colored members.

Greensboro is first mentioned among the appointments for 1832 (Black

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Warrior District, R. L. Kennon, presiding elder), as "Greensborough, Erie, Etc.," T. S. Abernethy, pastor. At that time Greensboro was in Greene County, Hale County not having been formed. Erie, the county seat of Greene, was quite a thriving village at which, occasionally, Robert Paine, pastor at Tuscaloosa, Ebenezer Hearn, and other pastors preached. The membership for the charge that year was 61 white and 31 colored. Next year, 1833, Greensboro and Marion were together as a charge, R. L. Kennon, pastor. During that year Greensboro paid \$434.50 for all purposes, and Marion paid \$47.31. The report may be for both churches, but it is listed this way: "Greensboro," and says 110 white and 34 colored members.

For 1834, the appointment reads, "Greensborough, P. F. Stearnes." All the Alabama Conference statistics were omitted from the Minutes for that year. For 1835 Greensborough Station is in Greensborough District, and Seymour B. Sawyer was pastor. The membership was 106 white and 60 colored. The financial report was excellent. F. H. Jones was pastor at Greensboro for 1836. At the first Quarterly Conference the following stewards were elected: Robert Dickens, Henry J. Garrett, Andrew Walker, John M. Bates, Green D. Williams and Joseph B. Markham. For 1837 the pastor was Claiborne Pirtle. Effort was put forth that year to secure a parsonage and to build a new church, but neither was accomplished.

During 1837 the Greensboro church had a series of misfortunes. The pastor's health failed and he was unable to continue his work after August. For 1838 E. V. LeVert, who the year before had been presiding elder of Greensboro District, and who, for 1838, was given a supernumerary relation, was appointed as pastor of Greensboro church with "one to be supplied." Greensboro was again in the Tuscaloosa District. Francis H. Jones, who during 1836 had been pastor at Greensboro, was presiding elder of the Tuscaloosa District. During the year he is said to have fallen into sin, and did not appear at Greensboro for a Quarterly Conference after May of this year, 1838. At the next session of the Conference he was expelled. For 1839, Alexander Winbourn, a transfer from the Tennessee Conference, was appointed to Greensboro. He entered enthusiastically upon his work, making his report to the first Quarterly Conference March 16, 1839. Sometime after that his ministry there terminated. Presumably his health failed, for at the next Conference he was granted the superannuate relationship.

In the middle of 1839, J. M. Boatwright, who with N. McLeod as junior preacher had been appointed to serve Marion Circuit, was placed in charge of Greensboro Station, completing the year for Brother Winbourn. During Boatwright's pastorate, he boarded with Robert Dickens "who was the leading steward and the largest contributor to the charge. Dickens, assisted by his overseer, on what he supposed a proper occasion, took in hand to punish

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one of his slaves, a Negro man of great strength. The Negro resisted and made some demonstration of violence. Boatwright was in his room and in sufficient proximity to have knowledge of the situation and to assist in the suppression of the insubordinate slave, but did not rush to the scene of action."

West comments: "at this distance of time, it is safe to assert that Boatwright acted discreetly in leaving Dickens and his overseer to guide their own affairs. But the members of the church and the people generally made a case against the preacher. He was denounced; members of the church refused to attend his ministry, and the place of worship was almost forsaken. The excitement was intense. The presiding elder, E. V. LeVert, advised Boatwright to retire from the charge; but the preacher, conscious of the correctness of his course, declined to retire. The presiding elder did not exercise his authority to remove him. He stood to his post and faithfully discharged his duties. In spite of all, he had a good year. According to the records, thirty persons were inducted into the church." West might also have said that in spite of all the misfortunes during the past two or three years, the Church also had a good year. For during the year another effort was made to build a new church, and by April 1840, it was sufficiently completed to be used, and it was, in that unfinished state, dedicated by E. V. LeVert, presiding elder. During this year W. W. Thomas was pastor. His report showed 120 white and 125 colored members, a slight decrease in white members and a considerable increase in colored members, the report for the previous year being 143 white and 91 colored.

For 1841 Greensboro's pastor was W. W. Bell, and his report showed 100 white and 160 colored members. For the next few years the pastors and their reports were as follows: 1843, T. W. Dorman, 135 white and 223 colored members; 1843, Dorman again, 147 white and 250 colored; 1844, T. H. Capers, 160 white and 135 colored; 1845, Capers again, 170 white and 230 colored, the largest total membership in the church's history to date. Among Greensboro church leaders during this period were Robert Dickens, and Thomas M. Johnston, stewards; John Dubois, a local preacher, and Joseph W. Houck, an exhorter.

Tuscaloosa was fast becoming one of the outstanding appointments of the Conference. In September, 1843, T. O. Summers was in Tuscaloosa soliciting funds for the building of churches in the Republic of Texas, where he met Marsilla Sexton, whose mother had moved to Tuscaloosa as early as 1831. In a short time they became engaged. It was necessary for Summers to return to Texas, where he requested a transfer to the Alabama Conference, and was appointed pastor at Tuscaloosa. Leaving Galveston in Jan., 1844, he reached Tuscaloosa in one week. On January 31, he and Miss Sexton were married.

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From 1844 to his death in 1882, his Conference membership was in Alabama, though at times his church-wide work required him to live in Nashville. He became one of Methodism's most distinguished leaders, having been the recipient of the D.D. and LL.D. degrees, in a day when those degrees were not tossed around promiscuously.

Preceding Summers in Tuscaloosa were a number of men of distinction. In brief form we give the names of these pastors, the years of their service, and the number of members: Robert L. Walker, 1832, 195 white and 229 colored members; S. B. Sawyer, 1833, 215 white and 308 colored; J. E. Jones, 1834, no report published; William Murrah, 1835, 162 white and 164 colored; William Murrah, 1836, 144 white and 135 colored; R. L. Kennon, 1837, 201 white and 142 colored; (Kennon was re-appointed to Tuscaloosa for 1838, but died just a few hours before the appointments were read, and Tuscaloosa was put down and read out: "to be supplied," and was supplied by Charles Hardy, who had been a member of the Georgia Conference, but had just located. Bishop Andrew appointed Hardy to supply Tuscaloosa for that year, 1838. Pending his arrival, Basil Manly, a distinguished Baptist minister then president of the University of Alabama, filled the Tuscaloosa pulpit for two months. "The congregation thought him devoutly pious and of great simplicity, and an interesting and practical preacher." Hardy's statistical report showed 198 white and 169 colored members); Thomas Lynch, 1839, 181 white and 177 colored; William Murrah, 1840, 127 white and 135 colored; Jefferson Hamilton, 1841, 154 white and 175 colored; Jefferson Hamilton again, 1842, 180 white and 230 colored; T. H. Capers, 1843, 185 white and 264 colored; T. O. Summers, 1844, 138 white and 287 colored; J. C. Keener, 1845, 236 white and 362 colored, making a total of 598, the largest in the history of that church.

Keener was a great evangelist, judged by his membership report. In September 1845, he conducted a two-weeks' revival and more than 140 persons professed faith in Christ, and more than 100 united with the Methodist Church. "Before the meeting closed Keener was so exhausted he was unable to participate in any active service. Nehemiah A. Cravens, then a local preacher, joined in the work the last week, and labored until his great strength was exhausted. There was a moral revolution." (West).

Tuscaloosa Methodism has had many distinguished laymen during her history. Among these during this period was Hon. Marmaduke Williams, who joined in May, 1833 at the age of 61, a brother of Governor Williams of Mississippi, and for six years a member of Congress from North Carolina before moving from that state to Alabama. He was later an unsuccessful candidate for governor. Mary and Julia Kennon, daughters of R. L. Kennon, both joined in April, 1838, a few months after the death of their father. Edward

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H. Vaughan and his wife, natives of Virginia, who joined on Dec. 10, 1836, were people of wealth, influence, and character, delighting to attend "the preaching of the Word, the prayer meeting, the class meeting, the love-feast, the sacrament and the Sunday School," who searched "for those needing aid and bestowed alms unasked." Other early members were Judge and Mrs. John James Ormond, the former being described by West as "modest and retiring, and incapacitated for and disinclined to demagogism . . . in his person clean, in his character pure, in his life upright, and in his judicial administration without reproach . . . never forgetting for a moment the proprieties of the man and the Judge." Judge Ormond was for a number of years, until he voluntarily resigned the position, a Judge of the Supreme Court of Alabama. "He maintained his religion to the end of his pilgrimage," dying at Tuscaloosa, March 4, 1866.

Alabama Methodist History began with the Tombechee Mission in 1808 and we have watched its growth from 1808 to 1819 and from 1819 to 1832. We come for another look at this, our oldest mission, from 1832 to 1845.

Not one time, from 1832 to 1845, does Tombechee (sometimes Tombigbee) fail to appear in the list of appointments, first in the Oconee District, South Carolina Conference; then in Sparta (Georgia) District, South Carolina Conference; then in the Mississippi District, Western Conference; then in the Mississippi District, Tennessee Conference; then in the Mississippi District, Mississippi Conference; then in the Tombechee District, Alabama Conference; and finally in the Mobile District, Alabama Conference. Thus, the Mission or Circuit has been in five Annual Conferences.

In 1832 Tombechee Circuit reported 205 white and 174 colored members. For 1845 the white membership was 540 and the colored was 229. This growth was not always upward. Some years there were losses. As other circuits were formed nearby, it is natural that some churches previously in the Tombechee Mission or circuit, may have been transferred to the new circuits.

In 1843 Tombechee Circuit had seventeen preaching places, as follows: Suggsville, Union, Coffeetown, Clarkeville, Smith's, Spinks', Macon, Gilmore's, Dixon's School-house, Flat-Top, McIntyre's, Moore's School-house, Horse Creek, Wilson's School-house, Bear Creek, Lower Peach Tree and Lewis' School-house.

Suggsville, named for William Suggs, a merchant who opened a general store there in 1814, was settled before that date. It soon became the trading center of a considerable territory. In 1819 town lots were laid out and streets named. There were prospects of Suggsville's becoming quite a town. At least seven years prior to this, Suggsville was a Methodist preaching place. Mrs. J. C. Brown, wife of our pastor at Suggsville (1956) has sent us a list of

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Suggsville pastors beginning with 1812 when Thomas Owens was the first listed pastor.

Many worthwhile people moved into Suggsville, including Ira Portis, James Cleveland, and William Maury Fontaine. Portis was for years an active Methodist layman, his name appearing many times on important Methodist Committees and boards. Fontaine was the father of George Fontaine, of the Alabama Conference. As early as 1817 a camp meeting was held there. Faithful pastors and loyal laymen, working together, made Suggsville an important Methodist place. An unusually important revival was held there in 1838. The pastors, A. S. Dickinson and Lemuel Bowers, and the presiding elder, Elisha Callaway, had made large plans for the meeting, and were assisted by A. C. Ramsey, James King, James Thompson, William McCracken, Thomas Burpo and John French, all then local preachers except A. C. Ramsey, pastor of Cedar Creek Circuit. The fact that two pastors, the presiding elder, the invited pastor, and these local preachers, some of whom were experienced pastors, were all assisting in this meeting indicates the importance of the occasion, and shows the methods employed by the early Methodists in revival meetings. No religious emphasis week in those days! They stormed the strongholds of the devil, and with results that abide till this day!

Clarksville, one of the preaching places in the Tombebee Circuit, was made the first seat of Clarke County in 1820, and serving until 1832 when it was moved nearer the center of the county, Magoffin's Store, later known as Smithville, later still as Macon, and finally as Grove Hill which was a prominent Methodist preaching place, and is today one of the leading churches in what was once the Tombebee Circuit.

Coffeeville is on the old stage road from Greensboro to Mobile where it crossed the Tombigbee. It was one of the places where Sturdivant preached in 1808. Named later for General John Coffee, comrade-in-arms with General Andrew Jackson, it soon became a regular preaching place and is today, like Suggsville, Lower Peach Tree, and other early Tombebee preaching places, the head of a circuit.

Claiborne became a station for 1827, and again for 1830, but was again a part of a circuit until the Conference at Selma, Dec. 30, 1841, when it again became a station (F. A. McShan, pastor) in the Pensacola District, just created. (There had been for the year 1838 a Florida District.)

Claiborne's Methodist history has been interesting. In 1816 Joel Rivers, local preacher from North Carolina, moved to Claiborne and, at his own expense, built a Methodist Meeting House, the first Society for Claiborne having been organized just prior to this. It consisted largely of Rivers' family. However, in a short time other Methodists moved into Claiborne and became a part of the Society there. These included Rev. James Thompson and his

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wife, Benjamin Lucas and Mrs. Nancy Lucas, Mrs. Jane Blue, Andrew Tarleton and his wife, William Woolworth and his wife, and Stephen Steele. This last named married in 1821 Elizabeth Rivers, daughter of Joel Rivers.

In 1825 Stephen Steele joined the Claiborne Church. The old church erected in 1816 was now too small and a new church was built, supposedly by subscription, but actually by Stephen Steele, "on the lot on which stood the first one, and Brother Steele had in his possession the deed thereto until the Federal troops destroyed it, with other valuable papers, during the War Between the States." The Steeles were among the most valuable members any church ever had. Steele died at Claiborne in 1868.

Following F. A. McShan, John D. Loftin served Claiborne Station 1842 and 1843, at the end of which Claiborne reported 110 white and 250 colored members. For 1844, the appointment was listed as Claiborne and Monroeville, and was in the new Claiborne District, Greenberry Garrett, presiding elder and Lewis G. Hicks, pastor.

For 1845, the Claiborne District became the Summerfield District, Greenberry Garrett, presiding elder. Claiborne was again made a station, with J. A. Heard as pastor, Summerfield District. Monroeville went back probably to the Belleville Circuit, that being the nearest, John W. Laney, pastor. Claiborne is listed the last time in the Minutes for 1846, W. O. Williams, pastor, and is in Summerfield District. That year, the pastor reported 111 white and 256 colored members.

Monroe County was established in 1815 by the Mississippi Legislature. Fort Claiborne was the seat of justice until 1832 when Monroeville was made the seat. It is not known when the Methodist Church was first planted in Monroeville. Mr. Q. Salter, a devout Methodist layman, writing in 1939 in the *Monroe Journal* of which he was editor, says, "While the date of the organization of the Church (in Monroeville) can not now be determined, the evidence is convincing from available data that the organization antedated the establishment of the town by some fifteen years."

Mr. Salter says: "We learn from well authenticated tradition that the first church was a log structure about one mile west of the present town, but then the center of the community." When Monroeville was laid off, "a lot was reserved in the town for a Methodist Church and cemetery. In 1835 a frame building was erected but was unceiled, and had windows with wooden shutters. Two tiers of seats were provided, with a center aisle." Monroeville was probably in Conecuh Circuit then, and two years later in the Belleville Circuit where it remained until 1847, with the exception of the year it was with Claiborne. In 1847 Monroeville became the head of the Circuit, with Thomas Burpo as pastor.

Jackson was incorporated in 1816. It was first called Republicville, and had

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attained considerable importance as early as 1813. In 1816 the name was changed to Pine Level. Among the early settlers were Frank Stringer, John Chapman, William Walker, Reuben Saffold, and David Taylor (settled there in 1812). In 1842 Mrs. A. C. Taylor, wife of Walter Taylor, probably a son of David Taylor, joined the Methodist Church, and "immediately had a dwelling house moved to a suitable lot, and such changes made in the building as was necessary to adapt it to public worship, and furnished it with pulpit and seats." (West) Mrs. Taylor then prevailed upon the nearest Methodist pastor to make that a regular preaching place. He did so, and organized a Methodist Church there with three members. It was, in 1843, a part of the Tombecbee Circuit of which Thomas Killough and J. T. Curry were, during that year, the pastors. Methodism got a slow start at Jackson, and for many years grew slowly. But, with the passing years it has grown to be one of the most important churches in the Demopolis District.

CHAPTER 31

Expansion in Montgomery, Mobile and Regions 'Round About

THE DISCOURAGINGLY SLOW START of Protestant denominations in Mobile is easily explained. Mobile was founded in 1711, antedating the birth (1739) of Methodism twenty-eight years, and did not become a part of the United States until 1813. Prior to that time it had been under French, British, and Spanish ownership. In 1814, by act of the Mississippi Territorial Legislature, Mobile was incorporated. A bank was established there in 1818. On the 17th of December, 1819, three days after Alabama became a state, the Legislature of Alabama incorporated Mobile. Its population then being 810, mostly Roman Catholics, descendants of French and Spanish settlers.

By 1822 the population of Mobile was 2,808. At the end of the appointments in Cahawba District made by the Mississippi Conference at Washington, Miss., in December, 1821, there appears this appointment: "Alex. Talley, missionary to Pensacola, Mobile, Blakely and adjoining country." That was the first mention of Mobile in any official Methodist record.

Alexander Talley gave a year of wise, diligent, and consecrated service to this field, but his report for that year was absolutely blank. Of the 2,808 people in Mobile, there was not one whom Talley could find to enroll on the register of the Methodist Church. The appointment was discontinued temporarily. Henry P. Cook was sent to Mobile and Pensacola for 1825. Then for 1826, Mobile again appears thus: "Mobile Mission, J. R. Lambuth," and on Dec. 14, 1826, reported 18 white and 78 colored members. All of this was recorded in chapter 17 but is given here as we study the expansion of Mobile Methodism, 1832 to 1845.

Mobile's population sky-rocketed from 3,194 in 1830 to 12,672 in 1840, but Methodism did not sky-rocket with the population. *The General Minutes*, however, show a healthy growth in Mobile Methodism, as follows:

<i>Year</i>	<i>Pastor</i>	<i>White Members</i>	<i>Colored Members</i>
1832	R. D. Smith	61	300
1833	R. L. Walker	80	350

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1834	R. L. Walker	No report published	
1835	R. L. Kennon	148	350
1836	R. L. Kennon	164	350
1837	W. Murrah	193	240
1838	W. Murrah	200	280
1839	J. Hamilton	205	400
1840	J. Hamilton	285	459

From 1824 until 1841, we had only one church in Mobile, a city in 1841 of nearly 13,000 souls. For 1832 and 1833 there was among the appointments a "Mobile Mission," but this was in the country contiguous to the city. For 1832 there were 55 white members in this mission with no colored members. For 1833 the white membership was 105, with five colored members.

The Annual Conference of Dec. 30, 1840, under Bishop Andrew, decided to enlarge our Mobile work. Guided by Greenberry Garrett, presiding elder of Mobile District, three charges were formed in Mobile for 1841: First Charge, Thomas H. Capers, pastor; Second Charge, S. B. Sawyer, pastor; and Seamen's Mission, "to be supplied."

The report at the end of the year was: First Charge, 354 white and 549 colored members. Second Charge, 115 white and no colored members. Seamen's Mission made no report, and it was not continued after this year. There was in the other two charges a net gain of 274 members, bringing our Mobile membership to 1,018.

For 1842, First Charge became Franklin Street, and Thomas H. Capers was re-appointed pastor with "one to be supplied." Second Charge was changed to Jackson Street, Jesse Boring, pastor. Membership increases were again registered: Franklin Street, 360 white and 647 colored; Jackson Street, 117 white and 140 colored; total for the year, 1,264.

For 1843 there were some changes and one new appointment. Greenberry Garrett, having served four years on Mobile District, was appointed to Pensacola District, and Jesse Boring was moved from Jackson Street to the Mobile District. Franklin Street had West Ward added to it. Its new pastor was Lovick Pierce, a transfer from Georgia, with J. C. Keener, but recently licensed to preach, as junior preacher. Jackson Street Charge organized 1841, was this year named Saint Francis Street, a large part of its membership coming from Franklin Street, the old church manifesting a fine spirit in sparing some of its members to start a new church, a lesson that some modern "First Churches" might well learn. The new pastor for this newly named church was Jefferson Hamilton. The new charge established this year was the "African Church," and was marked "to be supplied." Again there were encouraging reports: Franklin Street and West Ward, 396 white and 562 colored; Saint

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Francis Street, 134 white and 140 colored; no report from the African Church.

Listed in the *Minutes* for 1844 is Franklin Street, Giles P. Sparks, pastor, succeeding Lovick Pierce, who transferred back to Georgia. J. C. Keener, who served during a part of 1843 with Pierce as junior preacher, was sent to Demopolis, just made a station, and continued there for 1844. Jefferson Hamilton was re-appointed to St. Francis Street Church. West Ward, previously attached to Franklin Street, was made a new charge, with J. D. Loftin as pastor. The African Church was again listed, "to be supplied." The reports were: Franklin Street, 511 white, 704 colored; Saint Francis Street, 159 white, 170 colored; West Ward, 76 white, two colored. There was still no report from the African Church but there was a new charge, the German Mission, and it reported 27 members, all white.

The 1845 Conference met Feb. 26-March 5, at Wetumpka, then in Autauga County. It was the last session prior to the Louisville Convention at which it was decided to organize the Methodist Episcopal Church, South. William Moores was appointed presiding elder of the Mobile District. Franklin Street, originally called First Charge, disappeared from the appointments, temporarily, and in its place appeared St. Michael Street Church and St. Michael Street Colored Charge, J. T. Heard and O. R. Blue, pastors. St. Francis Street Church continued with a new pastor, T. W. Dorman. West Ward was also given a new pastor, T. Y. Ramsey. The German Mission pastor was George Rottenstein. St. Michael Street was not mentioned in the report which was given this way: Franklin Street and St. Michael Colored Charge, 473 white and 601 colored; St. Francis Street, 184 white and 186 colored; German Mission, 81 white and two colored. This makes a total of 1,531 Methodists in Mobile, besides some at West Ward Church, for which no report appeared. The first Methodist Society was organized in Mobile in 1826, with 18 white members and 78 colored, a total of 96. Within nineteen years that church with one pastor had grown to four pastoral charges with five pastors, and those 96 members had now grown to be upwards of 1,531.

An important incident found in West's History tells of a Methodist lady, living in West Alabama, who went one day into Gainesville to make some purchases, and stopped to talk to a group of Choctaw Indian boys. One of the boys who gave his name as Dixon W. Lewis, particularly appealed to her, and she told him that she was coming back that way shortly, and that if he would go and live with her she would give him an education. The idea appealed to this boy, so when she returned that way, this lad was waiting for her. She carried him home, had him bathed and dressed, and his hair trimmed and combed. He had to be taught to wear clothes, sit on chairs, sleep on beds, eat with knives and forks, all of which he learned rapidly, and was soon put

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in the village school. When he was about nineteen, the family that was rearing him moved to Mobile. The lady put her membership in Franklin Street Church, and put her children and the Indian boy in Sunday School. There was a "Female Missionary Society of Mobile," which took the Indian boy, educated him and helped him to become a missionary to his own people.

He was licensed to preach and joined the Alabama Conference, and was appointed junior preacher 1846 on the Lauderdale Circuit in Gainesville District, the land of his nativity. Feb. 4, 1847, he was transferred to the Indian Mission Conference, and ordained deacon. In due season he was ordained elder. To his own people beyond the Mississippi, he preached the everlasting Gospel of Christ. He continued this until the heavenly Father said, "It is enough; come up higher." He died of pneumonia in 1857. One year he was left without a pastorate so he could make some translations into the Choctaw tongue. He became an able preacher, a wise counselor, and a man of influence. Surely, the Gainesville woman who befriended this Indian, and the "Female Missionary Society of Mobile" deserve much credit for transforming this young savage of the forest into a useful messenger of the Lord Jesus Christ, called to preach the glorious Gospel to God to his own people.

At the Alabama Conference at Tuscaloosa, Dec. 12-19, 1832, Montgomery, which had been in the Alabama District of the Mississippi Conference, was placed in the newly constituted Chattahoochee District, and W. R. H. Moseley was appointed pastor for 1833. He began his work with 110 white and 127 colored members. The church enjoyed "considerable prosperity" that year, and he reported 170 white and 132 colored members. A larger house of worship became necessary. This became one of the chief responsibilities of Moseley's successor, S. B. Sawyer, who was appointed pastor for 1834, this being his second pastorate there.

There were no rich Methodists in Montgomery then. In fact, the members were described as "poor" and in the city at that time "there was a money stringency seldom equalled." They set out to raise the necessary building funds. About the best they could do was to raise \$800.00 "in money and materials." They were faced with the difficulty of borrowing money or giving up, which was unthinkable. They succeeded in borrowing \$1,000 from J. B. Leavens, of Mobile. They let the contract in March, 1834, for the new church. "In about one year from the time the contract was made, the house stipulated for was completed and formally dedicated to divine worship." (West.)

"This new edifice," says M. P. Blue, "was a frame building sixty feet long and forty-five broad, with a gallery at one end and on two sides, within. The gallery was usually occupied by the colored people when the services were for the whites. This church was dedicated on Sunday, March 1st, 1835, H. W.

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Hilliard, preacher in charge, preaching the dedicatory sermon. The house was crowded to its utmost capacity, and the sermon was one of the ablest, most eloquent and appropriate ever delivered by that distinguished divine. This edifice served until 1853 when it was torn down to make room" for a large brick church. The colored members took the material left from the old frame building and built them a church on Holcombe Street, where later stood their Clinton Chapel (called "Old Ship" in 1956).

It seems that they "dedicated" the church before the debt was paid, and this debt came well-nigh ruining Montgomery Methodism. The debt became so burdensome that it, or something, caused a decline in interest, activity, and membership. There was no report from the Alabama Conference for 1834, but for 1835 the report showed that the membership had decreased to 124 white and 135 colored, and by the end of 1838 the membership was 49 white and 84 colored!

The pastors succeeding S. B. Sawyer were H. W. Hilliard, one of Alabama's famous orators for 1835; R. A. Smith for 1836; Henry A. G. Lee for 1837; Greenberry Garrett for 1838; W. W. Thomas for 1839; T. H. Capers for 1840; Samuel Armstrong for 1841; Lovick Pierce, supply, for 1842; Wm. B. Neal for 1843; S. F. Pilley for 1844, and Jefferson Hamilton for 1845.

After struggling for five years with the debt, "Mr. Neil Blue, by his own means, at great inconvenience to himself, and at great hazard to his financial affairs, relieved the church of the debt" (West), but before the year was over he had the pleasure of witnessing a great revival of religion in that church, a large ingathering and a mighty outpouring of the Holy Spirit. He saw the membership increase in one year from 49 white and 84 colored to 134 white and 112 colored.

Best of all, and glorious for Methodism, there was among those new converts his own son, Oliver Rufus, who became one of Alabama's most eminent preachers, and whose descendants still bless the world. O. R. Blue was granted license to preach Oct. 12, 1843, and in later years became pastor of the very church his big-hearted and consecrated father had freed from debt. We know not how the Lord blessed Neil Blue along material lines, but He repaid him an hundred fold spiritually because of his Christian benevolence.

Dr. John Massey's *Reminiscences*, written in 1916, quotes Dr. Landon C. Garland's estimate of O. R. Blue as a preacher. Garland, long-time President of the University of Alabama, and later Chancellor of Vanderbilt University, said "that Stephen Olin was the most original and powerful preacher he ever heard, and that Bishop Pierce was the most graceful and eloquent, but that if he had to choose a minister to preach to him every Sunday he did not know one whom he would rather have than O. R. Blue."

Jefferson Hamilton was the last pastor at Montgomery prior to the separa-

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tion of the Methodist Episcopal Church into its two great branches—Northern and Southern. It was during the ministry of Dr. Hamilton, with Wm. B. Neal as presiding elder, that the great revival already referred to broke out. It began with a Quarterly Conference meeting held on July 19, 1845, and as a result of that meeting the white membership of the church increased to 212, and the colored membership to 325. The revival swept the city, and was so gracious in its results, and so far-reaching, that we believe it worthy of the paragraph West gives it in his history:

“The preacher proclaimed the Word of God, asserted the truth of the Gospel, and testified to the power thereof, the Holy Ghost attended with unction and power, Christians were filled with radiance, sinners were attracted and convicted, the interest in the subject of religion became intense, and the meeting went on and the work continued for three months or more without intermission. About 230 persons professed the attainment of divine renewal, and churches of all denominations in the city received accessions therefrom. One hundred and ten were added to the Methodist Church. The influence of that meeting swept over all the region round about. Wetumpka received the influence and felt power.”

We incorporate here a little historical insight to this meeting given us by Dr. A. P. Hamilton, a grandson of Jefferson Hamilton who was pastor of the Montgomery Church, later known as Court Street Church, at the time of this revival. This devoted pastor felt the need of a revival in Montgomery, and every day at noon he would go into the basement—the Sunday School room—of the church to pray for a revival. After he had done this for several days, the Presbyterian minister spoke to him one day as he came up from the basement, asking him “how it happened that he saw him coming out of his church every day at the same time.” Hamilton answered that he was praying for a revival. The Presbyterian minister asked if he might join him in this prayer, and he was gladly welcomed. Then various members of their congregations noticed their pastors going in and out of the church every day and they asked if they might join them. In that way members of all the Protestant churches, even the Episcopalians, were united in one great congregation, praying for revival. “And it came like a rushing mighty wind, and Pentecost was re-enacted. People who drove into town from the surrounding country heard the news and joined the throngs who were going to church. It swept the whole town and countryside with a religious fervor that permeated the life of the whole community.”

Wetumpka, called by the Indians who first built their village there, “Quitumkis,” meaning “Tumbling Waters” was first a Methodist preaching place on the old Alabama Circuit, organized in 1819 by Alexander Talley. For years Wetumpka was a part of this old Alabama Circuit which was listed 1833

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for the last time. After that, the Washington Circuit seems to take its place, and Wetumpka was probably a part of that circuit until the Jan. 4-11, 1837 Conference when, for the first time, Wetumpka appears as a station appointment with Ward Bullard as pastor. It had, at the end of that year, 55 white and 15 colored members. Bullard had just been admitted into the Conference and at the end of his year at Wetumpka was discontinued.

Succeeding pastors at Wetumpka were A. P. Harris for 1838; Zaccheus Dowling for 1839; J. Williams for 1840; A. B. Elliott for 1841; S. B. Sawyer for 1842 and 1843; Samuel Armstrong for 1844; and J. P. Parham for 1845. During this period Wetumpka had been in the Coosa, Montgomery, Montevallo, Selma, and Summerfield Districts.

The author thinks that there is a possibility that Wetumpka assumed station status prematurely, at a time when her membership was small, and her people for the most part poor. This worked undue hardship on her pastors, and one pastor and his wife had to teach school to make "buckle and tongue" meet. However, the town grew, and Methodism grew with it, and at the end of 1845, Wetumpka registered 145 white and 124 colored members.

According to Elizabeth Gamble Porter and Madora Lancaster Smith, who in 1954, wrote a history of Wetumpka Methodism in celebration of the 100th anniversary of the building of the present church edifice—Wetumpka's first Methodist house of worship was a little wooden building on the west side of the Coosa River. In 1843 this little church was abandoned and a new church was erected, "an ordinary frame building," just across the street from the present handsome building. It was in this frame building that the Annual Conference of 1845 was held. Samuel Armstrong was pastor-host of this Conference, and at its close J. P. Parham became pastor.

During the period from 1832 to 1845, S. B. Sawyer served the Wetumpka church two years. While here his wife (Martha Jane Brothers) became an invalid. Thinking a change might be beneficial, he planned to carry her to Indiana whither his parents, former North Carolinians, had moved. Mrs. Sawyer died Aug. 26, 1843, en route and was buried at Nashville. Brother Sawyer then returned to Wetumpka, but on his way home his little daughter sickened and died, and she, too, was buried in some grave—unmarked, perhaps, but not unknown nor unremembered by Him Who "calleth His own by name." With this double sorrow bearing upon him, he reached Wetumpka where his people showed him every kindness. But he, too, soon went down with pneumonia, and after eleven months of illness, he joined wife and daughter "in the land of pure delight." For a dozen years he served as Secretary of the Conference, and as pastor and presiding elder he gave effective service in "reforming the continent and spreading Scriptural holiness over these lands." He died in 1844, having been granted the superannuate relation at the preceding Conference.

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It is not known when the first Methodist preaching took place in Prattville, but Daniel Pratt who settled there in 1833, and founded the town was an ardent Methodist, and it is probable that when the Washington Circuit was formed (1833), he invited the circuit rider to come by his home and preach, as Washington was only twelve miles away. It is unthinkable that Pratt and his family should have lived nine or ten years within a few miles of Washington Circuit, later called the Autauga Circuit, without having an occasional visit from the pastor of some Circuit, be it Washington, Montgomery, Wetumpka, or some other.

It is known that Daniel Pratt built in 1842 or 1843 the first Methodist church in Prattville, located near Autauga Creek. It was a two-story frame building, the upper floor being used as a church, and the ground floor as a store. So far as extant records show, W. J. Sassnett was appointed pastor for 1843. He became one of our most brilliant leaders, and was the first president of the East Alabama Male College at Auburn, then a Methodist college, now known as the Alabama Polytechnic Institute. The Washington Circuit, including Prattville, was in the Selma District with E. V. LeVert as presiding elder. For the next year, 1844, Acton Young was the pastor. The next year the Selma District was changed to the Summerfield District, which included Washington Circuit, with J. T. Roper as pastor. Roper served during 1846 also, but the name of the circuit was changed from Washington to Autauga. It was still in the Summerfield District, with J. T. Heard as presiding elder.

Camden, the seat of Wilcox County, and called Barboursville until 1841, was settled early in the eighteen-thirties. We are unable to state when the Methodist church was organized there, but Thomas M. Owen, in his *History of Alabama*, in listing his "firsts," tells us "the Methodists erected the first church near the present cemetery." He says that B. Dulaney was the first preacher.

Our *General Minutes* show that Benjamin Dulaney and William H. Turnley were pastors of the Cedar Creek Circuit in 1827. Some of the churches in the vicinity of Camden were on Cedar Creek Circuit. Shady Grove Church, at first three miles west of Camden, later moved to two miles west of Camden, was one of them. Dulaney joined the M. P. Church in 1827, so it is possible that we had a society at Camden in 1827.

U. L. Martin, pastor of the Camden Church from 1950 to 1954, supplies us with an article reprinted from the *Wilcox Progressive Era*, Camden, in January, 1917, in which it is stated that "the first Camden Methodist church, a frame building, located where the present brick structure stands was built . . . in 1844." It is probable that we had an organized church there years before we built a church. That was usually the case everywhere. The lot was deeded August 21, 1844 by John Bridges and wife, Elizabeth, for \$100 to the

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following trustees: Ebenezer Hearn, James Thompson, James Asbury Tait, Henry Crumpton, and William C. Gilmore.

For 1844 W. H. McDaniel and J. G. Rush were pastors of Cedar Creek Circuit. For 1845 W. H. McDaniel and Ebenezer Hearn were the pastors. Camden records begin in 1846, previous local records, if any, having been lost. They show that the pastor for 1846 was T. P. C. Shellman. This is in agreement with the *Minutes*, which leads to the conviction that there was a Methodist Society in Camden before 1844.

This brings us to 1845 with Mobile, Montgomery, Wetumpka, Prattville and Camden, all now Methodist centers of importance. If the reader will turn back to Chapter 25 and follow through this present chapter, he will note that we have given, with some measure of fullness, a history of every section of Alabama and West Florida from 1832 until 1845.

CHAPTER 32

Our Work Among the Negroes

FROM THE VERY BEGINNING OF AMERICAN METHODISM there has been a great interest in the spiritual welfare of the Negro. The Tombigbee Mission's first report (1809) showed 71 white and 15 colored members.¹ The Flint Mission, largely in North Alabama, that same year showed 175 white and four colored members.² From 1810, until the organization of the Colored Methodist Episcopal Church in 1870, we have annually reported both white and colored members. At the end of 1846, there were 124,961 colored members in the Southern Methodist Church, and in 1860 there were 207,776 colored members nearly one-third of our total membership at that time.³

When our work first began in Alabama and West Florida, the pastors ministered to both white and colored members. When the colored membership was very large, and in many instances it was larger than the white, special services were held in the afternoon for Negroes. But most of the white churches had balconies for the slaves so that the same service sufficed for both white and colored. Special catechetical services were frequently held for the slaves, and in the colored Sunday Schools the wives and the daughters of the masters would teach. There are today many Methodist churches throughout the South which still retain the old slaves' galleries, silent reminders of the spiritual concern the Southern whites held for their colored people.

For 1832 two special Colored Missions were established in North Alabama by the Tennessee Conference which then included North Alabama. Thomas M. King was appointed as a missionary "to the people of color" in Madison and Limestone Counties, and Gilbert D. Taylor was given a like appointment to the people of color in Lawrence and Franklin Counties.⁴

Gilbert D. Taylor, in 1819 asked for admission into the Tennessee Conference, which answered "we cannot admit a slaveholder." He turned away disappointed but continued to feel that it was his duty to preach, so at Knoxville, on Nov. 25, 1824, he tried again. This time he was admitted, slave-holder though he was, and his record was such that his brother-ministers never had cause to be ashamed.⁵ In 1831 he was appointed pastor of this mission to the people of color "for the reason that he did own slaves," and because he knew

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and loved them. These were the only missions to colored people in Alabama and they were not continued after that year.

There were good reasons for discontinuing these missions, at least for the time being. First, they were new, and neither blacks nor whites took to this innovation at first. Second, they involved the building of additional churches and the paying of additional pastors. Third, the Negroes preferred to have the same pastors who served the white people. Fourth, and chief objection to these colored missions, was the fear of many planters that some abolitionists might be appointed to these missions and "foster insubordination, encourage abolition sentiments, complicate civil affairs, and hasten emancipation."

Throughout this period abolitionism of the most fanatical stripe was rampant. It is doubtful if we can fully appreciate what our fathers had to face in those days. Since our space is too limited to give much detailed description of this fanaticism that gripped many Methodists in the North and East, we refer readers to the General Conference *Journals* of that period, and to such authors as J. M. Buckley, long-time editor of the *New York Christian Advocate*, and author of a *History of Methodism*, Volume II; ⁶ W. W. Sweet, author of *Methodism in American History*; ⁷ Bishop McTyeire, author of *History of Methodism*; ⁸ Anson West, author of *History of Methodism in Alabama*; ⁹ E. H. Myers, author of *Disruption of the Methodist Episcopal Church*, ¹⁰ and to other historians. (See notes at end of chapter.)

The great slavery issue rocked the Church at this time, as it did the nation later.

Says W. W. Sweet, in his *Methodism in American History*: ¹¹ "New England ports, and especially Newport and Providence, Rhode Island, were the most active centers of the slave trade. The slaves, brought from Africa in New England ships, were, of course, sold mostly to Southern planters, but there were slaves in every New England Colony, and at the opening of the Revolution, Massachusetts alone had more than six thousand. . . . Practically all the larger colonial churches accepted the institution of slavery without question. . . . Some of the New England ministers held slaves as house servants, while some of the most respectable New England citizens invested in the slave traffic."

Ridpath, another Northern historian, and a Methodist, in his once widely circulated *History of the United States*, calls attention to the fact that at first slavery existed throughout the entire nation, but "being unprofitable" in certain Eastern and Middle Atlantic States, it was gradually done away with.¹² After many years many people of these states became arrayed against it, and by the time of the period now under discussion, sentiment in favor of

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the abolition of slavery had reached white heat. Fanaticism was fast robbing many people, especially new Englanders, of calm reason.

Anti-Slavery Societies were the order of the day. In 1832 the New England Anti-Slavery Society was organized, followed the next year by the American Anti-Slavery Society, thus broadening its name if not its base; it was still New Englishish. William Lloyd Garrison, of course, and John G. Whittier were among its chief supporters. By 1835 they had raised and expended \$35,000, distributed a million tracts and publications, had organized 500 local societies throughout that section, and put fourteen lecturers in the field organizing others and collecting funds for the same.¹³

Again we quote Sweet's *Methodism in American History*: "Garrison announced in his *Liberator* that he would be 'as harsh as truth and as uncompromising as justice' on the subject and that he did 'not wish to think, or speak, or write with moderation.'"¹⁴ Soon there were many abolition propagandists as radical as Garrison, and anti-slavery papers and societies sprang up numerous, especially throughout New England, in central New York, Northern Ohio and Michigan." (Page 236.)

The fountain head of this extreme fanaticism was in some of the New England Methodist Conferences. Although the Church opposed these extremists, and reprimanded two of its ministers for attending an abolition meeting during a session of one of our General Conferences, there was actually organized a Methodist abolition society in New York City in 1833.¹⁵ In 1835 the New England Conference organized one during the Conference session. This one advocated "the immediate and unconditional abolition of slavery," constitution or no constitution. That same year the New Hampshire Conference brought a similar organization into being, and these two Conferences that same year elected sixteen delegates to the next General Conference, fourteen of them called by Buckley, "pronounced Abolitionists."

Zion's Watchman was begun in 1836 as an abolition organ, with a Methodist preacher named Sunderland as editor. In 1838 another Methodist preacher began the publication of the *Wesleyan Quarterly Review*, an anti-slavery medium. Other Methodist periodicals were used by the radicals for the publication of their extreme views.¹⁶

These facts show the trend in a section of the then undivided Methodist Church, and show that the Southern planters had reason enough to oppose the establishment of these missions to Negroes. They feared that some of the radical views that gripped the New Englanders and Easterners might seep into the South and be injurious to things in general. Anyway, the colored missions were discontinued, to be resumed in 1837.

At the Alabama Conference at Mobile in January, 1837, there was listed in the appointments a "Mission to Colored People in Mobile, to be supplied."¹⁷

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However, it was "supplied" by the pastor of our Mobile church, William Murrah, father of Bishop Murrah. This appointment disappeared from the 1838 list, but another appeared in the Columbus (Mississippi) District, then in the Alabama Conference: "Mission to the Colored People, L. Massengale."¹⁸

This headed up near Louisville, Miss. The next year, 1839, this same Leroy Massengale was appointed pastor of the "Mission on Bigbee to colored people."¹⁹ In the Tennessee Conference there were: "The Madison African Mission, to be supplied," in the Huntsville District, and the "Courtland Valley African Mission" in the Florence District to be pastored by W. Jared.²⁰

In 1840 the missions to colored people had increased to five, the Huntsville and the Courtland Valley in North Alabama, and the Wilcox in the Montgomery District, "to be supplied"; the Tombigbee to be supplied by H. Williamson; and the Greene to be supplied. In 1841 the three Alabama Conference Missions were either discontinued or other arrangements were made to serve these colored people. In North Alabama the Huntsville and the Courtland Valley Missions were continued. In 1842 the number increased. In North Alabama the Cypress Mission was added. Listed in the Alabama Conference were: Mount Pleasant, Pensacola District; Chattahoochee, Montgomery District; Woodley Bridge, Montgomery District; Autauga, Selma District; and Canebrake in Tuscaloosa District.

In 1843 the number decreased to six, but probably increased in territory covered. They were the Madison, Franklin, and the Lawrence in North Alabama; and the Mobile, Woodley Bridge, and Chattahoochee in the Alabama Conference. The next year, 1844, there remained these six missions with two new ones, the Glennville and the Tallawassee in the Montgomery District. There were fourteen missions to people of color during 1845, five in the Tennessee Valley and nine in other sections of Alabama.²¹

The pastors serving these charges besides those already named were: Reuben Ellis, Alexander McDonald, A. S. Dickinson, Alexander McBryde, John Boswell, Harris Stearnes, L. Richardson, Henry P. Turner, William H. Johnson, A. J. B. Foster, Turner P. Holman, James Gaines, J. B. F. Hill, Peleg McCrary, and W. H. McDaniel. These were faithful ministers of Jesus Christ, and rendered a service that will only be revealed when the final records are unfolded.

West had access to records aside from the *General Minutes*. From these he is able to give us details of this great work among the Negroes. He tells of a tour of the Chattahoochee Mission to Colored People made in 1842 by John W. Starr, presiding elder of Montgomery District in which this mission was located. In five days he visited and preached at six different plantations, in-

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cluding those of "Sister Barnes, Mr. Mitchell, Brother Chambers, Mr. Whitaker, Brother John Crowell and Brother Flewellen."

At Mitchell's place he baptized seventeen children and eleven adults. At Chambers' place, two and one-half miles from Mitchell's, he found a good society, and baptized 32 children. While there was no society at Whitaker's, there was prospect of one. At Flewellen's he had "a grand meeting and a royal time," saying, "It would have done your heart good to have been there and to have heard the shouts of those poor Negroes." In 1843 there were on the Chattahoochee Mission to Colored People 28 appointments, and 434 members.²²

The missionaries to the colored missions preached from three to four times on Sunday, and about once a day during the week. In addition they taught the catechisms. Most of the missions were large and the matter of reaching the appointments was of no small concern.

In 1844 the Tallawassee Mission in the Montgomery District, served by John Boswell, a man of consecration, had 21 appointments. Six other plantations asked to be added but for lack of time he had to decline them. This mission could have been enlarged to three missionaries, each with a thousand colored persons under his ministry. During 1844 there were 275 members in this mission.

During 1845, there were 12,685 Negro Methodists in Alabama. Of these, 9,615 were connected with the regular charges composed of both white and colored people, and 3,070 were members of the missions to colored people.²³

Since some of our readers have never had the rare privilege of attending an old-fashioned Negro preaching service, we are quoting from West's history in which he describes one of these services well nigh to perfection:

"The Negroes were impulsive and demonstrative, and were easily moved. A certain sort of ecclesiastical oratory put them in a glow and set them in motion. Swinging and intoning were popular parts of their worship. There was a peculiar swaying of the body and there was a peculiar voicing of sounds the inhibition of which cooled their ardor and marred their happiness. The preacher who would be acceptable to the Negroes in the days of slavery had to understand their desire to toss and intone during divine service, and grant them liberty and indulgence therein. There was among them in their worship a mixture of sighs, moans, and groans, which made a peculiar sound, and which was peculiar to them, and which it is impossible to embody in words. While they were not cultured in music, they were gifted in singing. Some of them were able in prayer and exhortation. They were 'fervent in spirit, serving the Lord.'"

West says, "There were as pure specimens of Christian character among the slaves in Alabama as were ever found anywhere. It is true that among

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the thousands who joined the Church there were imposters and apostates, but such have been found in all the centuries among all classes and nationalities. There were hundreds who were examples of integrity, patience, humility, meekness, devotion, and piety; men and women who lived in the hope and died in the faith of the Gospel of the Son of God, and went home to heaven. The slaves gathered from the mission fields of Alabama will make a considerable part of that triumphant host who, at the last day, shall enter in through the gates of the City of the great King, and who shall ascribe endless praise unto Him who loved them, and washed them from their sins in His own blood." Amen and Amen!

¹ West, p. 43.

² West, p. 113.

³ Gross Alexander (1907), pp. 49 and 69.

⁴ *General Minutes*, Vol. 2, page 132.

⁵ West, pp. 156 and 157; also page 709 et seq.

⁶ Buckley (1898) Vol. II, pp. 21, 22, et seq.; and chapter 18.

⁷ Sweet, *Methodism in American History* (1933), p. 229, et seq.

⁸ McTyeire, *History of Methodism*, p. 601 et seq.

⁹ West, p. 599 et seq.

¹⁰ Myers, *Disruption of the M. E. Church* (1875), Chapter I et seq.

¹¹ Sweet (1933) p. 229.

¹² Gross Alexander (1907) p. 4.

¹³ Buckley (1898), Vol. 2, p. 1.

¹⁴ Sweet (1933), p. 236.

¹⁵ Buckley (1898), p. 2 et seq.

¹⁶ Buckley (1898), p. 5.

¹⁷ *General Minutes*, Vol. II, p. 439.

¹⁸ *General Minutes*, Vol. II, p. 520.

¹⁹ *General Minutes*, Vol. II, p. 607.

²⁰ *General Minutes*, Vol. II, p. 599.

²¹ See *General Minutes*, Volume II for these appointments.

²² West, p. 605 et seq.

²³ West, p. 606.

Abolition and Its Direful Results

WE NOW LOOK AT THE PROCEEDINGS of our General Conferences, for everything done by them affects Alabama and West Florida. Our local history cannot be properly understood unless studied in the light of actions taken by our General Conference.

In spite of our very gratifying progress, all was not well. From the very first there had been occasions of controversy. Nothing did more to aggravate the Church than slavery and its accompanying evil—abolitionism. During the years the controversy became increasingly acute.

Since many people do not understand why our fathers agreed to a separation of the Church in 1844, we give a brief history of this subject as it involved and still concerns Methodism. The M. E. Church was organized 1784, but prior to that time Annual Conferences, called "yearly meetings," were held. The first mention of slavery is recorded in the 1780 *Minutes*, in the question-and-answer form:

"Quest. 16. Ought not this Conference to require those traveling preachers who hold slaves to give promise to set them free?" The answer was, "Yes."

"Quest. 17. Does this Conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?" Again the answer was, "Yes."

The subject was not mentioned at the 1781 or 1782 Conferences, but in 1783 this question was asked: "Quest. 10. What shall be done with our local preachers who hold slaves contrary to the laws which authorize their freedom in any of the United States?" The answer was, "We will try them another year. In the meantime, let every assistant deal faithfully and plainly with every one, and report to the next Conference. It may be necessary to suspend them." At the spring Conferences of 1784 there appeared these words:

"Quest. 12. What shall we do with our friends that will buy and sell slaves?" This answer is recorded: "If they buy with no other design than to hold them

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as slaves, and have been previously warned, they shall be expelled, and permitted to sell on no consideration."

"Quest. 13. What shall we do with our local preachers who will not emancipate their slaves in the States where the laws admit it?" The answer: "Try those in Virginia another year, and suspend the preachers in Maryland, Delaware, Pennsylvania and New Jersey."

At the end of the *Minutes* of the 1785 Conference, this appears: "It is recommended to all our brethren to suspend the execution of the minute on slavery till the deliberation of another Conference; and that an equal space of time be allowed all our members for consideration, when the minute shall be put in force." "N. B. We do hold in the deepest abhorrence the practice of slavery; and shall not cease to seek its destruction by all wise and prudent means."

Then, up to 1796, the slavery regulations were practically unchanged, when the following question was asked: "What regulations shall be made for the extirpation of the crying evil of African slavery?" The answer was: "We declare that we are more than ever convinced of the great evil of the African slavery which still exists in these United States; and do most earnestly recommend to the yearly Conferences, quarterly meetings, and to those who have oversight of districts and circuits to be exceedingly cautious what persons they admit to official stations, to require such security of those who hold slaves for the emancipation of them immediately or gradually, as the laws of the State respectively and the circumstances of the case will admit. And we do fully authorize all the yearly Conferences to make whatever regulations they judge proper in the present case, respecting admission of persons to official station in our Church."

In 1800 an unsuccessful effort was made to change the regulations just mentioned. However, in 1804 this was somewhat "softened," and in 1808 all that related to the subject of slavery was stricken out, and from then until 1844 no new rule had been adopted. Yet at the Quadrennial Conferences from 1812 through 1844, resolutions on this subject were introduced, discussed, laid on the table, rejected, or passed. Days were consumed in discussing this subject.

At the 1832 General Conference the Chairman of the "Committee on the Rights and Privileges of our People of Color" begged leave to return to the Conference certain papers that had been referred to his Committee, with the verbal statement that it was inexpedient to act upon them at this time. "He at the same time returned the report which he had withdrawn, which, on the motion was laid on the table." (Carter, in *History of the Tennessee Conference*, p. 96.)

The 1836 General Conference met at Cincinnati, and John Davis, "a leading member of the Baltimore Conference," brought in a report as follows:

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"The Committee to whom were referred sundry memorials from the North, praying that certain rules on the subject of slavery, which formerly existed in our *Book of Discipline*, should be restored, and that the General Conference take such measures as they may deem proper to free the Church from the evil of slavery, are of the opinion that the prayers of the memorialist cannot be granted, believing that it would be highly improper for the General Conference to take any action that would alter or change our rules on the subject of slavery. Your Committee therefore respectfully submit the following resolution:

"Resolved, That it is inexpedient to make any change in our *Book of Discipline* respecting slavery, and that we deem it improper further to agitate the subject in the General Conference at present." (McTyeire's *History of Methodism*, p. 601.)

The New England Anti-Slavery Society had been organized in 1832, and the American Anti-Slavery Society in 1833. One such society held a meeting in Cincinnati during the General Conference, and two of the New Hampshire Conference delegates attended this meeting, and even addressed it, whereupon the General Conference passed by overwhelming majorities two resolutions condemning these two delegates. Following a ringing preamble that set the Church in the proper light before the world, the two resolutions were passed as follows:

"Resolved, by the delegates of the Annual Conferences in General Conference assembled, That they disapprove in the most unqualified sense, the conduct of two members of the General Conference who are reported to have lectured in this city recently upon and in favor of modern abolitionism.

"Resolved, That they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave as it exists in the slave-holding States of the Union."

The first resolution was adopted by a vote of 122 in favor and eleven against. The second resolution was divided into two parts and voted on separately. The first part was adopted by a vote of 120 in favor and fourteen against. The second part was adopted by a vote of 137 in favor and none against. (McTyeire, p. 602.)

Sweet, in *Methodism in American History*, says that one Southern delegate "wanted the names of the two members included in the resolution, in order that they might 'be brought forth in all the length and breadth of their damning iniquity.'" Although their names were not included in the resolutions, McTyeire tells us in his *History of Methodism* that they were Norris and Storrs. Neither of them was elected to the General Conferences of 1840 or 1844. Sweet quotes also from the Pastoral Address issued at the close of the Conference which "sets forth the hostility of the Church to all radical move-

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ments and urged the brethren to wholly 'refrain from the agitating subject' of abolitionism and 'from patronizing any of the abolition publications.' "

The next year, 1837, at the New England Conference, "an attempt was made to take some action against slavery, but Bishop Waugh refused to allow the resolutions to be introduced, stating that it was not Conference business, and that such action would unchristianize the South. He made a fervid appeal to the Conference and asked: 'Will you brethren hazard the unity of the M. E. Church . . . by agitating those fearfully exciting topics, and that, too, in opposition to the solemn decision and deliberate conclusion of the General Conference?' The New England preachers, however, were not convinced by the Bishop's argument, and demanded that they be permitted to express their views, as had others." (Sweet, p. 238.)

Things were at white heat, especially in New England where slavery had not existed in many years, as Negro labor was unprofitable there. Even the Annual Conferences, non-law-making bodies though they were, became centers of heated controversy. The older Bishops, Soule and Hedding, both natives of New England, "encountered rough seas, but weathered the storm with only slight damage," but the two new bishops, Waugh and Morris, "properly dreaded it," and, according to Bishop McTyeire (p. 604), Bishop Morris wrote to Bishop Soule to meet him in New Hampshire, and "help him out." Bishop Waugh "was badly badgered, and afterwards roundly berated."

In Methodism there had never been such heated debates. Abolitionists were brought to trial in several New England Conferences, but in only one or two instances were any convicted, so strong was the abolition sentiment. The years between 1836 and 1844 were trying ones for Methodism. In all New England abolitionism was rampant and became increasingly strong throughout the entire North. In the South, the re-action against it became quite as rampant.

The situation was tense when the 1840 General Conference met in Baltimore. North Alabama was represented by delegates from the Tennessee Conference: Robert Paine, F. E. Pitts, J. B. McFerrin, A. F. Driskill, and S. S. Moody. All save one of these had served in Alabama, and were thought of as from this section, and well did they represent North Alabama. The Alabama Conference was ably represented by William Murrah, E. V. LeVert, and Elisha Callaway.

The Conference had hardly completed its organization until a flood of anti-slavery petitions began pouring in. "The Committee on Slavery" was authorized to consist of one delegate elected by each Annual Conference delegation. E. V. LeVert and S. S. Moody were on this committee. Throughout

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the session anti-slavery and abolition petitions kept coming in. (See *Minutes General Conference*, 1840.)

The Conference convened May 1st, but it was May 4th before the Episcopal Address was read by Bishop Waugh. Since we are dealing with the situation leading up to the division of the Church, we shall notice but one subject with which this Address deals—that of slavery, for that, indirectly, was responsible for the division four years later.

The Address appealed to the Conference for action, or no action, “best calculated to preserve the peace and unity of the whole body, promote the greatest happiness of the slave population, and advance generally, in the slave-holding community of our country, the humane and hallowing influence of our religion,” and then said:

“We cannot withhold from you, at this eventful period, the solemn conviction of our minds, that no new ecclesiastical legislation on the subject of slavery, at this time, will have a tendency to accomplish these most desirable objects. And we are fully persuaded that, as a body of Christian ministers, we shall accomplish the greatest good by directing our individual and united efforts in the spirit of the first teachers of Christianity, to bring both master and servant under the sanctifying influence of the principles of that Gospel which teaches the duties of every relation, and enforces the faithful discharge of them by the strongest conceivable motives. Do we aim at the amelioration of the slaves? How can we so effectually accomplish this, in our calling as ministers of the Gospel of Christ, as by employing our whole influence to bring both him and his master to a saving knowledge of the grace of God, and to practical observance of those relative duties so clearly preserved in the writings of the inspired Apostles?”

Our readers will more easily envision the situation when they recall the political situation. The two great national parties were the Democratic and the Whig. The very year that the General Conference was held (1840) the Whig Party elected William Henry Harrison as President with John Tyler as Vice-President. Harrison died a month after his inauguration, and Tyler succeeded him. Florida was admitted into the Union on the last day of Tyler's administration, as a slave state. The Republic of Texas wanted to be a State. The abolitionists opposed her admission believing it would strengthen the slavery sentiment. Great debates were carried on in Congress, mainly on the same subjects that were stirring our General Conference. In 1844 James K. Polk, of Tennessee, was elected President, this in spite of strong abolition opposition. Soon Texas was annexed, and later admitted. This political picture throws light on the debates then taking place at the General Conference.

The Bishops disclaimed any intention to even discuss the slavery issue from any political standpoint, but they did make bold to say, “The union of

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these States, the perpetuity of the bonds of our national confederation, the reciprocal confidence of the different members of the great civil compact, in a word, the well-being of the community of which we are members, should never cease to lay near our hearts, and for which we should offer up our sincere and most ardent prayers to the Almighty Ruler of the universe. . . . Can we, at this eventful crisis, render a better service to our country, than by laying aside all interference with relations authorized and established by the civil laws, and applying ourselves wholly and faithfully to what specially appertains to our 'high and holy calling;' to teach and enforce the moral obligations to the Gospel, in application to all the duties growing out of the different relations in society?" The Episcopal Address was signed by Bishops Roberts, Soule, Hedding, Andrew, Waugh, and Morris.

Much of the time of the Conference, May 1st-June 3rd, was consumed in debating the subject of slavery. The Committee on Slavery brought in a non-committal report. The debates over some of the "related subjects" aroused what Buckley called "much unpleasantness of feeling."

At least one resolution was adopted which referred to this subject of slavery. It follows: "Resolved, by the delegates of the several Annual Conferences in General Conference assembled, That under the provisional exception of the general rule of the Church on the subject of slavery, the simple holding of slaves, or mere ownership of slave property, in States or Territories where the laws do not admit of emancipation and permit the liberated slaves to enjoy freedom, constitutes no legal barrier to the election or ordination of Ministers to the various grades of office known in the ministry of the Methodist Episcopal Church, and cannot, therefore, be considered as operating any forfeiture of right in view of such election and ordination."

This resolution was displeasing to the abolitionists. They went home disappointed but not discouraged. They began at once to hold rallies throughout the North.

On May 31, 1841, less than one year after adjournment of the General Conference, "a small connection, taking the name of Wesleyan Methodists, was formed in Michigan. In two years it reported 17 stationed preachers, nine circuits, and 1,116 members." (Buckley, Vol. II, p. 21, quoting from Matlack's *Anti-slavery Struggles and Triumphs*.)

In 1842 a number of leaders in New England withdrew, and in May, 1843, at Utica, N. Y., organized the Wesleyan Connection of America, with about 6,000 adherents, including some 22 traveling preachers from the Methodist Episcopal Church. A Methodist Abolitionist Convention was held in Boston, Jan. 18, 1843, at which it was resolved that "slaveholding is sin; and every slaveholder is a sinner, and ought not to be admitted to the pulpit or the com-

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munion; that the Methodist Episcopal Church is responsible for slavery within its borders." (Buckley, Vol. II, p. 24.)

Buckley's *History of Methodism*, Vol. II, page 24, tells of a meeting of similar import at Claremont, New Hampshire, at which the members of this convention expressed the belief that there would be an "entire dissolution" among them as a church, unless there should be "an entire separation from the South."

Such was the situation in the North when in 1844 another General Conference was held, which proved to be one of the most historic in Methodism. In justice to all concerned, and in order that we may intelligently understand and appreciate the work of our fathers, we must know exactly what took place there.

The General Conference convened at Green Street Church, New York, on May 1st, 1844. Bishops Soule, Hedding, Andrew, Waugh and Morris were present, Bishop Roberts having died. The Tennessee Conference delegates, from North Alabama churches were: Robert Paine, John B. McFerrin, A. L. P. Green, and Thomas Maddin. The Alabama Conference delegates were: Jesse Boring, Jefferson Hamilton, William Murrah, and Greenberry Garrett. All of these delegates were present. We shall deal only with those matters involved in the division of the Church, which was authorized by this Conference.

On May 2nd the Bishops' Address was read by Bishop Soule, then sixty-three years old, and in his twentieth year as a Bishop. The lengthy Address does not refer directly to slavery. Near the beginning of the Address, thanks are expressed to God for the "Unity and peace of the ministry and membership" of the Church, and that "The excitements which have had a tendency to disturb these elements of our strength and prosperity have greatly subsided and a healthy reaction has succeeded."

There can be no question of the sincerity of the Bishops in making this statement. Both they and most of the delegates believed that the recent secessions of the New England abolitionists from the Church was a riddance that would make for "unity and peace." For a while quiet did exist, and the Bishops had every reason to believe that harmony would now prevail. But it was only the calm before the storm.

The worst radicals had left the Church, but there were members of the Conferences who were determined to have a show-down on this issue. There were others who, while they would have preferred a reasonable and righteous compromise, felt duty bound to side with the remaining radicals. Thus, the abolitionists who left the 1840 General Conference in disappointment and discouragement, now saw victory perched upon their every banner!

Immediately after the reading of the Bishops' Address, the anti-slavery

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memorials began to pour in. Two New Hampshire delegates alone brought in memorials from 38 places! No fewer than 167 memorials were presented the first week, and they continued to come in in even larger numbers as the conference proceeded, perhaps several hundred in all. A "Committee on Slavery" was ordered as at the 1840 Conference. Jesse Boring, of the Alabama Conference, and A. L. P. Green, of the Tennessee Conference, represented Alabamians and West Floridians on this committee.

An entire week was spent in routine matters when, on Tuesday, May 7, the Conference took up the appeal of F. A. Harding, who had been suspended from the Baltimore Conference for refusing to manumit slaves which came into his possession by marriage. W. A. Smith, of the Virginia Conference, represented Harding, while J. A. Collins, of the Baltimore Conference, represented that Conference. With some interruptions, the Harding case was discussed until Saturday, May 11, when the vote was taken upon the resolution which was being debated, and which read as follows; "Resolved, That the act of the Baltimore Annual Conference, by which F. A. Harding was suspended from his ministerial functions be, and the same is hereby reversed." A voice vote was taken, 117 voting nay, and 56 voting yea. Harding had lost his appeal, and remained suspended. The Alabama and Tennessee Conference delegates voted unanimously for the resolution.

This cleared the way for the "main case" of the anti-slavery men. The Harding case was a sort of "feeler," to see how the land lay, and to give some idea of what the result might be in the "Main case." Good men on both sides saw the peril the Church faced.

On Tuesday, May 14, a resolution signed by William Capers, of the South Carolina Conference, and Stephen Olin, of the New York Conference, was introduced, asking that a committee consisting of three men from the North and three men from the South "be appointed to confer with the Bishops, and report within two days, as to the possibility of adopting some plan, and what, for the permanent pacification of the Church." After slight amendment, this resolution was unanimously adopted. The committee appointed consisted of William Capers (S. C.), William Winans (Miss.), John Early (Va.), Stephen Olin (N. Y.), L. L. Hamline (Ohio), and Phineas Crandall (N. England). A resolution was then adopted asking that "tomorrow be observed by this Conference as a day of fasting and humiliation before God, and prayer for His blessing upon the committee of six, in conjunction with the Bishops, on the present difficulties, etc."

On Saturday, May 18, Bishop Soule, reporting for the committee of six, said, "The Committee has instructed me to report that after a calm and deliberate investigation of the subject submitted to their consideration, they are

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unable to agree upon any plan of compromise to reconcile the views of the Northern and Southern Conferences.—Joshua Soule.”

It is difficult to say just what was the first step toward the division of the Church. For sixty years, 1784 to 1844, there had been controversy over slavery, which had finally become so intense that it was now apparent that things could not go on as they had been going. Hence the resolution by Capers and Olin and the call for a day of prayer. Even while this report was pending, and before and after it was made, the memorials concerning slavery kept pouring in from the North.

On Monday, May 20, when the Conference had been in session three weeks, lacking one day, the issue was brought to a head. There began on that day the Bishop Andrew case. J. A. Collins, who had represented the Baltimore Conference in its fight against reversal in the F. A. Harding appeal, and J. B. Houghtaling, of the Troy (N. Y.) Conference, introduced a resolution that opened the case against Bishop Andrew, although his name was not mentioned in the resolution. In a sense, then, this resolution may be said to be the first step toward division. The resolution follows:

“Whereas it is currently reported and generally understood, that one of the Bishops of the Methodist Episcopal Church has become connected with slavery; and whereas it is due to this Conference to have a proper understanding of the matter; therefore,

“Resolved, That the Committee on Episcopacy be instructed to ascertain the facts in the case, and report the result of their investigation to this body tomorrow morning.” The resolution was adopted.

The Committee on Episcopacy, having heard of Bishop Andrew’s connection with slavery, had already asked him for a statement of the facts. So on the morrow, May 21st, Robert Paine (Tennessee), Chairman of the Committee on Episcopacy, read to the Conference the following statement by Bishop Andrew:

“To the Committee on Episcopacy:

“Dear Brethren, In reply to your inquiry, I submit the following statement of all the facts bearing on my connection with slavery. Several years since, an old lady, of Augusta, Georgia, bequeathed to me a mulatto girl, in trust that I should take care of her until she should be nineteen years of age; that with her consent I should then send her to Liberia; and that in case of her refusal, I should keep her, and make her as free as the laws of the State of Georgia would permit. When the time arrived, she refused to go to Liberia, and of her own choice remains legally my slave, although I derive no pecuniary advantage from her, she continuing to live in her own house on my lot; and has been and still is at perfect liberty to go to a free State at her pleasure; but the laws of the state will not permit her emancipation, nor

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admit such deed of emancipation to record, and she refuses to leave the State. In her case, therefore, I have been made a slaveholder legally, but not with my own consent.

"2dly. About five years since, the mother of my former wife left to her daughter, not to me, a negro boy; and as my wife died without a will more than two years since, by the laws of the State he became legally my property. In this case, as in the former, emancipation is impracticable in the State; but he shall be at liberty to leave the State whenever I shall be satisfied that he is prepared to provide for himself, or that I can have sufficient security that he will be protected and provided for in the place to which he may go.

"3dly. In the month of January last, I married my present wife, she being at that time possessed of slaves, inherited from her former husband's estate, and belonging to her. Shortly after my marriage, being unwilling to become their owner, regarding them as strictly hers, and the law not permitting their emancipation, I secured them to her by a deed of trust.

"It will be obvious to you, from the above statement of facts, that I have neither bought nor sold a slave; that in the only circumstances in which I am legally a slaveholder, emancipation is impracticable. As to the servants owned by my wife, I have no legal responsibility in the premises, nor could my wife emancipate them did she desire to do so. I have thus plainly stated all the facts in the case, and submit the statement for the consideration of the General Conference,—Yours respectfully, James O. Andrew."

With this information before the General Conference, Alfred Griffeth and John Davis, both of the Baltimore Conference, presented a resolution which followed a one-sentence, 207-word, three-whereas preamble. The resolution, less than one-seventh the length of the preamble, follows: "Resolved, That the Rev. James O. Andrew be, and he is hereby affectionately requested to resign his office as one of the Bishops of the Methodist Episcopal Church." This was discussed at length.

The next day, May 23rd, J. M. Trimble and J. B. Finley, of the Ohio Conference, offered a substitute resolution, as follows: "Resolved, That it is the sense of this General Conference that he (Bishop Andrew) desist from the exercise of this office so long as this impediment (his connection with slavery) remains." It was on this substitute that the great debate, the most famous in Methodist History, took place.

In the meantime, a rumor was afloat that certain Northern delegates were "with design" purposely pressing the controversy so heatedly as to make the South secede. This was denied. In the face of such denials, one would be un-Christian, to express the belief that such a plan was on foot.

A large section of New England had already seceded and organized the Wesleyan Connection. The threat of further secession was ominous. It would

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not be difficult to believe that there may have been individuals who wished to force the South into secession in order to prevent further secession in the North. But the Southern delegates were resolved never to be forced into secession. To this policy they held and never did secede!

There can be no doubt in the mind of any who read the debates, and the speeches made for and against the Finley-Trimble resolutions, that "the heart's desire and prayer to God" of the Conference was for the unbroken unity of the Church. Unless it was the rankest abolitionists, no one wanted to see Methodism divided. The proceedings referring to the Andrew case began on May 20. The final vote was taken June 8th, the debate lasting, with interruptions, for twenty days.

The argument of the Northern delegates, favoring the Finley-Trimble resolution, was that Bishop Andrew was a slave-holder; and that under no circumstances should the Church have a slave-holding Bishop; and that if Bishop Andrew were assigned work along with the other Bishops it would result in the break-up of the Methodist Church in the North.

The Southern delegates contended that Bishop Andrew was not in reality a slave-holder but only by circumstances; that since his character was beyond reproach, to require him to "desist" from his duties until he could be freed from the "impediment" of slavery, would mean the break-up of Methodism in the South. Furthermore, the Southern delegates contended that the passage of the Finley-Trimble resolution would be tantamount to deposing the Bishop without a trial.

The question was "Where shall the break-up of Methodism take place? In the South or in New England?"

It is impossible to give even brief excerpts from the speeches made by the men of the South and of the North. Not even the finest speeches delivered in Congress surpass those delivered in this General Conference. The 1844 General Conference Journal carries them.

On the morning of May 30th, in the midst of the debate, Bishop Hedding, while presiding, suggested that the Conference have no afternoon session, so as to allow "the Bishops time to consult together with a hope that they might be able to present a plan of adjusting our present difficulties. The suggestion was received with general cordiality."

The next morning, Bishop Waugh read the communication signed by all the Bishops, except, of course, Bishop Andrew. In that communication the Bishops "unanimously concurred in the propriety of recommending the postponement of further action in the case of Bishop Andrew until the ensuing General Conference." Continuing, the Bishops said:

"It does not enter into the design of the undersigned to argue the propriety of their recommendations, otherwise strong and valid reasons might be ad-

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duced to its support. They cannot but think that if the embarrassment of Bishop Andrew could not cease before that time, the next General Conference, representing the pastors, ministers and people of the several Annual Conferences, after all the facts in the case shall have passed in review before them, will be better qualified than the present General Conference can be to adjust the case wisely and discreetly. Until the cessation of the embarrassment, or the expiration of the interval between the present and the ensuing General Conference, the undersigned believe that such a division of the work of the general superintendency might be made, without infraction of a constitutional principle, as would fully employ Bishop Andrew in those sections of the Church in which his presence and service would be welcome and cordial. If the course pursued on this occasion by the undersigned be deemed a novel one, they persuade themselves that their justification, in view of all candid and peace-loving persons, will be found in their strong desire to prevent disunion, and to promote harmony in the Church."

The Conference ordered this communication printed immediately, and that discussion be postponed until the following morning. The next morning, however, Bishop Hedding withdrew his name from the paper. He had signed it, he said, as a "peace measure," but facts had come to his knowledge "which led him to believe that such would not be the case." He had thought the paper would be adopted without debate, but he was now convinced it would give rise to much discussion, and he wanted to withdraw his name. Bishops Soule, Waugh and Morris wanted their names to remain on the paper as a testimony to the fact that they had done all they could for the peace and harmony of the Church. Bishop Soule was especially strong in his desire for his name "to stand" to the document "which had now gone forth to the American people through a thousand mediums."

It has been stated that Bishop Hedding had been told by a group of New England delegates that they would secede if the paper were adopted. (See *Quarterly Review*, April, 1871.) It looks as if the Bishop, fearing that secession was imminent, did not wish it to be initiated by his fellow-New Englanders. Anyway, the withdrawal of his name by Bishop Hedding proved to be the death knell of the document. Nathan Bangs (New York) moved that the paper be tabled. John Early (Virginia) called for a yes and no vote. The paper was tabled by a vote of 95 to 84. Every delegate from the Southern Conferences, and all save one from the Baltimore Conference, together with twenty-four delegates from the Northern Conferences, voted against tabling the paper.

The best possible peace measure had been killed, and New England had been saved from secession. Following the defeat of this peace-effort, the Finley-Trimble substitute came up for a vote. The Conference had spent nearly

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two weeks in discussing this resolution, and was now ready for a vote. Bishop Andrew was also weary of the case and hoped the Conference would soon vote. The yea and nay vote was called for. The Finley-Trimble substitute was adopted, 110 yeas and 58 nays. The Alabama and the Tennessee delegates voted unanimously against the substitute, as did every other Southern delegate except John Clark of Texas. By this vote the majority had said "That it is the sense of this General Conference that he (Bishop Andrew) desist from the exercise of his office so long as this impediment (his connection with slavery) remains." Lovick Pierce gave notice that a protest would be presented by the minority to be entered on the Journal of the Conference.

On Monday, June 3rd, resolutions were introduced to the effect that the Finley-Trimble substitute, adopted on the preceding Saturday, was to be regarded as advisory only "and not in the light of a judicial mandate." The resolutions were tabled.

William Capers (South Carolina) then introduced lengthy resolutions which would provide for two General Conferences, the Southern General Conference to be composed of Virginia (there was no West Virginia at that time), Kentucky, Missouri "and the States and Territories lying southerly thereto, and also the Republic of Texas," and the Northern General Conference to be composed of all those states lying north of Virginia, Kentucky and Missouri. These resolutions were referred to a special Committee of Nine. Two days later this committee reported that "they could not agree on a report which they judged would be acceptable to the Conference," so Capers returned the original resolution to the Conference.

Following this, A. B. Longstreet (Georgia), on June 5th, presented to the Conference the following Declaration: "The delegates of the Conferences in the slave-holding States take leave to declare to the General Conference of the Methodist Episcopal Church, that the continual agitation on the subject of slavery and abolition in a portion of the Church; the frequent action on the subject in the General Conference; and especially the extra-judicial proceedings against Bishop Andrew, which resulted, on Saturday last, in the virtual suspension of him from his office as Superintendent; must produce a state of things in the South which renders a continuance of the jurisdiction of this General Conference over these Conferences inconsistent with the success of the ministry in the slave-holding States." This "Declaration" was signed by every delegate from the slave-holding Conferences (except John Clark of Texas) and J. Stamper of the Illinois Conference.

This "Declaration" was then referred to a Committee of Nine, consisting of Robert Paine (Tennessee), Gleason Filmore (Genesee), Peter Akers (Illinois), Nathan Bangs (New York), Thomas Crowder (Virginia), Thomas B.

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Sargent (Baltimore), William Winans (Mississippi), L. L. Hamline (Ohio), and James Porter (New England).

H. B. Bascom (Kentucky) read the minority Protest against the action concerning Bishop Andrew. This Protest, covering more than eight pages of finely printed matter in the *1844 General Conference Journal*, is too long to carry here. But, if there ever was a masterly presentation of a cause, this was. The Majority secured permission to insert a Reply in the *Journal*. It, too, is a paper of rare merit.

The Committee of Nine made its report on Saturday, June 8th, which came to be known as "The Plan of Separation." It is lengthy, but a clear understanding of the action of our fathers would be difficult without it. The Report of the Committee of Nine, as adopted, follows:

"Resolved, by the delegates of the several Annual Conferences in General Conference assembled,

"1. That, should the Annual Conferences in the slave-holding states find it necessary to unite in a distinct ecclesiastical connection, the following rule shall be observed with regard to the northern boundary of such connection: All the societies, stations, and Conferences adhering to the Church in the South, by a vote of the majority of the members of said societies, stations, and Conferences, shall remain under the unmolested pastoral care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the Church South, nor shall they attempt to exercise any pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, societies, and Conferences adhering, by a vote of the majority, to the M. E. Church; provided also, that this rule shall apply only to societies, stations, and Conferences bordering on the line of divisions, and not to interior charges, which shall in all cases be left to the care of that Church within whose territory they are situated.

"2. That ministers, local and traveling, of every grade and office in the M. E. Church, may, as they prefer, remain in that Church, or without blame, attach themselves to the Church South.

"3. Resolved, by the delegates of all the Annual Conferences in General Conference assembled, That we recommend to all the Annual Conferences, at their first approaching sessions, to authorize a change of the sixth restrictive article, so that the first clause shall read thus: 'They shall not appropriate the produce of the Book Concern nor of the Chartered Fund, to any other purpose than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children, and to such other purposes as may be determined upon by the votes of two-thirds of the members of the General Conference.'

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"4. That whenever the Annual Conferences by a vote of three-fourths of all their members voting on the third resolution, shall have concurred in the recommendation to alter the sixth restrictive article, the Agents at New York and Cincinnati shall, and they are hereby authorized and directed to deliver over to any authorized agent or appointee of the Church South, should one be organized, all notes and book accounts against ministers, church members, or citizens within its boundaries, with authority to collect the same for the sole use of the Southern Church, and that said Agents also convey to the aforesaid agent or appointee of the South all the real estate, and assign to him all the property, including presses, stock, and all right and interest connected with the printing establishments at Charleston, Richmond, and Nashville, which now belong to the M. E. Church.

"5. That when the Annual Conferences shall have approved the aforesaid change in the sixth restrictive article, there shall be transferred to the above agent of the Southern Church so much of the capital and produce of the Methodist Book Concern as will, with the notes, book accounts, presses, etc., mentioned in the last resolution, bear the same proportion to the whole property of said Concern that the traveling preachers in the Southern Church shall bear to all the traveling ministers of the M. E. Church; the division to be made on the basis of the number of the traveling preachers in the forthcoming *Minutes*.

"6. That the above transfer shall be in the form of annual payments of \$25,000 per annum, and specifically in stock of the Book Concern, and in Southern notes and accounts due the establishment, and accruing after the first transfer mentioned above; and until the payments are made, the Southern Church shall share in all the net profits of the Book Concern, in the proportion of the amount due them, or in arrears, bears to all the property of the Concern.

"7. That Nathan Bangs, George Peck, and James B. Finley be, and they are hereby appointed commissioners to act in concert with the same number of commissioners appointed by the Southern organization (should one be formed), to estimate the amount which will fall due to the South by the preceding rule, and to have full powers to carry into effect the whole arrangements proposed with regard to the division of property, should the separation take place. And if by any means a vacancy occurs in this board of commissioners, the Book Committee at New York shall fill such vacancy.

"8. That whenever any agents of the Southern Church are clothed with legal authority or corporate power to act in the premises, the Agents at New York are hereby authorized and directed to act in concert with said Southern agents, so as to give the provisions of these resolutions a legally binding force.

"9. That all the property of the M. E. Church in meeting houses, parson-

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ages, colleges, schools, Conference funds, cemeteries, and of every kind within the limits of the Southern organization, shall be forever free from any claim set up on the part of the M. E. Church, so far as this resolution can be of force in the premises.

"10. That the Church so formed in the South shall have a common right to use all the copy-rights in possession of the Book Concerns at New York and Cincinnati at the time of the settlement of the commissioners.

"11. That the Book Agents at New York be directed to make such compensation to the Conferences South, for their dividend from the Chartered Fund, as the commissioners above provided for shall agree upon.

"12. That the Bishops be respectfully requested to lay that part of this report requiring the action of the Annual Conferences before them as soon as possible, beginning with the New York Conference."

The first, third, and fifth sections of these resolutions were adopted by yeas and nays, the first by a vote of 135 to 18; the third by 147 to 12; the fifth by 153 to 13. All the other resolutions were adopted without yeas and nays. We note these recorded votes to show how nearly unanimously the Plan of Separation was adopted.

An evidence of the South's unquestioned interest in the welfare of the Negro and in missions to Negroes is made manifest in John Early's motion that the Liberia Mission Conference be "placed in connection with the Southern Church." His motion was tabled.

Another evidence of this same thing was made manifest in the motion of W. M. Wightman (South Carolina) as follows: "Resolved, That there shall be a superintendent of the missions to the colored people in the South Carolina, Georgia and Alabama Conferences, to be appointed by the Bishops presiding in these Conferences. And it shall be his duty to serve the interests of those missions by traveling extensively among them, advising the missionaries, making collections, and promoting to the utmost of his power the most efficient prosecution and extension of the work. His subsistence and traveling expenses to be provided for by the missionary committee of these Conferences concurrently." This motion was opposed but finally adopted.

Many other things were done at this General Conference, including the election of two new Bishops, Hamline and Janes, and other general officers and editors, but we have dealt mainly with the issues that resulted in the separation of the Church.

At a quarter after twelve o'clock in the morning of June 11th, 1844, this General Conference, the last held by the undivided Church until 1940, having been in session forty-two days, adjourned with prayer by Samuel Dunwoody, of the South Carolina Conference.

But the account of it must not be closed without its being made perfectly

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clear that our fathers were not contending for slavery. Many of the leaders in the South opposed human slavery. W. A. Smith, one of our leaders of the Virginia Conference, at this very General Conference, said time and again that he was opposed to slavery. "Yes," he said in the great Harding debate, "we say that slavery is an evil, and that Southern people know it and feel it to be an evil. Who knows how the shoe pinches, but he that wears it?" He freely asserted that slavery was an evil, deprecated by our *Discipline*, but he significantly pointed out that that same *Discipline* "requires the members of the church within the slave States to conform their action to the laws of those States in which they live."

J. B. McFerrin, a great Methodist, and a delegate representing North Alabama, unhesitatingly spoke of the evils of slavery. In all of the debates of that day we recall no Southern delegate who defended slavery. Slavery was a political institution, and the Methodist people throughout the South had been taught to obey the laws of the state in which they lived.

Bishop Galloway, in his address as a fraternal delegate to the British Conference in 1892, summed up the matter rightly when he said: "It was not for slavery, but for the privilege of saving the slave, that our forefathers chiefly contended." (Gross Alexander, *A History of the Methodist Church, South*, page 33.)

CHAPTER 34

How Our Fathers Reacted to the Crisis of 1844

SOME DAYS BEFORE ADJOURNMENT of the 1844 General Conference, the news had gone out that Bishop Andrew would probably be asked to desist as a Bishop. This created great indignation throughout the South, which Southern delegates knew would be the case, so on the day following adjournment, they prepared an Address to the Southern people, outlining the situation, giving it as their opinion that "a separation at no distant day (is) inevitable," deprecating all undue excitement, and asking our people "to be calm and collected, and to approach and dispose of the subject with all the candor and forbearance the occasion demands."

The Address said plainly: "The separation proposed is not schism, it is not secession. It is a State or family, separating into two States or families, by mutual consent." It urged that no steps be taken of a "radical or revolutionary nature," but that all churches and charges let their wills be known through their Quarterly Conferences.

The restraint of the people was remarkable under all the excitement which was mixed with "deep resentment," and yet "there was not an injudicious action had nor a revolutionary measure instituted in the entire commonwealth during the whole time of the terrible ordeal."

Anson West, from whose history this quotation is taken, (page 634) has gathered a number of resolutions from various sources that show the calm but determined mind of our people. Two of our resolutions had been published in the *Southern Christian Advocate* (South Carolina). One of these had been adopted at a political rally at Crawford on June 8, 1844, before Alabama knew that Bishop Andrew had been, to all intents, deposed. This was not a church meeting, but a political rally. So intense were the feelings of all the people, not just the Methodists, on this subject, that in adopting resolutions dealing with politics, they adopted also the following paragraph. Without a dissenting voice:

"Be it further Resolved, That this meeting has witnessed with intense interest, and painful anxiety, the agitation of the slave question in the General Conference of the Methodist Episcopal Church, now convened in the city of

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New York. They have seen that a topic which hitherto has excited the bad passions of a man only in the orgies of fanaticism, or in the strife of factions in their unprincipled struggle for political power, has been transferred to the foot of that throne which ought to be sacred to charity, peace, and good will among Brethren of the same Faith. They have beheld with unutterable indignation the humiliating fact of a Bishop of the State of Georgia, eminent for his piety, learning, ability and Christian virtues, put in effect upon trial as a culprit, for the alleged sin of marrying a lady possessed of slaves, by which it is insultingly affirmed, that a slaveholder is an unfit Teacher of the Word of God, and must submit, if tolerated as a member of the Church of Christ, to a subordinated station in the Ministry. A discrimination which finds no warrant in the sacred oracles of God, and which involves both insult and outrage to the people of an entire section of the Union.

"Be it further Resolved, That if Bishop Andrew should be deposed from his Episcopal functions, we earnestly invoke the clergy of the Methodist Episcopal Church of the South, to take immediate measures for the secession from a Conference which has placed so gross a stigma not only on themselves but on their respective Flocks. An insult which can admit of but one remedy, in the application of which they may be assured of the warm sympathy and unalterable support of the religious congregations of the whole Southern States of every sect and denomination."

Other resolutions (carried in the *Southern Christian Advocate*) were presented by Pleasant B. Kittrell and unanimously passed by the official members at Greensboro, on July 1st, 1844, a little more than two weeks after adjournment of General Conference. Many such resolutions were being passed throughout the entire South. Present-day readers cannot fully understand the proceedings of that day without the light that such resolutions throw upon them. The Greensboro resolutions follow:

"Believing that the time has arrived in the history of the Methodist Episcopal Church, when it becomes necessary that the Southern portion of said Church should take a bold, independent, and decisive stand in defense of its rights, and speak out a language that shall be heard, and felt, from one extremity of our union to the other—from Texas to the farthest shore of New England—therefore, We the official members of the Greensborough Station, Alabama Conference, in order that our opinions may be distinctly avowed, known, and properly understood, touching the subject of the recent action of the General Conference, in the case of J. O. Andrew, one of the Bishops of the Methodist Episcopal Church, do beg leave to set forth our views in the following resolution:

"Resolved, That we regard the present as a awfully fearful crisis in the history of our Church; one which threatens the whole Church with evils of

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the most alarming character; which, while it calls for a powerful exercise of Christian forbearance, and charity, on our part, yet justifies us in preparing to meet it in its worst form, both as it becomes Christians, and freemen.

“Resolved, That we deem the action of the General Conference in the case of Bishop Andrew as unconstitutional, uncalled for, and disorganizing and revolutionary in its tendency, inasmuch as no charge of immorality or neglect of duty, was alleged against him.

“Resolved, That while we are disposed to accord to our brethren of the North honesty of motive and intention in their late action, yet, we can but sincerely and heartily deprecate that spirit of mistaken and misguided zeal, and false philanthropy, which prompted their movements; that we view it as an unnecessary interference with our rights; at war with the true interests of the Church, and in violation of that spirit and temper that should govern the conduct of Christ’s people.

“Resolve, That we heartily approve the course of Bishop Andrew in refusing to resign, under the circumstances; for had he done so, he would have closed the door (now open) for preaching the Gospel to the slaves of the South.

“Resolved, That the majority of the General Conference, in refusing to regard the request of the Bishops in reference to the final decision of Bishop Andrew’s case, manifested a deadly hostility to the institutions of the South, and a contempt for the usages of the Church on all subjects of great moment.

“Resolved, That Bishop Andrew could have been profitably and usefully employed, in the Southern portion of the Church, for the next four years, without any violation of the rule governing the work of a Bishop; as evidence, Bishop Hedding has been confined to one portion of the work, not having visited the South but once since his election.

“Resolved, That we believe it to be for the glory of God and the salvation of souls, that the church peaceably divide; for we feel assured that we shall never be able to reconcile our brethren of the North to the institutions of the South.

“Resolved, That Bishop Andrew has our entire confidence, as a Christian and Christian minister, that we reverence him for his intelligence and virtues as a man, for his zeal and industry as a superintendent of the Church; in short, for all those nobles and dignified qualities of head and heart which have marked his course and characterized him through life, in the various stations which he has filled.

“Resolved, that we tender him our Christian sympathies, under the unjust and cruel treatment which he has received from his brethren of the North, and we pledge ourselves to sustain him in his office and pray that he may live long to bless the Church by his Godly example and pious precepts.

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"Resolved, That Bishop Soule is eminently entitled to the thanks of the Southern portion of our Church, for the noble, dignified, and disinterested stand which he maintained during the business of the General Conference, pending the trial of Bishop Andrew's case, and for the respect which he evinced for Southern rights and institutions.

"Resolved, That a copy of the above resolutions be signed by the pastor and secretary and transmitted to the *Southern Christian Advocate* for publication, with the request that our Church papers will copy them, and that another copy be sent to Bishop Andrew.—T. H. Capers, pastor; R. S. Hunt, Secretary."

Many resolutions of similar import were passed all over the Alabama Conference and cited by Dr. West. Resolutions signed by T. O. Summers, pastor, and David Scott, Secretary, were passed by the Quarterly Conference at Tuscaloosa, saying, "Peaceable secession is greatly to be preferred to ceaseless denunciation, distrust, and strife." (This paper was passed before Tuscaloosa knew that a "Plan of Separation" had been adopted.)

The male members of the Mobile Methodist Churches adopted a "strongly worded paper" denouncing the measures enacted by the recent General Conference as "illegal, oppressive, and unkind," and "respectfully" requesting the abolitionists "not to obtrude their ministerial labors in any of the churches in Mobile."

A Quarterly Conference for Russell Circuit, on July 13, 1844, at Salem, now in Lee County, passed a paper declaring "that the time had come when the maintenance of their rights, both civil and religious, demanded that the Methodists of the South should separate from the Methodists of the North, and maintain an independent jurisdiction."

The Greenville Circuit Quarterly Conference in July, 1844, under Greenberry Garrett, presiding elder, adopted "an elegant paper," approving the plan to hold a delegated convention "for the purpose of organizing a separate and distinct body for the control of its own ecclesiastical matters."

The male members of our church at Uniontown (then Woodville) on July 15, 1844, passed a resolution declaring that "a division of the M. E. Church is indispensably necessary and that under existing circumstances we cannot be satisfied without it, and do hereby recommend that separation take place as soon as practicable."

The LaFayette Circuit Quarterly Conference at Oak Bowery on Aug. 10, 1844, with J. W. Starr, presiding elder, in the chair, and Nathaniel Grady, as secretary, resolved "That we recognize obedience to the laws of the land as a high moral duty binding upon every good citizen, and that any act of any ecclesiastical judicature, bringing the Church into a position antagonistical to the State is arrogant and revolutionary, and fit only to be repudiated and de-

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nounced by all good Christians." That Conference also welcomed the idea of "the organization of a Church in the Southern States."

Asbury Church, now at Autaugaville, on August 17, 1844, declared that under the circumstances "nothing short of separation will suit the feelings and views of the South, as her rights have been recklessly trampled on by the majority; and the union of the M. E. Church has been broken by the late General Conference, by its action in the case of Bishop Andrew and the Rev. F. A. Harding."

The Church at Auburn met on July 28th, denounced the action of the General Conference on the subject of slavery, and recommended separation and a distinct jurisdiction.

The Marion Quarterly Conference "approved the purpose to separate the Church in the South from the Church in the North." The Greene Circuit Quarterly Conference at Ebenezer Church (now Lambuth Memorial) on Aug. 17, adopted a paper declaring that "an outrage has been committed, by the General Conference, on the discipline and usage of the Church." It strongly approved a "distinct ecclesiastical organization."

The Oak Grove Circuit Quarterly Conference near Lowndesboro on Aug. 24, adopted a "very exhaustive paper on this sensation." This paper denounced with "severe sarcasm" the "supererogation of tender sympathy manifested by our Northern brethren for the physical and temporal condition of the slaves," while doing "so little for the spiritual welfare of the same race among themselves." "The fond hope was indulged that in separation there would accrue lasting good. By separation the Methodists of the South would escape distrust and suspicion, and open the way to prosecute the work of evangelizing the slaves of the South." (West.)

J. C. Keener, pastor, presented to the Demopolis Quarterly Conference, under the presidency of Jesse Boring, resolutions "clear and concise," that disapproved of the action of the General Conference in the case of Bishop Andrew, and accepted the plan for a separate jurisdiction.

The Jacksonville Circuit, the church at Montgomery, the Eufaula Station, the Centreville Circuit, and many other churches and charges throughout the state, passed similar resolutions. Everywhere, save at two places, these resolutions were unanimously passed. At Eufaula there was one dissenting vote, and on the Centreville Circuit there was "decided opposition," although even on this circuit the fraction favoring the majority of the General Conference was "comparatively small." (West, p. 648.)

"Regret over the situation was everywhere expressed, and reluctance in taking the step for separation was everywhere manifested, but in view of the insuperable difficulties in prosecuting the work in the South under the jurisdiction of a people avowedly enlisted against the civil institutions of that

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section, the Methodists of Alabama with almost unanimous voice said, separation is inevitable, is absolutely necessary." (West, p. 648.)

All of the resolutions mentioned were adopted between June 8, 1844 and the meeting of the Alabama Conference on Feb. 26, 1845. Similar resolutions approving the actions of the Southern delegates to the 1844 General Conference were adopted throughout the Tennessee Conference.

The *Southwestern Christian Advocate* (Nashville) published week after week the names of the churches and charges passing such resolutions, and prior to the opening of the Louisville Convention on May 1st, 1845, the *Advocate* made this significant statement: "Those who will take the trouble to read the utterances of these Conferences will find that the history of the world does not offer a parallel to the unanimity of sentiment, thought, and purpose, which they exhibited on a subject of so momentous consequence. Their course was taken reluctantly, sadly, but firmly, for the glory of God." (Dr. Cullen T. Carter, *History of the Tennessee Conference*, page 111.)

At the Tennessee Conference, at Columbia, Oct. 30, 1844, and at the Alabama Conference, at Wetumpka on Feb. 26, 1845, strong resolutions favoring the holding of a Convention of Southern ministers at Louisville, Ky., on May 1st, 1845, were passed. We shall not quote these resolutions in full, but refer our readers to *The History of the Organization of the Methodist Episcopal Church, South*, republished in 1925 by the Publishing House of the former Methodist Episcopal Church, South. In this History these resolutions along with those from the other Southern Conferences appear in full.

The resolutions, of course, favored the proposed change in the sixth restrictive rule, the election of delegates to the Louisville Convention, approved the action of the Southern delegates to the late General Conference, expressed complete confidence in Bishop Andrew, and urged the earliest possible separation of the Church into two distinct jurisdictions.

The Alabama Conference elected the following delegates to the Louisville Convention: J. Hamilton, J. Boring, T. H. Capers, E. V. LeVert, E. Callaway, T. O. Summers, and G. Garrett.

The delegates from the Tennessee Conference, composed in part of much of North Alabama, were Robert Paine, F. E. Pitts, J. B. McFerrin, A. L. P. Greene, A. F. Driskill, J. W. Hanner, Joshua Boucher, Thomas Maddin, F. G. Ferguson, and Robert L. Andrews. Every one of these, save two, had served in North Alabama and were eminently qualified to represent North Alabamians in the Convention. Boucher was at the time of his selection presiding elder of the Huntsville District; Maddin was pastor at Huntsville; Driskill was presiding elder of the Florence District and Agent for LaGrange College; Paine was president of LaGrange College in North Alabama, and had been for fourteen years, and was living at LaGrange at the time of his

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election. Hanner had served as pastor at Huntsville as recently as 1843; Ferguson served at Athens in 1841; Greene and McFerrin had both served in Alabama. They were not strangers to the sentiments of Alabamians.

The Louisville Convention met as scheduled. William Capers of South Carolina called the meeting to order. Lovick Pierce of Georgia was elected president pro tem. T. O. Summers of Alabama was elected Secretary, with Thomas Ralston of Kentucky as his assistant. Bishops Soule, Andrew, and Morris were present, and were, by unanimous resolution, invited to preside at the sessions. Bishop Andrew accepted; Bishop Soule said he would reply on the morrow; Bishop Morris graciously declined. On the next day Bishop Soule publicly accepted the invitation to share the presidency with Bishop Andrew.

It was resolved that a committee of two members from each Annual Conference be appointed to "take into consideration the propriety and necessity of a Southern organization, according to the Plan of Separation adopted by the last General Conference." Jefferson Hamilton and Jesse Boring were appointed from the Alabama Conference, and Robert Paine and F. E. Pitts from the Tennessee Conference. This committee was known as "The Committee on Organization."

The Convention appointed all necessary committees, and attended to all needful business, and adjourned May 19th, after having adopted the complete report of the Committee on Organization, covering forty-six printed pages, a masterly statement, too long to be reproduced here. It should be read by every one who wishes a clear understanding of the absolute necessity of a separate jurisdiction for the Southern Conferences. The report was well-nigh unanimously adopted, the vote being 94 yeas and 3 nays. We quote only one paragraph from the resolution, as follows:

"Be it Resolved, by the Delegates of the several Annual Conferences of the Methodist Episcopal Church, in the slaveholding States, in General Convention assembled, That it is right, expedient, and necessary to erect the Annual Conferences, represented in this Convention, into a distinct ecclesiastical Connection, separate from the Jurisdiction of the M. E. Church, as at present constituted; and, accordingly, we, the Delegates of said Conferences, acting under the provisional plan of separation adopted by the General Conference of 1844, do solemnly declare the jurisdiction hitherto exercised over said Annual Conferences, by the General Conference of the M. E. Church, entirely dissolved; and that said Annual Conferences shall be, and they hereby are constituted a separate ecclesiastical Connection, under the provisional plan of separation aforesaid, and based upon the *Discipline* of the M.E. Church, comprehending the doctrines, and entire moral, ecclesiastical, and economical rules and regulations of said *Discipline*, except only,

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in so far as verbal alterations may be necessary to a distinct organization, and be known by the style and title of the Methodist Episcopal Church, South."

The Committee on Organization presented another resolution which was unanimously adopted, 97 yeas, no nays. It reads as follows:

"Resolved, That we cannot abandon or compromise the principles of action upon which we proceed to a separate organization in the South; nevertheless, cherishing a sincere desire to maintain Christian union and fraternal intercourse with the Church, North, we shall always be ready, kindly and respectfully to entertain, and duly and carefully consider, any proposition or plan having for its object the union of the two great bodies in the North and South, whether such proposed union be jurisdictional or conventional."

The Convention resolved that the General Conference should meet on the first of May, 1846, at Petersburg, Virginia, "and thenceforward, in the month of April or May, once in four years successively, and in such place and on such day as shall be fixed by the preceding General Conference."

It will be noted from the above that of the 97 delegates to the Convention, and voting, only three opposed the separation at this time. However, the History of the Organization, already referred to, says that these three, "after casting their votes, cordially fell in and cheerfully co-operated with the majority," and that "the very unanimity of the action produced strengthened confidence in the community, and many who had previously doubted, hesitated, or even opposed, now acquiesced and came promptly forward to sustain the course of the Convention." The action of the Louisville Convention pleased the entire South.

On Aug. 23, 1845, Joshua Boucher, one of the Tennessee Conference delegates to the Convention, at that time presiding elder of the Huntsville District, died at Athens, and was buried there.

The Tennessee Conference met in regular annual session Dec. 22nd, 1845. Of particular interest to our readers is that at this session they elected the following delegates to represent them at the next General Conference: J. B. McFerrin, Robert Paine, F. E. Pitts, A. L. P. Greene, J. W. Hanner, E. W. Sehon, S. S. Moody and F. G. Ferguson.

The first session of the Alabama Conference following the Louisville Convention was at Mobile on Feb. 25, 1846. Resolutions were passed approving the action of the Louisville Convention, and asserting that all the records and official papers of the Conference shall use the new name of the Church, Methodist Episcopal Church, South. Delegates to the General Conference to be held the following May were elected as follows: T. H. Capers, Elisha Callaway, E. V. LeVert, Jesse Boring, Jefferson Hamilton, Greenberry Garrett, and T. O. Summers. These were the same delegates who represented the Conference at the Louisville Convention.

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The effect in the North was altogether different from what it was in the South. Following the 1844 Conference and the 1845 Convention, many Northern Conferences passed resolutions condemning the Southern Conferences, claiming that their act "was actual secession from the Church, 'if not schism of the worst sort,'" and did all in their power to prevent the border Conferences from adhering to the Church South, even promising to send them preachers and to give them their share of the pension proceeds from the Book Concern. However, the border Conferences adhered to the Church South by "most impressive majorities." The Kentucky Conference voted 77 in favor of adhering to the Church South, and six against it (four of these six later adhered to the Church South.) In the Holston Conference the vote was 51 in favor and one against adhering to the Church South. In the Missouri Conference there were only fourteen votes against adhering to the Church South.

Following such decisive votes on the part of the border Conferences, "The question was now considered finally settled; and from this time the prevailing desire of the South—editors, ministers and people—evidently was to discontinue the conflict and cultivate peace with our Northern brethren; and if we could not unite with them under one jurisdiction, to unite in one spirit of forbearance and love. And this sentiment was reciprocated on the part of many Northern brethren, and even by those church papers from which the South originally expected least. Not so the leading church papers of the Northern connection. They set themselves diligently to work to prove to the world that the Southern organization was an actual secession . . . that the Convention was not held in accordance with the Plan of Separation; that the plan itself was unconstitutional and void, etc." (*History of the Organization of the M. E. Church, South*—1925 edition, pp. 330 and 331.)

The controversy became so heated and prolonged that it became necessary to "convoke a council of the Bishops to determine on the proper course to pursue." This council was held in New York and was attended by Bishops Hedding, Waugh, Morris and Janes. Bishop Hamline sent his opinions in writing. Bishop Soule did not attend, and Bishop Andrew, being under suspension, was not invited to attend. But those Bishops present, all of them adhering to the Church North, passed the following resolution: Resolved, That the plan reported by the select Committee of Nine at the last General Conference and adopted by that body in regard to a distinct ecclesiastical connection, should such a course be found necessary by the Annual Conferences in the slaveholding States, is regarded by us as of binding obligation in the premises, so far as our administration is concerned." (Gross Alexander, p. 52.)

This action of the Bishops was "mightily influential in calming the troubled

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waters and settling the public mind." Although the Bishops' resolutions were treated "with no apparent respect whatever" by the two leading church papers, "with the vast majority the case was far otherwise." Men like Nathan Bangs and Stephen Olin contended manfully that "the honor of the Church was deeply concerned in carrying out the Plan of Separation." Men like Cartwright and Akers of Illinois, and Finley of Ohio, however sincere they may have been, kept the fires of dissension brightly burning.

The opposition from without caused practical unanimity within, and the Church South went steadily ahead with its work of building the Kingdom. The General Conference was held at Petersburg, Virginia. Bishop Andrew was present. On the second day Bishop Soule declared his adherence to the Church South.

The Conference was constituted of men of rare ability and distinction, such as Thomas O. Summers and Jefferson Hamilton of Alabama; J. B. McFerrin, Robert Paine and A. L. P. Greene of Tennessee; Lovick Pierce and his son, G. F. Pierce of Georgia; William Capers and W. M. Wightman of South Carolina; H. B. Bascom and H. H. Kavanaugh of Kentucky; William Winans of Mississippi; Jonathan Stamper of Illinois; John Early of Virginia. Seven of these became Bishops, two of them, William Capers and Robert Paine, being elected at this Conference. A Book Concern was authorized with John Early as the Agent. H. B. Bascom was elected Editor of the *Quarterly Review*. J. B. McFerrin was elected Editor of the *Christian Advocate* (Nashville). W. M. Wightman was elected Editor of the *Southern Christian Advocate* (Charleston). LeRoy M. Lee was elected editor of the *Richmond Christian Advocate*.

The material carried in this chapter came mainly from West's *Methodism in Alabama*; Carter's *History of Tennessee Conference*; and the *History of the Organization of the M. E. Church, South*, republished in 1925 by the Publishing House.

Book IV
1846-1869

The Work Continues Under the Southern Jurisdiction

WE HAVE JUST STUDIED THE CRISIS OF 1844; the well-nigh unanimously adopted Plan of Separation; the even more nearly unanimous acceptance in Alabama of this Plan; and the Convention at Louisville, Ky., May 1845, which voted 94 to 3 in favor of organizing "into a distinct ecclesiastical connection, separate from the jurisdiction of the General Conference of the M.E. Church, as at present constituted." We now begin the study of Methodism in Alabama and West Florida in 1846-1870 under the M.E. Church, South. Episcopal Methodism in Alabama and West Florida was then being served by the Alabama and the Tennessee Conferences.

The M.P. Church which began its work in Alabama in 1829, was also here during this period. It did not have a complete break with its Northern brothers as did most other denominations, but the Northern Conferences "suspended relationship" with the Southern Conferences, which continued until after the close of the War Between the States.

The 1846 Alabama Conference convened at Mobile on Feb. 25, two months prior to the actual organization of the M.E. Church, South, at the first General Conference opening on May 1st, 1846, at Petersburg, Virginia.

The business of the Annual Conference was carried on as calmly as though there had been no division in the Church. Bishop Andrew was delayed in reaching Mobile, and Elisha Callaway, presiding elder of Columbus (Miss.) District, was elected to preside.

Twenty-one were admitted into the Conference: John Roberts, William Peavy, Dixon W. Lewis (a Choctaw Indian), Wm. O. Williams, D. B. Leyne, James Rabb, W. R. Rounsaval, James L. Sealey, C. D. Oliver, T. M. Lynch, John L. C. Aiken, Dugald Carmichael, James L. Pierce, John McCutcheon, Francis A. Pearson, Josiah Barker, T. J. Koger, Junius Eastham Newman, T. P. C. Shelman, and Joseph F. Roper.

A number severed their active relationship with the Conference. Five located: Acton Young, J. L. Daniel, W. W. Thomas, J. P. Parham, and T. L. Densler. Three took the supernumerary relation: T. J. Williamson, J. W. Broxson and Ebenezer Hearn. Three transferred: David Thompson to Texas

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Conference; Leroy Massengale to Mississippi; and Wm. Moores to Arkansas.

Edward Dromgoole Sims died and T. O. Summers and Jefferson Hamilton were asked to prepare his obituary. He graduated 1823 at the University of North Carolina; taught an Academy at LaGrange, Ala.; was Professor of Mathematics and Natural Philosophy at LaGrange College; preached two years in the Tennessee Conference; became Professor of Languages at Randolph-Macon College; spent two years at the University of Halle in Germany; traveled another year throughout Europe; filled the Chair of English Literature at Randolph-Macon; and in December, 1841, was by unanimous vote of the Board of Trustees of the University of Alabama elected to this same Chair in the University. His learning was "various, extensive, accurate, especially in the field of languages. Besides the ordinary classics, Greek and Latin, he wrote and spoke French and German." His funeral was held at Tuscaloosa Methodist Church, the discourse being delivered by Dr. Basil Manly, Baptist divine and President of the University.

Bishop Andrew ordained 23 deacons and 12 elders at Mobile in 1846. The nine districts then composing the Conference reported 40,332 members, 27,466 white and 12,866 colored. The Talladega District reported the largest number of white members (4,385), and the smallest number of colored members (478). The Demopolis District reported the smallest number of white members (1,821), and next to the largest number of colored members (1,967), the Montgomery District reporting the largest number of colored (2,863).

The Alabama was rapidly becoming one of the leading Conferences of the Church, as evidenced especially in its increasing interest in missions. A total of \$6,576.55 was collected for missions during the year, and at the anniversary meeting of the Conference Missionary Society during the Conference, \$1,150 more was contributed, \$300 of this by the Female Missionary Society of the Saint Francis Street Church in Mobile, and \$200 by a similar organization of the Franklin Street Church. It did much to stimulate interest in missions throughout the Conference for years.

The 1847 Conference met at Tuscaloosa Jan. 27, through Feb. 4. Long sessions, much longer than is now customary, though our Conferences today are much larger and deal with more different causes, were not infrequent. No reason is given for this Conference lasting nine days, unless, aside from the regular work of an Annual Conference, the brethren wanted to tell about their revival successes, for the year just closing had been a particularly good year for revivals.

Almost everywhere revival fires burned on the altars of our churches. The Troy Circuit reported 465 members received during the year. Enon reported a net gain of 109 white members. An eight-weeks revival period on the Harpersville Circuit resulted in over 200 additions. The revival influence

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even penetrated our colleges. Centenary Institute at Summerfield reported 40 conversions among its students. And, yet, there was, for some reason, but a small net increase, the gain in white members being only 217, and that of the colored members being only 1,674.

Nine were admitted into the Conference: John Williamson, Epaminondas D. Pitts, Charles W. Hare, A. H. Powell, Nehemiah A. Cravens, Joseph Phelan, James Cole, Edward McMeans, and Daniel Duncan. Seven located: J. P. McGee, J. D. Loftin, Leonard Rush, Lemuel Bowers, James Young Joshua Starr and George Rottenstein. No deaths were reported.

Sixteen missions to the slaves were among the appointments, and in addition, practically every church in the Conference where there were many colored people also had Negro members. The total Negro membership this year was 14,440. While some sections of the nation were expending their energies in abolitionism, in the South the Methodists were making every effort to convert and build up the Negro in the faith.

Among the preachers serving at this time were such men as J. C. Keener, Montgomery; T. W. Dorman, Mobile; H. N. McTyeire, Demopolis; William Murrah, Macon, Miss.; Jefferson Hamilton, Columbus, Miss.; G. P. Sparks, Tuscaloosa; J. W. Starr, Crawford; O. R. Blue, Eufaula; A. H. Mitchell, Centenary Institute and still others. With the exception of Sparks, who died soon, all of these became conspicuous in the Conference, in fact, they were already holding the leading appointments.

The 1848 Conference met at Montgomery, Jan. 26, through Feb. 3rd. J. C. Keener, host-pastor at Tuscaloosa the year before was now host-pastor at Montgomery. In that day the Conference was largely a "mounted brigade," so it was up to the pastor to be host to about 100 horses as well as 100 preachers. Keener played his part acceptably. At this Conference he was transferred to Louisiana where he labored with zeal until 1870 when he was elected Bishop.

Twelve were admitted into the Conference: Otis Saxon, John B. Tullis, Thomas H. Foster, Allen M. Box, John Foxworth, C. S. Hurt, Stephen Olin Capers, John S. McClure, Robert Milton Saunders, E. B. Lockley, John Motley and John C. Huckabee. Six located: J. C. Shanks, T. J. Williamson, John Bolding, W. H. Reaves, J. H. Scales and Wm. J. Ledford.

Abel Pearce died while serving the Milton and Piney Woods Charge in the Summerfield District. Although still young, he had proved himself to be a workman who needed not to be ashamed.

The white membership reported was 29,773, of whom 449 were local preachers. The colored membership was 15,279. The white increase was 1,353, while the colored increase was 839.

The 1849 Conference met at Greensboro, opening on Jan. 17, and sitting

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seven days. Bishop Paine, due to illness, was late in reaching Greensboro, and Jefferson Hamilton, by vote of his brethren, presided.

West, our first historian, must have had a warm attachment for Greensboro people for he devoted several pages to some of our early members there, mentioning in particular Dr. Joseph A. Moore and Dr. Pleasant W. Kittrell, stewards; John DuBois, local preacher; Joseph W. Houck, exhorter; Thomas M. Johnson, class leader; J. W. Walton, steward more than twenty years and a leader in establishing Southern University at Greensboro; Gideon Nelson, steward and wise leader; Dr. William Thomas Webb, Henry A. Stolenwerk, Warren E. Kennedy, David Berkley, Dr. Gaston Drake, and Dr. John Webb, all stewards of "ability, enterprise and efficiency"; Mrs. Amanda Peterson and Mrs. Elizabeth Hunt, among the elect women of the congregation; and R. G. Hamill, a local preacher, and R. S. Hunt, a class leader, who together were appointed to superintend the Sunday School of the colored people, "an award to modesty, integrity and worth." Naturally the preachers enjoyed meeting with a church constituted of such members as we have just mentioned and of many others of like calibre.

Admitted on trial: Wm. Monk, John Roberts, Wm. M. Shockley, A. J. Coleman, L. M. Wilson, Wm. L. Kidd, Thomas Crymes, Robert S. Rabb, George W. Tucker, Wm. Peavy, Robert Y. Rew, and C. C. Maybee (John Roberts and Wm. Peavy, were listed as admitted 1846. They probably requested discontinuance in 1847. During those days no mention was being made in the General Minutes of discontinuances.)

Six located: J. D. Worrell, T. M. Lynch, John Baldwin, Jesse Ellis, Charles McLeod, and B. B. Whittington. Two beloved ministers died:

Edmund Pearson joined the Mississippi Conference in 1822, locating in 1826. He then moved into Holston Conference territory where he was re-admitted. About 1840 he located and moved to Talladega, Alabama, and in 1841 joined the Conference and was appointed presiding elder of Talladega District. This he served through 1845 when appointed presiding elder of Tuscaloosa District, where he died.

G. B. Sparks was educated at LaGrange and Covington, Ga. He taught a classical school at Oak Bowery, and another at Tuskegee. He was licensed to preach in 1840, and supplied the Wetumpka Station in 1843 during the last illness of S. B. Sawyer. He served Franklin Street, Mobile; Columbus, Miss.; Wetumpka, a second time and was serving at Tuscaloosa when death came.

Pearson's place was filled by Philip P. Neely, and Sparks' place was filled by F. G. Ferguson, both recent transfers from the Tennessee Conference. Several ministers transferred to other Conferences: H. N. McTyeire, James Peeler, Andrew S. Harris, James L. Pierce and John C. Carter.

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The presiding elders appointed 1849 were: Ebenezer Hearn, T. W. Dorman, Wm. A. Smith, William Murrah, P. P. Neely, Jefferson Hamilton, J. D. Fisher, J. T. Heard, and Samuel Armstrong. These capable, and consecrated men indicate that Bishop Paine knew how to select a cabinet.

Columbus, Mississippi, from 1832 until 1870, a station in the Alabama Conference, was host to the Jan. 16-24, 1850 Conference. O. R. Blue had succeeded McTyeire at Columbus and was pastor-host. William Murrah was presiding elder of the Columbus District. Ebenezer Hearn presided the first day, awaiting the arrival of Bishop Capers, Bishop Paine was present most of the session.

Thirteen young men were received: John L. C. Aiken, Wm. B. Adams, John W. Baker, Erasmus J. Bankston, L. P. Golson, Robert H. Jones, Thos. W. Manning, Wm. P. Miller, John Lockey, J. H. Scales, Robert W. Spence, Abijah Watson, and B. S. Williams. For the third year six men were granted location: J. B. F. Hill, Wm. Leigh, P. R. McCrary, J. M. Milner, J. G. Motley and C. H. E. Newton. In this period the General Minutes had not begun the practice of saying whether these locations were requested or not.

The Conference created a Joint Board of Finance to sponsor the collection of money for the causes recognized by the *Discipline*, especially the matter of estimating the amounts to be paid to Conference Claimants, which Board was to consist of one layman from each district, and an equal number of preachers.

The men chosen were among the outstanding laymen in the Conference: Charles Gascoigne, Mobile; B. O. Glover, Demopolis; William Godfrey, Gainesville; T. C. Billups, Columbus, Miss.; Alfred Battle, Tuscaloosa; J. G. L. Huey, Talladega; Daniel Pratt, Prattville; J. Thorington, Montgomery; and A. McGehee, Eufaula. The names of the clerical members are not given. It was no figurehead committee, but a working group, as results will show. Theretofore, for years, the Conference had been paying about forty cents on the dollar estimated as the minimum need for the claimants, but at the next session the claimants were paid seventy cents on the dollar, and a year or so later they were paid ninety-two cents on the dollar, thanks to the fidelity of this Board.

General Conference delegates elected: T. O. Summers, Wm. Murrah, Jefferson Hamilton, A. H. Mitchell, T. W. Dorman, Elisha Callaway, Greenberry Garrett, and Joshua T. Heard. Reserves: Ebenezer Hearn and George Shaeffer.

The statistical report showed but a tiny increase in church members, a net gain of 111. Indeed, the white membership showed a net loss of 27, and the colored membership a net gain of only 138. Our colored members saved us from reporting a loss that year!

On Jan. 8, 1851, the Conference convened at Auburn, and was in session

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ten days. It was Auburn's first experience in entertaining a Methodist Conference. Auburn was a small town, but her hospitality was great.

Auburn's new church had been erected during 1850, the corner stone having been laid on July 4, 1850. Prior to that our people used a log church-school house. (The present building (1956) is next to the lot where stood the log-house and the 1850 church, which was remodelled and "encased in brick" in 1899 during the ministry of J. B. K. Spain; followed by the erection of the Hamill Memorial Sunday School Building begun during the ministry of J. C. James in 1913, and completed during the pastorate of S. U. Turnipseed in 1916 and 1917. The present handsome structure was completed during the ministry of Joel D. McDavid.)

There was much business, but under the leadership of Bishop Capers this was attended to with dispatch. Thirteen were admitted: George W. Brown, John H. Cottingham, Thomas M. Field, Humphrey S. Gilmore, Malcolm M. Graham, Wm. E. Linfield, Joseph K. Murray, Lewis S. Oslin, J. W. Shores, Asa Skinner, Nathaniel M. Skipper, John B. Warren, John Lockey. (Lockey also listed as admitted in 1850.)

Five located: T. S. Abernethy, J. D. Loftin, S. B. Newman, Joseph Phelan, and J. H. Scales. One died: A. J. Hill, who came to Alabama as a young man. He traveled the following circuits: Greene, Walker Mission, Lower Peach Tree, and Jones Valley. Wm. A. Smith and A. J. Crawford transferred to the Texas Conference, and C. B. Eastman to the Tennessee Conference.

A great missionary spirit had pervaded the Conference during the year. Relatively large amounts were contributed to missions. Enon Circuit in the Eufaula District led the entire Conference in its contributions to missions, paying \$1,002. Franklin Street Church, Mobile, was second paying \$1,007.45.

During 1851, Tuskegee Circuit with nineteen preaching places, held a two-day missionary rally at every church on the circuit. The Glennville Circuit, with eight appointments did the same thing. So did the Crawford Circuit, the Enon Circuit, and perhaps others. As a result, the Conference as a whole, at the next session, held at Mobile in January, 1852, reported \$25,831.61 raised for missions, leading all other Conferences in the Southern Methodist Church. (West, p. 683.)

Enon Circuit again led the Conference, raising \$2,975, nearly three times as much as before. Tuskegee Circuit came next with \$2,920. Auburn led all the stations in paying to missions, the amount being \$480.00. These missionary rallies were bearing a goodly harvest. They likewise created an evangelistic spirit as we shall note in reports on membership made to the next Conference.

Missions and evangelism complement each other. Our people whose interest in missions was being fired, became interested also in the home base.

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Revivals were held throughout the Conference. There was reported at this Conference a net gain in church membership of 2,744, this being an increase of 1,112 white and 1632 colored members. This brought the membership of the church to 51,023, passing the 50,000 mark for the first time. "There was great joy in that Conference," if we may be permitted to paraphrase the words of St. Luke found in Acts 8:8.

The 1852 Conference, reporting for 1851, met at Mobile on Jan. 7. We have already told something of the enthusiasm the Methodists were now experiencing as regards missions and evangelism, and we have listed some of the results. It was in this spirit that the preachers met for this session.

Admitted at this session were: Abijah Watson (listed also in 1850), James M. Towles, John H. Gibbs, George F. Ellis, John C. Ellerbee, Wm. E. Holliday, Joseph J. Hutchinson, Daniel A. McCoy, John S. Freeman, Henry Urquhart, and George W. Price.

Joseph Johnston Hutchinson 1810-69, was a very prominent man when converted. He was on the committee to establish a Methodist Male College in 1854; was Trustee 1856 of Southern University; and delegate to the 1858 General Conference. He was a missionary to Finley's Brigade C. S. A. and located 1865. He married 1836 Mary Adelaide Jackson, who died 1888 at Greensboro.

For the first time note was made in the *Minutes* of "re-admissions." Frequently there had been re-admissions, but they were usually included under the list of those admitted on trial. The re-admissions this year were Leroy Massengale and James W. Holston. Three located: G. W. Carter, T. P. C. Shelman, and J. T. Talley. T. G. Gilmore transferred to the Louisiana Conference and A. M. Box to the Texas. D. B. Leyne and E. B. Lockley were appointed missionaries to California.

Two sessions of the Conference were held during 1852. One, in January at Mobile, the other at Marion on Dec. 1st. The January session reported for 1851, and the last session for 1852, up to Dec. 1st.

At Marion thirty-one were admitted: M. S. Andrews, Wiley Ardis, J. S. Belton, George W. Brown, John W. Cook, Joseph B. Cottrell, S. H. Cox, F. M. Crain, Lewis F. Dowdell, John N. Dupree, Francis M. Grace, John Gross, W. C. Harris, John Holt, Eli Hubbard, John Q. Loomis, F. G. McDonald, Warren D. Nicholson, LaFayette Patterson, J. M. Patton, James A. Peebles, M. W. Regan, Alexander M. Samford, James L. Sampey, Robert N. Scales, Wm. A. Shegog, Ethelbert Smith, J. W. Starr, Wm. M. Sturdivant, Francis Walker, Warrington S. Wingfield.

T. P. Holman, J. F. Roper, J. A. McCutcheon, William Peavy, and Benj. S. Williams located.

It had been another good revival year. The white membership showed an

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increase of 2,138. There was only a small gain in the Negro membership, the increase being 273. The missionary collections again passed the \$20,000 mark. Enon Circuit, in Eufaula District, paying a bit more than one-tenth of the entire amount.

One new district, the Camden, was formed, and Anthony S. Dickinson was appointed presiding elder. Dennis B. Leyne and Elijah B. Lockley, who had the year before been sent as missionaries to California, were this year transferred to our Pacific Conference, as was John L. Saunders. James L. Cotten transferred to the North Carolina Conference, and Garrett L. Patton to Texas.

Gadsden, then in Cherokee County, comes to our attention for the first time during 1852. It was on the Cedar Bluff Circuit. The second Quarterly Conference for this circuit for this year was held at Gadsden. Beginning as a Quarterly Conference, the meeting soon transformed itself into a twelve-day revival meeting, resulting in adding thirty members to our Gadsden congregation.

In September of this same year, a third Quarterly Conference of the Cedar Bluff charge was held at Spring Creek Camp Ground in connection with a camp meeting. It resulted in the addition of 50 members to the churches on the Cedar Bluff Circuit.

West tells of the coming to the vicinity of Gadsden at this time of General and Mrs. D. C. Turrentine. A Sunday School was organized in his home by the General who became its superintendent; he held this position for thirty-four years. The work he began with five pupils continues till this day.

Tuscaloosa, many times host to Methodist Conferences, entertained the 1853 Alabama Conference, the opening day being Dec. 7th. It had been twenty-one years, almost to the day, since this Conference was organized in Tuscaloosa, then the capital of the State, and not a few people who were then active in the Tuscaloosa Church, were still active in it.

Bishop Paine, pastor at Tuscaloosa in 1820, had been appointed to preside, but because of affliction in his home, was unable to attend. Greenberry Garrett, presiding elder of Mobile District, was elected and presided, attending to every item of business before the Conference except the ordination of deacons and elders.

One of the most important matters to come before any Conference is the examination of applicants for admission. This was well attended to, and seventeen were admitted: T. W. Matthews, D. M. Hudson, James Beverly, W. P. Harrison, George A. Shaeffer, J. M. Jennings, D. C. B. Connerly, Charles D. Nicholson, James M. Campbell, Edwin Patton, Alanson B. Norris, Levi Moore, E. T. Nabors, Whitman C. Turner, Wm. H. Carter, Sheldon J. Kelly, and John Lathram.

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The locations numbered five: V. L. Hopkins, J. G. Rush, Wm. H. Milburn, Otis Saxon, and Nathaniel Skipper. J. W. Ellis transferred to East Texas. Death had not touched the Conference the past two years, but struck hard this year, taking nine members.

John Boswell was a self-educated man of unusual ability, serving with distinction some of the most responsible positions, including districts, stations and circuits. Wm. Wier was converted in 1820 and served Tuscaloosa Station, Greene Circuit, Tuscaloosa District and Columbus District, and was held in high esteem. T. H. P. Scales served Brush Creek Circuit, Eufaula and Glennville, Marion Station, and the Talladega Circuit. He professed holiness of life, and his brethren said he lived it!

J. S. Hughes had lived in Ohio, Tennessee, and in Alabama, where he served LaFayette Station, Talladega District, Camden Station, Auburn Station, and Franklin Street, Mobile. He was stricken with yellow fever and died. A. H. Powell was educated at the Virginia Military Institute at Lexington, coming later to Alabama. He served Greene Circuit, Tuskegee Circuit, Greensboro Station, and was serving St. Francis Street Church, Mobile when stricken with yellow fever, from which he died.

J. W. Starr, Jr., also died of yellow fever during the same epidemic that carried away Hughes and Powell. As pastor of Wesley Chapel, Mobile, his first appointment, he helped to attend Hughes and Powell, during their illness and death. This heroic young minister was educated at Emory College, Oxford, Ga., and was already proving his great usefulness when death struck him.

D. W. Pollock, of the St. Louis Conference went 1849 as a missionary to California. His health failing there, he came to the Alabama Conference in 1852. He served Tuscaloosa Station for a while, and for a time served as Agent for the American Bible Society, but his health, already undermined, prevented his holding out long.

T. W. Manning was licensed to preach in Pickens County, where he served for a time as a local preacher. He served the Columbus, Miss., Circuit, the Greene Circuit, and was serving his second year on the Macon, Miss., Circuit when he died. W. R. Rounsaval gave promise of making a most successful preacher, but was stricken with consumption and died young. His memorialist says he was "one of the most amiable and pious young men ever admitted into this Conference."

In spite of the sorrow caused by the death of so many brethren, it was a pleasant and important session of the Conference. Missionary zeal was still at a high level. The Anniversary Meeting of the Conference Missionary Society was an occasion of great interest. T. O. Summers delivered a missionary address to which West refers as being of "thundering sound and learned length." A returned missionary from China, Benjamin Jenkins, also addressed this

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anniversary meeting. He was followed by J. S. Belton, who had just joined the Conference and was planning to go to China as a Missionary. His brief but significant remarks created another wave of interest, and when he had finished, the congregation, by a donation, made him a life member of the General Missionary Society, and then gave \$300 to pay his passage to China. In addition they gave Jenkins a generous amount to help purchase a print-press for his work in China. The Conference that year raised more than \$22,000 for missions.

Belton was an extraordinary character. He spent his childhood and youth in Lowndes County, Miss. He graduated with distinction at LaGrange College in Alabama, before he was nineteen, having been licensed to preach before that. He sailed for China in May, 1854, and gave every promise of becoming one of the Church's most useful missionaries. However, it was not long before his health made it necessary for him to return home. He arrived in New York, unable to continue his journey, dying there March 16, 1856. Bishop and Mrs. Janes and other friends in New York ministered to him in his last illness. These friends felt themselves "privileged" to be allowed to serve him, and Mrs. Janes remarked that "it seemed as if the Lord had sent an angel for them to wait upon." Says the writer of his obituary, "His last earthly accents were 'Praise the Lord,' a fitting prelude to the song he now sings."

Delegates to the General Conference to meet the following May in Columbus, Ga., were: J. Hamilton, T. O. Summers, A. H. Mitchell, T. W. Dorman, J. T. Heard, W. H. McDaniel, O. R. Blue, F. G. Ferguson, and G. Garrett. P. P. Neely and G. Shaeffer were elected the reserves.

Talladega was host to the 23rd Conference which opened an eight-day session there on Dec. 23rd, 1854. Bishop Andrew presided. Twenty-three were admitted: Robert S. Woodward, J. N. Glover, John M. Elliott, Wm. J. Johnson, Wm. C. Hearn, Thomas A. Tann, John T. M. Gregory, Gabriel Hawkins, Thomas C. Wier, James C. Stewart, George J. Mason, F. T. J. Brandon, Edward B. McClellan, J. W. Rush, J. W. Jordan, Wm. A. McCarty, J. W. Solomon, T. S. Abernethy, Jr., Wm. A. Sampey, Ulysses L. Thompson, and James M. Gann.

Four located: Wm. B. Tipton, R. S. Rabb, T. Killough, and M. M. Graham. Five superannuated: E. W. Story, Thomas Lynch, Wm. B. Barnett, N. P. Scales, and H. J. Hunter. Two died.

T. J. Campbell "died in peace with God and all the world," being taken by consumption. He served the following circuits: LaFayette, Choctawhatchie, Troy, Blountsville, Buckatonic, Cahaba, Butler, and Portersville.

L. S. Oslin, who during his two years on Hillabee Mission saw the membership increase from 150 to nearly 500, but who, in his next appointment,

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the Randolph Circuit, developed "consumption in its worst form," also died "in the triumphs of the Gospel faith."

It had been a good year and a pleasant session of the Conference except that the Conference had to expel one of the prominent members. There had been a gain during the year, of 1,667 whites and 1,773 colored members. There were 473 local preachers.

Among the appointments were two that indicated a growing interest in education. Mark S. Andrews, Agent for Tuskegee Female College (chartered this year), and James S. Lane, Agent for Talladega Conference Institute.

T. O. Summers was appointed Book Editor (having been elected by the General Conference) with headquarters at Nashville. Jefferson Hamilton was appointed Secretary of the Tract Society, Nashville.

The following transferred: Wm. Monk, East Texas, C. C. Gillespie and R. S. Finley, Texas; J. W. Ellis, Sr. and J. C. Stewart, to the Pacific; and D. B. Leyne, to Florida; and T. H. Foster, to Louisiana. (Thomas H. Foster, died Sept. 3, 1855 at Baton Rouge of yellow fever, age 31, native of Monroe County. He married 1851 in Greene County, Martha Jane Spencer, who died 1894 as widow of H. U. Allen of Greene County.)

The 1855 Conference was at Eutaw, Dec. 5-14, Bishop Paine presided. Twenty-two were admitted: John W. Lawler, Robert A. Markham, Nathaniel H. Self, Landon J. Schoolar, James A. Neely, Evan Nicholson, Benj. G. Fleming, E. T. Nabors, Wm. A. Montgomery, James Hightower, Francis Jeter, George C. Bonner, F. H. Wardlaw, J. M. Boland, Joseph Abernathy, Daniel G. W. Ellis, Robert Smilie, Daniel T. Mellard, Neil Gillis, J. W. Glenn, Warren D. Nicholson, and James K. Armstrong. Three located: J. S. Lane, J. B. Warren, and C. S. Hurt.

During the year Charles McLeod, a much beloved preacher, died. He had served well as pastor and as presiding elder on the Montgomery, Montevallo, Tuscaloosa and Mobile Districts. He was serving a second time on the Tuscaloosa District when his last illness struck him. Another of our ministers, still on trial, Levi Moore, passed away during the year also. Again this year the Conference had to expel one of its members.

The most important matter to come before Conference was the question of establishing a male college. The question provoked lively discussion, and kept the Conference in session longer than usual.

The report this year was in a new form. It reported in separate columns the full membership and the probationary members. The report showed 33,108 white members and 5,977 white probationers; 17,322 colored members and 3,489 colored probationers, together with 507 local preachers. It will be noted that the Negro membership was a little more than half as large as the white.

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The Conference now had twelve presiding elders: Mobile, G. Garrett; Demopolis, J. A. Heard; Gainesville, T. Y. Ramsey; Tuscaloosa, J. W. Starr; Columbus, G. Shaeffer; Blountsville, C. Strider; Talladega, L. B. McDonald; Summerfield, E. V. LeVert; Montgomery, S. Armstrong; Lowndesboro, A. S. Dickinson; Eufaula, S. F. Pilley; and Camden, D. Carmichael. The Conference was not only growing in size and strength, but in vision and in its sense of obligation to mankind.

Tuskegee became the seat of the 1856 Conference. It met there from Dec. 10 to 17, with Bishop Pierce, a son of Lovick Pierce, presiding. He had been elected bishop in 1854.

At every Annual Conference there are men discontinued, located, superannuated, or who die. The Conference must continually admit men to take the places of these. One of the most important duties is to examine and admit new men. At this Conference twenty-six were admitted: John H. Gibbs, Warington S. Wingfield, John C. Pitts, B. D. Gayle, Samuel Briggs, Ulysses L. Thompson, J. B. Stone, Abram Adams, Samuel Adams, James D. Cameron, Rufus Nicholson, Joseph Linn, J. F. R. Brandon, John W. Mabry, Robert J. Sampler, Matthew W. Regan, I. I. Tatum, John F. Dickinson, Anson West, Theophilus Mangum, Robert Rylander, M. E. Butt, Robert R. Roberts, James L. Sampey, William K. Towles, and J. B. Powers. At least four of these had been admitted at previous sessions. Evidently they had been discontinued, and were being admitted anew. They were Wingfield, Regan, Sampey, first admitted in 1852, and Thompson, first admitted in 1854. In addition to the above there were three re-admissions; M. M. Graham, M. C. Turrentine, and J. H. Ewing.

Among those admitted was Anson West who later became the author of the *History of Alabama Methodism*, a book upon which all future historians must lean heavily. West's first appointment was as junior preacher on the Crawford Circuit which, before its division the next year, had from thirteen to fifteen appointments, reaching from near Opelika to near Seale, and from Wacoochee to Mount Olivet southwest of Uchee. West tells us that it was here that he first met the Allen, Baker, Banks, Barnett, Bennett, Borum, Boykin, Bullard, Byrd, Calhoun, Capps, Cherry, Cole, Dunlap, Edwards, Faulkenberry, Frazer, Greene, Gibson, Harris, Hayes, Himes, Hurt, Johnson, Keeting, Laney, Lockhart, Lowther, McTyeire, Page, Perry, Smith, Tate, Threadgill, Trotter, and Williams families who were "pillars in the Church of God, and saints in the household of faith." The descendants of many of these are still "pillars in the Church," in that section.

Seven men located: Wm. B. Adams, Nathaniel M. Skipworth (Skipper), Robert Scales, Wm. A. Shegog, Matthias Maass, G. W. Tucker, and Harris Stearnes. J. C. Pitts transferred to Louisiana. Four died.

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Thomas Burpo joined the Tennessee Conference in 1823, transferring at once to the Mississippi Conference. He located in 1837, but in 1847 was re-admitted into the Alabama Conference, where he rendered noble service. R. W. Spence served Warsaw, Tallapoosa, Greene, Buttahatchee and Marion Circuits. J. M. Wells gave thirteen years of service. J. S. Belton had served 1854 and 1855 in China as a missionary with the Lambuths.

Of the twenty-three who died between 1846 and 1856, only T. W. Manning was known to be a native of Alabama, Limestone County. The native states of two are not mentioned. The remaining twenty had moved into Alabama from other states.

The amount reported raised for missions to this Conference was the largest in the history, \$31,400.00 This is also true of the amount raised for tracts, \$2,700. Jefferson Hamilton was giving vigorous leadership to the tract business. The largest amount ever collected for Conference Claimants, \$5,248.40, was also reported, but since the estimated need for claimants was \$10,416.70, only about fifty cents on the dollar was paid the claimants.

The statistical report was likewise encouraging, there being reported an increase of 1,505 white members and 1,536 white probationers; the increase of colored members being 590 and of colored probationers, 138. The grand total of membership, including 500 local preachers, but not counting probationers, was 53,025.

Bishop Pierce on March 3, 1856 dedicated the handsome new church at Montgomery, using as his text I Cor. 1:23 and 24. It is said that every available space was utilized for seating or standing the congregation.

The 1857 Conference met at Selma Dec. 2-10. Bishop Early, of Virginia, presided. Two other Bishops were present, Bishop Soule, then 76 years old, and Bishop Andrew, then 63. Bishop Early was 71, having been 68 when elected in 1854.

Among the seventeen admitted was Robert Kennon Hargrove, who exactly twenty-five years later, at the age of 53, was elected a bishop, being the first native Alabamian ever elected to this office. The other men admitted were: J. F. Randall, C. L. Dobbs, Benj. L. Selman, D. S. McDonald, Ulysses Philips, J. M. Hood, Thos. F. Greene, Wm. N. Wilson, John P. Jones, R. D. Carver, W. B. Dennis, Wm. H. Wild, Thos. W. Lane, E. B. Norton, Wm. P. H. Connelly, and Thos. C. McCaskey.

Re-admitted were: Edwin C. Hardy, Thomas M. Lynch, Wm. B. Adams, and Robert Scales. Six located: J. W. Broxson, J. R. Thomas, J. W. Ellis, T. Y. Armstrong, A. M. Samford, and Abijah Watson. Those receiving the supernumerary relation were: Wm. Murrah, Ebenezer Hearn, E. V. LeVert, J. C. Strickland and L. Patterson. J. C. McDaniel withdrew from the ministry and membership of the Church. Charles L. Hayes transferred to Georgia.

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L. B. McDonald, undoubtedly named for the well known Learner Blackman, was the only preacher who died during the year. He had attended LaGrange College, and was later licensed to preach. He joined the Tennessee Conference 1837, but was transferred to Alabama where he served Blountsville District four years, and Talladega District, two years. His last appointment was Harpersville Circuit. There his last illness overtook him. His last thoughts and words were about the charge committed to his hands for that year.

The following men were elected delegates to the General Conference to be held in Nashville the next May: T. O. Summers, J. Hamilton, O. R. Blue, A. H. Mitchell, F. G. Ferguson, Edward Wadsworth, George Shaeffer, T. J. Koger, J. J. Hutchinson, T. W. Dorman, C. D. Oliver, and P. P. Neely. Summers was Book Editor of the Church; Hamilton was Secretary of the Tract Society; Blue was on the Montgomery District; Mitchell was President of Centenary Institute, Female Department, at Summerfield; Ferguson was on the Eufaula District; Wadsworth was pastor at Greensboro; Shaeffer was on the Columbus (Miss.) District; Koger was pastor of Franklin Street Church, Mobile; Hutchinson was on the Tuscaloosa District; Dorman was Secretary of the Conference and pastor at Montgomery; Oliver was pastor at Columbus, Miss.: and Neely was pastor at Marion. Five were pastors, four were presiding elders; three were in what we now call connectional work.

The statistical report was discouraging. The increase in white members was only 467; there was an actual decrease of 58 in white probationers. There was a decrease of 20 in colored members, though an increase of 773 in colored probationers. The number of local preachers was the same as the year before, 500. It was the year in which delegates to the General Conference were elected. As a rule this procedure did not—does not—seem to add to the brethren's evangelistic zeal!

Among the new charges this year was Union Springs. The Church there had been organized in 1844 and was made a part of the Enon Circuit of which James Peeler was pastor. It is presumed that this plan continued for several years. However, existing records are not quite clear. At that time the Methodists were privileged to use the Presbyterian Church for their preaching services. In 1857 R. H. Powell organized a Methodist Sunday School which met in his parlor. The church grew stronger and at the Conference of 1857 the Union Springs Charge was listed. Wm. H. Ellison who the year before was President of the Chunnennuggee Female College was appointed pastor and served two years. Mrs. A. H. Pickett, writing in 1907, says that in 1859 Union Springs became a station with John Williams as pastor. (The *Minutes* say Benjamin S. Williams.) During this year the decision was made to build a Methodist Church. Among the early members were the Fosters, Paulks, Branscombs, Bagbys, Pullums, Powells, Thompsons, Hunters, Williams, and

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Sanders. Included on the first Board of Stewards were Col. R. H. Powell, Chairman, Thomas Pullum, James Jones, J. W. Branscomb and W. Thompson.

In 1861 the church was dedicated by Bishop Pierce. He was accompanied to Union Springs by his venerable father, Lovick Pierce, of Columbus, Ga. Before beginning his sermon, Bishop Pierce asked, "Brethren, any debt on this building?" Pullum answered, "Yes, Bishop, \$1600 due." Dr. N. B. Powell, sitting in the Amen Corner, arose and said, "Bishop, I will assume \$500 of the debt, and my son Richard who is now with General Lee in the Virginia Army, will assume \$500." The remaining \$600 were "immediately and cheerfully" raised. The Bishop then preached, and the new church was dedicated.

Due to a failure in his health, Williams was unable to serve the latter part of his second year. He was succeeded by Jesse Wood, and Wood by O. B. Standley. T. J. Rutledge succeeded Standley, serving two years, at the end of which time he became Chaplain of the Third Alabama Regiment, Confederate States Army. For 1864 the church was to be supplied. For 1856 the pastor was J. F. Ellison; 1865-68, W. M. Motley; 1869-70, J. B. Cottrell.

The counties in Mississippi touching Alabama's western boundary were from 1832 to 1870 a part of the Alabama Conference. Occasionally the Conference would convene in Mississippi. The 1858 session was at Macon, Miss., Nov. 24-Dec. 3rd, with Bishop Paine presiding.

Twenty-one joined the Conference: Thomas J. McCoy, Joseph A. Campbell, Samuel M. Adams, Thomas A. Hopkins, John C. Brogan, John F. W. Toland, Wm. H. Riley, Jesse D. Carter, Noah F. Mitchell, P. J. Walker, Henry C. Stone, Charles S. D. Lassiter, Ervin C. Zachary, Wm. G. Johnson, Wm. P. Pattillo, Daniel T. Mellard, J. J. Cassady, Angus Dowling, T. J. Rutledge, Napoleon Bonaparte Cooper (grandfather of G. Fred Cooper) and L. R. Bell (father of Mrs. W. F. Price whose husband, now retired, was for years in the North Alabama Conference). Re-admitted were John B. Baldwin, John W. Harmon, David R. Thomas, and W. C. Robinson.

The traveling preachers who were ordained elders were: J. M. Patton, Robert S. Woodward, Gabriel Hawkins, F. T. J. Brandon, Wm. M. Motley, J. W. Jordan, T. S. Abernethy, Jr., M. M. Graham, Wm. C. Hearn, Thomas C. Wier, J. W. Hightower, Wm. A. McCarty, Wm. A. Sampey, Charles F. Quellmaltz, and James L. Sampey. Those who located were: Wm. M. Shockley, S. J. Kelly, E. C. Hardy, R. Smilie, and T. F. Mangum.

The Conference now had 536 local preachers. The total membership of the churches, including the local preachers, was reported at 55,626. The fourteen districts were Mobile, Demopolis, Macon, Columbus (the last two heading up in Mississippi), Tuscaloosa, Blountsville, Gadsden, Talladega, Summerfield,

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Montgomery, Eufaula, Marianna (Florida), Lowndesboro, and Camden. Two of these, the Gadsden and the Marianna, appeared for the first time.

Talladega District led all the others in the number of white members, 5,317. The Columbus District was next with 4,015 white members. The Montgomery District led in the total number of Negro members, reporting 2,754, the Tuscaloosa being next, with 2,601. The Blountsville District had the smallest number of Negro members, 272. Every district reported from one to several Colored Missions with the possible exceptions of the Blountsville, the Gadsden, and the Marianna.

The Conference appointed two Agents for the Conference Depository and Endowment of the Publishing House at Nashville: J. Hamilton, and P. P. Neely. John M. Bonnell and F. M. Grace were appointed to Tuscaloosa Female College; C. C. Callaway, Agent for Southern University; D. C. B. Connerly and John S. Moore, Centenary Institute; William Murrah, pastor at Summerfield, Agent for Centenary Institute; A. H. Mitchell, who had been at Centenary Institute, was appointed pastor at Montgomery; E. J. Hamill, Agent for the East Alabama Male College at Auburn; Samuel Armstrong, Agent for the Tuskegee Female College (now Huntington); T. O. Summers was retained as Book Editor and Editor of the *Quarterly Review*; C. D. Oliver, Agent for the American Bible Society. The Agents appointed for the several Conference interests were also Agents for the Church Evangelist, and A. H. Mitchell was treasurer for the same. Three transferred out; G. A. Shaeffer to the Arkansas Conference, and J. R. Rabb and W. P. Patillo to the East Texas.

The 1859 Conference convened at Eufaula on Nov. 30, the presiding officer being Bishop Hubbard Hinde Kavanaugh, a Kentuckian. His middle name reminds us that he was a descendant of Thos. Hinde, a British naval surgeon who dressed the wounds of General Wolfe at Quebec.

The Conference lost fifteen this year by location, transfer, death, and as supernumeraries, but received eighteen: John E. Treadwell, J. M. Boland, Wm. H. Armstrong, Thomas N. Shelton, Orlando P. Thomas, Julius C. Bridges, Zadock D. Cottrell, B. F. Blow, William E. Mabry, Samuel M. Thames, William G. Perry, S. A. Pilley, John H. Lockhart, Wiley H. Ardis, J. L. Skipper, W. R. Talley, William Spillman, James M. Isbel.

Those who located were L. Patterson, R. R. Roberts, W. C. Turner, C. F. Quellmaltz, D. R. Thomas and Robert Scales. The supernumeraries were J. D. Worrell and Wm. N. Peavy. The transfers were: W. E. M. Linfield and Samuel Armstrong to Louisiana; J. L. Sampey to the Wachita; and J. M. Bonnell to Georgia. Four died, including J. W. Mabry, a probationer.

F. M. Crain was licensed to preach in 1852. He died at the residence of General John Cocke. In his death the church lost much. His ministerial life

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was only seven years, but his meek and fervent piety, his arduous and diligent study, made him a workman that needed not to be ashamed.

J. T. Abernathy was appointed 1855 to work in the Talladega District. There he devoted the rest of his ministry, dying with the full assurance of an incorruptible inheritance.

D. B. Leyne was brought up in the Roman Catholic Church. In early life he came to America, and was converted in Clarke County, Alabama, under the preaching of Jesse Boring. The Bible, which he had not previously read, became to him a wonderful book. He served Greene, Pickens, and Mount Zion Circuits with great zeal. In 1851 he transferred to the Pacific Conference where in the space of two years he organized several circuits. Returning to Alabama in 1853 he was appointed to Apalachicola "where the power of God fell upon the people while he was preaching his first sermon. This also occurred at Jacksonville, Florida, to which he was appointed by the Florida Conference, December, 1854, and a great revival followed." In 1858 he returned to the Alabama Conference and was serving at the Navy Yard Station in Marianna District when death came. "He died as the righteous die, 'all right in the direction of eternity.'"

A question, asked for the first time at this Conference, was: "Who are received by transfer from other Conferences?" The answer was "W. M. Wightman, T. H. Whitby, E. D. Pitts, and O. B. Standley."

Wightman came from the South Carolina Conference which he joined 1828. Born in 1808, he was converted at the age of seventeen, and licensed to preach at eighteen. He had served in South Carolina as Editor of the *Southern Christian Advocate* and as College President. He was appointed as President of the Southern University at Greensboro. E. D. Pitts was appointed to the Auburn Female College; O. B. Standley was appointed to Chunnennuggee, thereby becoming the pastor of W. H. Ellison, President of the Chunnennuggee Female College; and T. H. Whitby was appointed to LaFayette. There were in this Conference two men who were to become Bishops, Wightman, and Hargrove, who this year was appointed pastor at Columbus, Miss.

Two new districts were formed this year, making a total of sixteen. The new ones being the Greensboro, J. J. Hutchinson, presiding elder, and the Pensacola, S. F. Pilley, presiding elder. The total church membership was reported to be 58,311. The amount contributed to missions was the largest yet reported, being \$38,773.66.

The last session of the Conference of which we shall write in this chapter convened in Montgomery Dec. 12, 1860. It was in session nine days. Bishop Soule, now 79, was present, but Bishop Andrew presided. It was a time of great excitement throughout the nation. Within a few weeks Montgomery,

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the seat of the Conference, was to become the Capital of the Confederate States of America.

On Dec. 6th, six days before the Conference convened, Gov. A. B. Moore, of Alabama, issued a call for a State Convention in Montgomery on Jan. 7, 1861, to discuss the matter of secession. The election of delegates to this Convention was to take place on Dec. 24, three days after the adjournment of the Alabama Conference.

Even during the session of the Conference, important and exciting political meetings were being held in various parts of the State, and particularly in Montgomery. West says that three of our preachers, J. B. Cottrell, P. P. Neely and W. P. Harrison, "attended political meetings and delivered speeches in favor of secession. While the Conference was in session South Carolina seceded, and Montgomery was wild with excitement. . . . Bishop Soule advised the preachers of the Conference to be dispassionate and conservative, and to eschew the subject of the times, secession."

A. B. Moore, in his *History of Alabama* (p. 418), says, "Secession was probably promoted also by action of the Baptist and Methodist Churches." The State Baptist Convention held its meeting at Tuskegee. One of the speakers was Dr. Basil Manly, a former President of the University of Alabama, and one of the most distinguished ministers in the South. Moore quotes him "to the effect that the Baptists of Alabama were ready to defend the sovereignty and independence of the State," and Moore quotes him further as saying that in that declaration the Convention was "heartily, deliberately, unanimously and solemnly united." B. F. Riley, in his *History of Alabama Baptists*, written years later, admits that Manly's resolution "was patriotic enough," but "unwise." He says, however, "It unequivocally indicates the tension of the times."

The Methodists were meeting in Montgomery, the very center of politics, the meeting place of such statesmen as Governor Moore, William L. Yancey, John T. Morgan, Thomas H. Watts, and others of equal fame. It is not surprising that they, too, passed strong resolutions. Quoting Moore again: "The Methodists in Conference at Montgomery resolved that the election of Lincoln amounted to a declaration of hostility against the South, and pledged their lives and their fortunes for the defense of the State." They gave both!

Under these circumstances, the wonder is that they could hold a Conference at all. But they did, and admitted twenty-five: Alex D. McVoy, A. M. Jones, J. W. Peavy, J. G. Gurley, A. J. Briggs, Hugh B. Cottrell, John W. Ellett, Joshua J. Grace, Azariah M. Fikes, William B. Owings, Washington L. Clifton, P. K. Brindley, Ethelbert S. Smith, Thomas K. Armstrong, Jordan A. Weathers, R. B. Crawford, William Henry Morris, John A. Pace, Jesse Wood, John F. Evans, George Watson, James Parker, Henry Young, Wil-

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liam Moore, and Charles W. Smith. In addition to these there were seven re-admissions: J. G. Rush, T. F. Mangham (Mangum), Robert Smilie, J. P. McGee, Abijah Watson, S. J. Kelly, and Silas H. Cooper.

Those who located were J. C. Brogan, John Williamson, J. C. Stricklin (Strickland), J. J. Pickett, M. M. Graham. The supernumeraries were H. A. M. Henderson, J. W. Holston, W. W. Thomas, J. D. Worrell, J. A. Spence, and John T. M. Gregory. The two superannuates were W. N. Peavy and C. D. Nicholson. Four passed away.

John Foust was licensed to preach in 1826 in his native Tennessee. He rendered faithful service. "He was a plain, unpretending preacher, seeking to do good in his humble way, and to be approved of God."

R. R. Dickinson was licensed to preach in the Belleville Circuit, Mobile District, in 1840. Meek, guileless, and full of tenderness, he was in all respects a Christian gentleman. His presiding elder, who visited him during the afternoon prior to his death, said, "He told me he had been kept in peace from first to last during his illness, and that not a cloud darkened his sky."

J. W. Hightower was fired with zeal to do good, and all who knew him had the impression that he was filled with the Holy Ghost. P. J. Walker, a probationer, was converted when he was 33, licensed to preach at 43, and admitted into the Conference when he was 50. His service was brief but faithful, and he died in great peace at the home of his daughter.

We leave the Alabama Conference with sixteen districts, well manned by experienced and consecrated presiding elders and pastors. Its total church membership in 1860 was 59,404. Its contribution to Missions that year was \$40,637.50, the largest amount ever reported by this Conference.

We must now study that part of the Tennessee Conference involving nine Alabama Counties; Lauderdale, Limestone, Madison, and Jackson, north of the Tennessee River, and Colbert, Franklin, Russell, Morgan, Marshall and maybe some of DeKalb, this for the period beginning 1846 and running through 1860.

The 1846 Tennessee Conference met Nov. 4th, at McKendree Church, Nashville. The total membership of the Conference at that time was 41,255. Of its nine districts, the Huntsville with 3,184 members, and the Florence with 3,644 members, were in Alabama.

The presiding elders of these districts, and the pastors of these Alabama Charges, were members of the Tennessee Conference. We are confining our history to the Alabama Charges, though we can't claim all the preachers who served these Charges as our own.

Thirteen were admitted at the 1846 Tennessee Conference, one, John

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Mathews, being of special interest, for he later served long and well in the Alabama Conference, as well as in other Conferences of the South.

The 1847 Conference met at Murfreesboro, Nov. 3rd, Bishop Paine, who lived the last sixteen years of his life in Alabama prior to his election to the episcopacy in 1846, and who served Alabama pastorates even prior to his election as president of LaGrange College in 1830, presided. The presidency of the Conference, more than anything else, makes that session of special interest to North Alabamians.

Clarkesville entertained the 1848 Conference. Bishop Paine, again presiding, was delayed in reaching the Conference. Ambrose F. Driskill, who rendered distinguished service in Alabama, was elected to preside until the Bishop arrived. Two of the four colleges belonging to the Tennessee Conference were in Alabama, LaGrange and Athens Female Institute. At this Conference the Florence District disappeared and the Tuscumbia was named in its stead. Florence Station and the Shoal and Cypress Circuits were transferred to the Pulaski District. Finch P. Scruggs was appointed presiding elder of the Huntsville District and Wm. D. F. Sawrie of the Tuscumbia District.

The 1849 Conference recorded a large increase in the Huntsville District's membership, the total, white and colored, being 4,055. The Tuscumbia District, formerly the Florence, reported a membership of 2,437, while the three Alabama Charges in the Pulaski District reported a membership of 1,802. The grand total of the membership in the Alabama Charges was 8,294.

At the 1850 Conference, there was a decrease in the Huntsville District membership, so large that the increases in Tuscumbia District and the Alabama Charges in Pulaski District could not overcome it. The grand total of our North Alabama membership was 8,214, the total decrease for the year being eighty. There were some very large circuits in these districts. The Limestone Circuit reported a membership of 675; the Marshall, 630; the Bellefonte, 686; the Shoal, 888; the Cypress, 884; the Franklin, 606. These figures indicate the strong grip that Methodism held upon the rural sections of North Alabama.

When the 1851 Conference met it was to report encouraging increases in membership. True, there was a slight decrease reported in the Huntsville and the Tuscumbia Districts, but the increases in the Alabama Charges of the Pulaski District brought the total up to 8,407, as compared with 8,294 the previous year.

It was at this Conference that the Conference Board of Missions established a permanent Missionary Fund, headed by an initial gift of \$500 from J. C. Malone, a layman at Athens, Ala. The Bascom Female Institute, Huntsville, later called the Huntsville Female College, was accepted by the Conference.

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In the North Alabama section of the Tennessee Conference there were now three educational institutions.

At the 1852 Conference fourteen were admitted including J. D. Barbee and D. C. Kelley. Kelley became widely known as a Colonel in the Confederate Army, riding with Forrest, later a missionary to China, and still later one of the secretaries of our General Board of Missions.

Barbee became one of the Publishing Agents of the Church. His mother (Sallie Ready), was born in Madison County, and converted in Morgan County (then Cotaco) under Thomas Maddin. Barbee was born near Oakville in Lawrence County.

Admitted into the Conference was James S. Belton and James W. Hardy, who was appointed President of LaGrange College in Alabama. The membership gain in the Alabama Charges this year was only 29, which was not encouraging.

At the 1853 session the Alabama membership gain was slightly better, the total being 8,575, showing a gain of only 139 over the preceding year.

W. D. F. Sawrie, presiding elder of the Huntsville District, reported that the late Rev. John Moore, of North Alabama, had bequeathed a thousand dollars to the Conference Relief Fund and Missionary Cause. This was the second sizeable gift made within the past two or three years by North Alabamians to Conference Funds.

An unusual thing happened at this Conference, all of the delegates to the 1854 General Conference were elected on the first ballot. We name them because practically all had served or were serving or would later serve in Alabama: J. B. McFerrin, J. W. Hanner, A. L. P. Green, M. M. Henkle, John F. Hughes, F. P. Scruggs, F. E. Pitts, T. W. Randle, A. R. Erwin, G. D. Taylor, and Edward Wadsworth. Thomas Madden, E. C. Slater, and A. S. Riggs were the reserve delegates. All of these men were well known to North Alabama.

A visitor to this session was D. W. Lewis, a Choctaw Indian of whose conversion we have told and who was at this time a member of the Indian Mission Conference, a missionary to the Indians who had been moved to the West.

The 1854 Conference was opened at Florence, Alabama, Oct. 5th, by Bishop Paine. As President of LaGrange College, he had lived sixteen years on LaGrange Mountain, some twenty miles from Florence. During one year of that time he had served as pastor at Tuscumbia. He was entirely at home at this Conference, as it was his home Conference, and he had lived so long in the environs of the host church. W. G. Dorris was pastor at Florence, and Wellborn Mooney was pastor at Tuscumbia.

At this session, John Mathews was re-admitted. Zachariah Parker, later to become a leader in the North Alabama Conference, was ordained as elder,

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and was appointed pastor at Somerville, now in the Decatur District. At this session, the tabulation of local preachers first appeared in the statistical report. In the three districts involving North Alabama there were 98 local preachers, the Cypress Circuit alone reporting 18.

The presiding elders of the three districts were re-appointed: W. D. F. Sawrie to Huntsville District; F. P. Scruggs to the Tuscumbia; Wm. Burr to the Pulaski. I. R. Finley was appointed pastor at Athens and President of the Tennessee Conference Female Institute (now Athens College).

James Ward Hardy, who had in 1852 been appointed President of LaGrange College, died August 14, 1853, and R. H. Rivers was appointed to succeed him. Waterloo Circuit appeared for the first time, Pulaski District, with Benj. A. Sims as pastor. The total membership gain in the North Alabama Charges, including the local preachers, was only 65.

Bishops Soule and Kavanaugh were present at the 1855 session at McKendree Church, Nashville, on Oct. 10th. Of the twenty men admitted, one, M. L. Whitten, later became well known in North Alabama.

At this Conference, Maysville, now (1956) a small rural church in the Huntsville District, became a station, with Thomas Maddin, as pastor. Its membership numbered 86, one of whom was a Negro. A number of station churches at that time had remarkably small memberships. Florence had but 128 white members; Athens, 123; Tuscumbia, 75; Decatur, 66; Stevenson, 26. Huntsville was the largest station in North Alabama and its white membership in 1855 was only 230.

J. D. Barbee was appointed pastor at Tuscumbia; R. P. Ransom to Florence; John S. Marks to Russellville Circuit; F. P. Scruggs to Trinity; Moses Henkle to Huntsville; Zachariah Parker to Decatur; Jerome B. Anderson to Somerville; James H. Richey and B. A. Sims to the Cypress Circuit; F. M. Hickman to Bellefonte and Stevenson; Elias M. Baker to Shoal Circuit; and M. G. Williams to Waterloo.

It was this year that LaGrange College was moved to Florence, Alabama. Its name was changed to Wesleyan University. R. H. Rivers was appointed President of the new institution. The Committee having in charge the matter of moving the college was composed of men who were familiar with the situation—M. M. Henkle, J. B. McFerrin and Thomas Maddin.

The 1856 Conference was at Huntsville. Bishops Soule and Andrew presided jointly. This year, North Alabama was given three districts: Huntsville, Tuscumbia, and Florence. There were some Tennessee appointments in the last named district. A rousing missionary rally was held on Saturday night, Jefferson Hamilton, of the Alabama Conference, and J. B. McFerrin, being the chief speakers. Carter, himself a native Alabamian, in his *History of the*

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Tennessee Conference, says that a free-will missionary offering of \$1,200 was made at that meeting.

There seemed to be nothing of unusual interest to North Alabamians that took place at the 1857 Conference at Murfreesboro, under Bishop Early, assisted by Bishop Soule. It was the year to elect delegates to the General Conference. Among those elected were Thos. W. Randle, presiding elder of the Huntsville District; A. R. Erwin, pastor at Huntsville; and Thos. Maddin, presiding elder of the Tuscumbia District.

The year 1858, a General Conference met in Nashville, the chief city of the Conference of which North Alabama was a part. In the Address of the Bishops, special attention was called to our work among colored people, our Bishops declaring this to be the "crowning glory of our Church." North Alabama Methodists were doing their part in the upbuilding of these benighted people who had been brought to this country from the pagan wilds of Africa.

In the Huntsville District this year there were reported 1,261 colored members of our Church, with 80 probationers; Tuscumbia District, 618 members and 159 probationers; Florence District, 773 colored members and 75 probationers. God was mightily blessing the work of the Southern Methodist preachers in behalf of the colored people in their territory.

Some of the North Alabama appointments were as follows: Huntsville District, T. W. Randle, P. E.; Huntsville Station, Wellborn Mooney; Madison, A. F. Driskill and Wm. D. Cherry; Maysville, L. H. Grubbs; Athens, W. G. Hensley; Larkinsville, M. E. Johnston; Huntsville Female College, George M. Everhart, President.

Tuscumbia District, Thomas Maddin, P.E.; Tuscumbia Station, Francis A. Kimball; Russellville, Samuel F. Wright; Franklin, Wm. R. J. Husbands; Morgan, Henry D. McKennon; Decatur, Sterling M. Cherry; Somerville, Samuel E. Randolph; Trinity, P. L. Henderson.

Florence District, William Doss, P.E.; Florence Station, J. D. Barbee; Cypress Circuit, William P. Warren; Shoal Circuit, Coleman H. Cross; Rogersville and Driskill's Chapel, M. G. Williams; Florence Wesleyan University, R. H. Rivers, President, and William H. Browning, Agent.

The 1859 Conference was at Columbia, Tenn., Oct. 12-20, with Bishop Early presiding. Among those admitted on trial was at least one native Alabamian, Simeon W. Barbee, brother of J. D. Barbee. Among those ordained as elders was Young J. Allen, elected before at the Georgia Conference, and ordained here, soon to sail as a missionary to China, later becoming one of the most celebrated of missionaries. Seven preachers who had labored in Alabama, died during the year.

Martin Clark's service in Alabama included the Madison and Chickasaw Circuits and the presiding eldership of the Tuscumbia District. In his younger

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days he had served as the first Chaplain to the Texas Congress when Texas was an independent Republic. (*Gen. Minutes*, M. E. Church, South, 1859.) Returning to the Tennessee Conference in 1841, he gave years of diligent service to the Church. He died Feb. 25, 1859.

Wm. P. Nichols was a Kentuckian by birth. As a local preacher he assisted Joshua Boucher on the Cypress Circuit. He joined the Conference in 1825. His Alabama pastorates included: 1847, Shoal Circuit; 1848-49, Flint River Circuit; 1850, Limestone; 1851, Asbury; 1852, Marshall; 1853, Salem. He was a remarkable man, and gave faithful service to the church for 34 years, dying May 13, 1859.

Sion Record was converted in 1838, licensed to preach and admitted 1839 into the Conference. His work in Alabama consisted of pastorates of the Shoal, the Lawrence and the Russell Valley Circuits. He was a faithful minister of Jesus Christ. He died May 1st, 1859.

Thomas Ware Randle was born in Tennessee, April 13, 1815. He joined the Conference in 1832, age seventeen. He was pastor at Athens two years and served three years on the Huntsville District. He was several times a delegate to the General Conference. He died Aug. 26, 1859.

Justinian Williams was born in Millwood, Va., in 1789. After serving some years in the Missouri Conference, he was admitted into the Tennessee Conference. His appointments in Alabama were: 1842, Franklin Circuit; 1843-44, Tuscumbia and Florence; 1845, Decatur. He died in February, 1859.

Joseph Willis, born Jan. 7, 1816, gave considerable service in North Alabama. He became an itinerant in 1837, his first appointment being Cypress Circuit. In 1841 he served Madison Circuit; in 1842, the Limestone. Most of his service was in the State of Tennessee. He was a good preacher, a faithful pastor, and a man of exceeding sweetness of spirit and gentleness of character.

The 1860 Conference was at Clarksville on Oct. 10th, with Bishop Pierce presiding. Simon P. Whitten was Secretary. W. D. F. Sawrie, pastor at Clarksville, and Fountain E. Pitts, presiding elder of the District, were well known in North Alabama.

Of the twenty-one men admitted, J. A. Thompson was the one best known in the North Alabama Conference, where he served seventeen years as secretary. Nine superannuated this year, including S. S. Moody, F. P. Scruggs and B. A. Sims, all of whom had served long and well on North Alabama districts and charges.

Of the three men who died during the year, two had given some service in North Alabama. Coleman Harwell Cross was born in Tennessee in 1833. He joined the Conference in 1857. His second appointment was to Shoal Circuit. Here his labors were signally blessed. Before the end of the next year his health failed him, and he had to desist from his labors. He died Aug. 9, 1860.

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Alexander R. Erwin rendered considerable service in Alabama. He was born in Caddo Parish, Louisiana, Jan. 12, 1820, son of a Baptist minister. He was converted at a camp meeting in Tennessee, and joined the Methodist Church. He joined the Tennessee Conference in 1842, and was appointed to Madison Circuit; and 1843 to Limestone Circuit. In 1855 he was given the D.D. degree by Nashville University. That fall he was appointed pastor at Huntsville where he served two years. In 1859 he became President of Huntsville Female College. This position he held but a few months, failing health requiring him to give up his work. He died Jan. 10, 1860.

With the delineation of the proceedings of this Conference session we must conclude this chapter. Alabama's part in the history of the Tennessee Conference is not to be despised. North Alabama remained in the Tennessee Conference until 1870, when the North Alabama Conference was established.

At the 1860 Tennessee Conference there were three Alabama districts: Huntsville, J. R. Plummer, presiding elder; Tuscumbia, F. S. Petway, presiding elder; Florence, J. W. Whitten, presiding elder. There were 11,814 full members in the three districts—4,648 in the Huntsville; 2,830 in the Tuscumbia; and 4,336 in the Florence. A considerable number of those in the Florence district were actually in the State of Tennessee.

CHAPTER 36

The Methodist Protestant Church in Alabama

NO HISTORY of the Methodist Protestant Church in Alabama has been written. In this book, the author's main source of information, has been the *Journals*, many of which have been lost. The earliest *Journal* this writer has found is for 1846, in the State Archives at Montgomery. Many later *Journals* are also missing. It is to be regretted that these sources of information are not available.

It ought to be said here, for purposes of clarification, that what Episcopal Methodism called a Conference, Protestant Methodism frequently called a District. For example, the Alabama M.E. Conference was usually called the Alabama District. What Episcopal Methodism called a District was known to Methodist Protestants as a Sub-District. The title page of the 1846 *Journal* reads, "Minutes of the 18th Annual Conference of the Alabama District of the Methodist Protestant Church."

The 18th annual Conference of the Alabama District at Lowndesboro was called to order on Friday, Dec. 11th, 1846, by the president, Rev. W. W. Hill, elected at the preceding session. S. Carlow was elected Secretary. B. S. Anderson was the Assistant Secretary. The Committee to examine the certificates of lay delegates consisted of W. Rice, Abner McGehee, and W. F. Daniel.

The ministerial roll carried the following names: Elders, W. W. Hill, P. S. Graves (a P. S. Graves is also listed as a lay delegate from the Lowndes Circuit), B. Dulaney, W. Rice, James Holly, John B. Perdue, Sam'l Oliver, Sr., Samuel Johnston, John Jenkins, James Jenkins, Zachariah Williams, M. E. Murphy, F. Freeman, James Meek, John Steadman, W. C. Marsh, C. Kelly, A. D. Stewart, J. M. D. Rice, J. W. S. Deberry, O. H. Shaver, Thomas Shaw, C. S. V. Jones, J. S. Wright, Stephen Williams, D. B. Smedley, A. Robinson, B. S. Anderson, and T. F. Selby.

Deacons—M. Howard, F. W. Moodie, J. S. Clark, W. A. Bentley, W. Mozingo, A. C. Patillo, R. P. W. Belmain (Transferred), J. F. Burson, C. F. Gillespie, J. J. Bell, and G. Royster.

The lay delegates and the charges they represented were as follows:

Stations—Montgomery, B. S. Bibb; Hayneville and Lowndesboro, J. H. Howard; Robinson Springs and Wetumpka, B. Hall and A. G. Goodwin.

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Circuits—Montgomery, A. McGehee and C. Matthews; Lowndes, P. S. Graves, S. Carlow, E. Watson and B. F. Tarver; Mt. Jefferson, L. Robertson; Coffeeville and Washington, _____; Union, B. Fitzpatrick and M. B. Abercrombie; Rocky Mount, L. Howard, R. P. Howe, M. Smith and John Steele; Cahawba, P. P. Daniel, A. N. Ellis, and _____ Williams; Cedar Creek, H. Waite, E. Jenkins, W. F. Daniel, J. R. Binson (probably J. K. Benson), W. A. Oliver, C. W. Dunham, C. E. Crenshaw; Sumter, W. J. Stanton, J. W. Manning, B. D. Turner, Seth Little and Wm. Little; Coosa, S. Robins.

Missions—Pea River, W. A. Bowden; Barbour, J. M. Sellers; Florida, _____; Pickens, Jonas Mushat.

Among the committees appointed were the following:

Committee to Examine Candidates for the Itineracy: J. Meek, B. Hall, W. Little, O. H. Shaver, John Jenkins, B. S. Bibb and A. McGehee.

Committee on Finance: John Steele, B. S. Bibb, M. B. Abercrombie, Seth Little.

Committee to Hear and Decide on Appeals from Appointments of Stationing Authority: J. Holly, M. Howard, S. Johnston, W. F. Daniel and E. Jenkins.

Committee to Prepare Minutes for Publication and to Edit Obituaries: B. S. Anderson, B. Hall, and C. E. Crenshaw.

Committee to Station Preachers: M. B. Abercrombie and J. K. Benson. (Brother Benson being "in his room sick," A. McGehee was appointed on the Stationing Committee in his stead.)

Two new stations were authorized, the Mount Zion Church, and Camden and Valley. Prior to this, the three stations were Montgomery, with 45 white and 65 colored members; Hayneville and Lowndesboro, 79 white and 23 colored; Robinson Springs and Wetumpka, 105 white and 55 colored members.

The circuits reported larger memberships, the largest being the Montgomery, with 465 members, 249 white and 216 colored. Cedar Creek Circuit ran a close second with 462 members, 287 white and 175 colored. The Lowndes Circuit came third with 439, of whom 343 were white and 96 colored. The largest mission was the Pickens, where the report listed 557 white but no colored members.

A committee of three laymen and two ministers was appointed "to consider the matter of supplying the Gospel to the slaves," namely, B. S. Bibb, W. Little, B. F. Tarver, W. W. Hill and Z. Williams. Rev. James Meek was elected Conference President for the next year. His salary was stipulated as follows: Disciplinary allowance, \$320; family expenses, \$480; total, \$800.

The 1846 *Journal* noted the death of S. M. Meek, one of the leaders who

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came to Tuscaloosa 1819 where he practiced medicine for several years. He was a member of the first annual Conference of the Alabama District of the M. P. Church at Rocky Mount, Autauga County, in 1829. He had been given the honorary degree of M.D. by Transylvania University. C. A. V. Jones (elsewhere C. S. V. Jones), another minister passed away during this year, being 80 years old.

The Conference voted to hold its next session at Robinson Springs. There is no *Journal* available of 1847 nor of 1848.

The 21st Conference met at Shiloh, Autauga County, on Nov. 16, 1849. B. Dulaney had been elected president, but due to illness could not be present. Judge B. S. Bibb, a brother of Governors William Wyatt Bibb and Thomas Bibb, and of Rev. Peyton Bibb, and husband of the well-known Sophia Gilmer Bibb, was unanimously elected to serve. B. S. Anderson was "appointed" secretary, with Rev. O. H. Shaver and J. F. Johnston as his assistants.

There were on the Conference rolls 25 elders, 10 deacons, 13 licentiates, and 28 laymen. The following were lay delegates: B. S. Bibb, J. J. Judge, G. Rives, R. Robinson, J. S. Reese, T. E. Herbert, J. F. Johnston, A. Benton, I. B. Clayton, M. B. Abercrombie, M. Shanks, B. F. Tarver, J. K. Benson, E. Salter, E. Jenkins, S. M. Gilmer, D. C. Shaw, B. B. Wilson, Josiah Snider, H. W. McDaniel, J. J. Little, H. C. Jones, W. W. Wilson, John Steele, D. N. Smith, J. M. Stoudenmire, and Daniel Turnipseed.

At this Conference there were, according to reports, 4,711 members—2,968 white and 1,695 colored, besides 48 itinerants. There were 57 churches and two parsonages, the total valuation of which was \$34,000.

There seems to have been considerable laxness in receiving members into the Conference. This had resulted so unfavorably that the Conference adopted the following paper and resolutions:

"1st. The power of the Conference is so weakened over its own ministers as to be incapable of proper legislation for the Church.

"2nd. A large and valuable class of ministers known to us as unstationed ministers, is made to occupy a position not recognized in the Church law.

"3rd. The regular itinerancy of the Church is so affected in its operations as to be but partially effective in its legitimate work.

"4th. The wants of the Church are not met and cannot be met, where, in arranging ministerial work, so many in their fixed relations to homes and business, have to be consulted and suited.

The Conference adopted resolutions agreeing to receive no members who would not agree "to conform to the letter and spirit of our Ecclesiastical Law on the subject of itinerancy."

At this Conference, immediately preceding the next session of the General Conference, a committee was appointed to instruct the delegates to the General

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Conference "to oppose, firmly and determinedly, any alteration in our Constitution and *Discipline* on the subject of slavery. And, in case the word 'white' should be stricken out of the Constitution, that they forthwith enter their protest to said act." (At the General Convention which met in Baltimore on Nov. 2, 1830, nearly twenty years prior to this time, to adopt a Constitution and *Discipline*, "in defining the privileges of suffrage, the word 'white' was introduced, thus ignoring and disfranchising a large majority of the human race." (Bassett.) This had to do with church suffrage, of course, and did not refer to civil suffrage. It was hoped by the abolitionists that some future General Conference or General Convention would strike out that word 'white,' hence these instructions to the delegates from the Alabama District in 1849.)

The following were elected delegates to the General Conference: Clerical—Samuel Johnston, W. Rice and B. S. Anderson. Lay—B. S. Bibb, B. Hall, and E. Harrison.

At some previous session, the Conference had authorized the establishment of "The Samaritan Fund," the proceeds of which were to supplement amounts paid to Conference Claimants. Abner McGehee was made chairman of the Samaritan Fund Committee, with Judge B. S. Bibb as Secretary-Treasurer. They employed J. W. S. Deberry as General Agent, paying him \$400 per year. McGehee contributed \$1,000 to this fund and others also gave generously, so that nearly \$5,000 of the desired \$10,000 was collected the first year.

It was voted to hold the next Conference at Hayneville. Samuel Johnston, leader of the clerical delegation to the General Conference, was elected Conference President for the next year.

On Nov. 8th, 1850 the 22nd Conference convened at Hayneville, Samuel Johnston, presiding. Among the matters brought before this session was a resolution brought by Bolling Hall, a lay delegate from Robinson Springs, declaring the Conference to be "the friend of literature and science," and expressing its willingness to "entertain every reasonable proposition" that may be made by any community to assist in furthering the cause of education.

This paper authorized the establishing "of a Male High School at Robinson Springs, with a view of eventually creating a College at that place." The Conference adopted the paper and named the following as members of the Board of Trustees:

W. Little, Benj. D. Turner, D. W. Turnipseed, John Steadman, Ed Harrison, Henry Howard, B. F. Tarver, A. G. Goodwin, A. McKitchin, A. Jackson, C. M. Jackson, C. Myers, James Taylor, C. T. Pollard, W. H. Taylor, A. M. Gilmer, C. Bellenger, G. Hails, G. Ball, A. J. Pickett, R. J. Glenn, P. P. Daniels, John Jenkins, F. W. Moodie, A. McGehee, J. H. Smith, W. Taylor, B. S. Bibb, A. A. Lipscomb, S. E. Norton, M. B. Abercrombie, Peter Driskell, Wm. Bellamy, A. Benton, _____ Hodge, D. B. Smedley,

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M. Howard, John Steele, Thos. Smith, James F. Smith, George Rives, L. G. Robinson, Raymond Robinson, B. Hall, W. C. Thompson, E. E. Briggs, Z. Williams, Dr. R. Pearson, A. Crumpler, B. Dulaney, B. S. Anderson, S. Johnston, Dr. Powell, W. J. Stanton, and J. Tipton.

The Board was authorized to appoint an Agent to visit the Georgia "or any other Conference that may be deemed advisable, for the purpose of securing their co-operation." The paper adopted provided that "all male members of the Methodist Protestant Church, Alabama District, in good standing, shall be eligible as Trustees, and all other persons not members of the M.P. Church who may be benefactors of said institution to the amount of one hundred and fifty dollars."

After the 1850 appointments were made, there were the following "un-stationed ministers": Eppes Tucker, Ethel Tucker, Sr., T. B. Hawkins, G. M. Foreman, L. Houser, Norris Hendon, W. W. Masters, W. A. Bentley, F. W. Moodie, M. Snider and W. C. Marsh. These were in addition to 33 "preachers," presumably local preachers.

The Committee on Itineracy and Orders reported that "out of 24 applications, the following are recommended to be taken under the stationing authority: Edwin Baldwin, Daniel A. M. Ferguson, James Lindley and R. F. Perdue." The acceptance of just four applicants of twenty-four is evidence that this committee was taking seriously the resolution calling for care in accepting applicants. No one was recommended for Deacon's Orders, and only D. J. Sampley and P. S. Alexander, for Elder's Orders.

The report showed that the churches in the Alabama District had 3,398 white and 1,066 colored members; 89 churches and 2 parsonages; church property valued at \$31,850; 15 Sunday Schools; 75 teachers, and 530 scholars.

The 23rd Conference was in Montgomery, Alabama, November 7-11, 1851 (from the *Sumter Democrat*, Livingston, Ala., January 17, 1852). The President was O. H. Shaver. The Stations were: Montgomery, J. C. Davis, Superintendent; Union, E. S. Hoaglund, Supt.; Lowndesboro and Hayneville, S. E. Norton, Supt.; Robinson Springs, D. B. Smedley, Supt.

Circuits; Alabama, unsupplied; Benton, James Vanzandt, Supt.; Butler, unsupplied; Cahaba, unsupplied; Cedar Creek, Luke Brooks, Supt.; Choc-taw, William Luker, Supt.; Coosa, L. R. Mills, Supt.; Lowndes, J. F. Smith, Supt.; Macon, J. F. Chandler, Supt.; Montgomery, A. D. Stewart, Supt.; Mt. Jefferson, R. F. Perdue, Supt.; Pike, James Lindley, Supt.; Rocky Mt., W. J. Stanton, Supt., C. C. Howard, Assistant; Russell, D. N. Henderson; Sumter, A. T. Shaver, Supt.

Missions: Clay Bank, William Chapman, Supt.; Florida, S. Graham, Supt.; Henry, J. B. P. Cowart, Supt.; Pickens, D. A. M. Ferguson; Talladega, Alexander MacCaine, Supt.

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We turn now to the 24th session at Robinson Springs, commencing Friday, Nov. 12th, 1852. Rev. O. H. Shaver was the president; P. S. Alexander, secretary, with A. P. Roberts and D. J. Sampley as assistants. The statistical reports were not good. There was a net gain of only 43 white persons, and a loss of 300 colored members. There was a gain of two churches and two parsonages. The Sunday School enrollment dropped from 530 to 508.

A resolution was passed forbidding any minister from solemnizing the marriage ceremony without a testimonial from the Judge of Probate, in compliance with a state law. The minister was required to produce evidence of his standing in his Church to the county judge, upon which, the judge may, at his discretion, grant him a testimonial, authorizing him to perform the ceremony.

The Committee on Boundaries recommended that Hayneville and Galilee be made a station; Butler Circuit to be changed to Greenville and Mount Zion Station; Claybank Mission to be changed to Dale Mission; Macon Circuit was to be so altered as to include Chapman's Church in Pike County. All the other charges were to remain as they were.

An announcement was made that a Bible House had been established in Montgomery. No mention is made of it in the *Journal*, but it was endowed by Abner McGehee, one of the most liberal members of the M.P. Church, and it still serves today.

Appointments were made to five stations, thirteen circuits, and three missions. The Florida Mission was "stricken from the list." O. H. Shaver was re-elected president. It was voted to hold the next Conference at Dutch Bend, Autauga County.

Lacking any record for 1853-1856, we give the high lights of the 1857 session which convened in the basement of the M.P. Church in Montgomery, on Friday, Nov. 6th, William Rice was president, with F. L. B. Shaver as secretary, assisted by D. A. M. Ferguson.

Abner McGehee, one of the outstanding men of his day, who died at McGehee's Switch, Montgomery County, in 1855, was born 1779 in Prince Edward County, Va., and was educated, rich, liberal, and withal a great Churchmen. He was a planter, tanner, and general trader. He owned the old Planter's Hotel in Montgomery in 1833, and was one of the contractors of the West Point Railroad. He was the founder of the Alabama Bible Society, and its chief financial promoter.

McGehee was thrice married and was the father of eleven children, and grandfather of O. C. McGehee, long-time leader in the Alabama Conference of the M.E. Church, South. For many years Abner McGehee was the outstanding layman of the M.P. Church in Alabama. He served on the most important Boards and Committees of the Church in this state. The proposed

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McGehee College at Robinson Springs was to be named for him. His death was a distinct loss to Church and State.

During 1857 the Conference lost two of its ministers, Alexander McCaine and O. H. Shaver, men of ability and consecration, who had rendered great service to Church and State.

During the examination of the character of each of the ministers, a matter that is carefully looked after by Methodist Conferences, attention was called to a published sermon by J. C. Davis, pastor in Montgomery, in which he had expressed sentiments relative "to the future annihilation of the wicked." A committee appointed to investigate the matter reported that "the sentiments expressed . . . are neither held by the Methodist Protestant Church, nor preached by her Ministry," and that the Conference could not endorse the sentiments. But, "his character was passed in connection with the report of the Committee."

The following delegates were elected to the forthcoming General Conference to be held at Lynchburg, Va., in May 1858: Clerical—F. L. B. Shaver and Samuel E. Norton; Clerical Alternates—D. B. Smedley and Luther L. Hill. Lay—Hon. B. S. Bibb and Dr. E. H. Cook; Lay Alternates—James H. Smith and Col. E. Harrison.

J. C. Weaver and Angus K. McDonald were received into the itineracy; W. H. Coleman was elected to Deacon's Orders, and J. F. Bentley to Elder's Orders.

The Conference passed resolutions against dancing as "dangerous in its tendencies to the spiritual interests of the soul—as destructive of religion in the heart, and of Christian influence in the life of professors of religion." The dancing school was called a "school of sin," and parents were warned not to send their children to these schools under penalty of "being subject to trial and reproof, suspension or expulsion, as the case may demand."

In the 1857 appointments, the following were designated as station charges: Montgomery, Hope Hull, Robinson Springs, Autaugaville and Ivy Creek, and Northport and Jennings Chapel.

Angus K. McDonald was transferred to the Mississippi District. Luther L. Hill was to travel under the direction of the President. Samuel Oliver, Samuel Johnston, William Rice, and I. J. Clarke were superannuated. The following were appointed as Home Missionaries: D. B. Smedley, Joseph Stewart, W. C. Marsh, A. Robinson, John Henning, S. N. Graham, Dempsey Dowling, and William H. Grace.

In the matter of statistics, there had been a loss in the white membership since the 1852 report, the last available, the present number being 3,182, but the Negro membership had nearly doubled, climbing from 766 in 1852 to 1,530 in 1857. There had been an increase in the number of churches from 91 to

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102, though only two parsonages were reported, one in Montgomery and one on Sumter Circuit. The Sabbath Schools had decreased from 15 to 8; in teachers from 56 to 23; and in pupils from 508 to 143.

After attending to all its business, "the Conference adjourned after bowing together in prayer and committing the interests of the Church to the protection and blessing of its Great Head, to meet in Lowndesboro, Deovolente, on Thursday before the first Sabbath in November, 1858."

Appended to the Conference Minutes was the list of ministerial members of the Conference at the close of its 1857 session. The list contained the names of 31 elders, 9 deacons, 4 licentiates, and 41 "unstationed ministers and preachers," 17 being designated as "Ministers," and 24 as "Preachers."

No record of 1858 being available, we presume it convened at Lowndesboro as the 1857 session had voted to do. The 31st session convened Nov. 11, 1859 at Greenville, with F. L. B. Shaver presiding. Dr. Charles M. Howard, of Autaugaville and Ivy Creek Station, was elected secretary, with John Axford, a young licentiate, as his assistant.

Most of the regular committees consisted of but three members, some of them of but two, but the Committee on Itineracy and Orders consisted of seven men, while the Committee on Boundaries consisted of sixteen men. There were no women delegates.

It was announced that two men had been expelled since the last Conference, and another had surrendered his credentials. L. L. Hill had been ordained an elder on Sunday evening, July 24, 1859. George Henry McFaden was announced as a transfer from the Maryland Conference, "and by a vote of the Conference was unanimously received as a member."

The Conference not having succeeded in its efforts to establish McGehee College at Robinson Springs, endorsed the male college at Bowdon, Ga., as "aptly suited to the education of our sons," and "cheerfully recommended it to the patronage of our membership."

Saturday was a busy day. A resolution was defeated entitling "the station, circuit or mission upon which the President resides," to a lay delegate "for him in the Conference." C. E. Crenshaw, from Lowndes Circuit, was not pleased with the vote, and he announced that he would carry an appeal from the vote of the Conference to the General Conference.

Crenshaw was for years a power in the M.P. Church. The son of Judge Anderson Crenshaw, for whom the Legislature named Crenshaw County, Charles Edward Crenshaw was born Aug. 8, 1821, at Cahaba, where his father was then practicing law. He graduated at the University of Alabama, and became a licensed M.P. preacher, though his official activities in the Church were as a lay delegate. For years he seldom missed a session of the Annual Conference. He was a good business man, and a good churchman.

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He lived for a while in Birmingham, and bought the lot owned by the M.P. Church in that city, now known as Beverly. Mr. Crenshaw died at Coosada, April 26, 1905. He was an uncle of Hon. Henry Crenshaw of Butler County, who also became a faithful lay leader in the M.P. Church at Manningham, for years serving as a lay delegate to the Annual Conference from the Lowndes Circuit. Prior to his death on Jan. 10, 1911, he joined the M.E. Church, South, at Forest Home, Alabama, under the ministry of the author of this book. The Crenshaws were among the leading people of Alabama, in Church and State.

L. L. Hill, grandfather of Senator J. Lister Hill, was, as was his father before him, active in the M.P. Church. On Saturday evening, "at early candle light," Hill, by request of the Conference, delivered an address on "The Polity of our Church Government."

The Conference re-acted favorably to the announcement that the brethren in Montgomery had projected a Female College "in said city," and recommended it "to the hearty co-operation and aid of the whole Methodist Connection in Alabama, and all well-wishers of the cause of intelligence and Christian progress."

The Committee on Itineracy and Orders had "endeavored to discharge their duty impartially," expressing "profound regret that the Quarterly Conferences are not more particular in their recommendations to this body, and that the candidates do not take more pains to prepare themselves for examination." The Committee "determined to recommend no man unless, in their judgment, he can in some measure, fill the station which he seeks, creditably to the Church." "Several" candidates had been rejected, "not because they may not be good men, but because they are not men of sufficient information." But the Committee did recommend T. W. Postell and A. J. Jenkins for Elder's Orders; E. C. Odom for Deacon's Orders; and J. W. Skipper "to be received under the Stationing Authority, and for Deacon's Orders." It was "deemed unadvisable to restore to W. W. Supple his credentials."

It is interesting to note some salaries in that day. Montgomery was, perhaps, the strongest station financially in the Conference. It is not stated the amount "claimed" and the amount "paid," but is simply marked "satisfied." Following Montgomery, Greenville, with 60 white and 104 colored members, paid its claim in full—\$965. Autaugaville and Ivey Creek, with 84 white and 110 colored members, was next with \$870, claimed and paid. Robinson Springs, with 80 white and 55 colored members, paid its full claim of \$800. Hope Hull, with 67 white and 250 colored paid its complete claim of \$500.

Among the circuits, Lowndesboro, reporting 100 white and 173 colored members, paid its claim of \$725. Other circuits paying the claims in full were Sumter, Lowndes, Cedar Creek and Macon. Many circuits did rather poorly;

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Mt. Jefferson, with 234 white and 25 colored members, paid only \$80 on a claim of \$740; Pike, with 427 white and 74 colored members, paid \$198.50 on a claim of \$480; Talladega Mission, with 53 white members and one colored, paid \$49 on a claim of \$420; while the Union Mission, with 57 white and no colored members, paid nothing. The Conference sought to make up as many of these deficiencies as possible.

Long before any National Thanksgiving Day had been proclaimed, the Governor of Alabama had officially set apart the 24th day of November, 1859, as a day of thanksgiving. In line with this proclamation, Rev. Joseph M. Scott introduced resolutions calling upon the Conference to "request our ministers to make appointments for preaching that day at all our churches, as far as practicable, and that we recommend our people to observe the day as set apart by Executive Proclamation."

The death of G. A. McAlister was cause for sorrow. He had been a member of the Conference only one year during which he served as assistant on the Pickens Circuit, and his walk and conversation were such as became the Gospel of Christ.

Once more, due to lack of records, we pass over several years. The years 1860-1864, "the war years," were probably most interesting, as the Methodist Protestants sought to carry on. Bassett in his *History of the Methodist Protestant Church*, published in 1882, quotes from a letter from C. E. Crenshaw, in which he says that in spite of the war, not a single session of the Conference was missed. The work went on, and it is almost certain that the journals of those sessions were published, at least for two or three years.

We have at hand the Journal of the 37th session at Robinson Springs, Nov. 2-7, 1865. F. L. B. Shaver was president and had been president since 1859.

"The statistics given the Committee were so meager and imperfect" that it was deemed best to defer their publication "till a more complete exhibit of the statistical condition of the District could be made."

Some interesting matters received attention. The following resolution, presented by Hon. B. S. Bibb, was adopted: "Resolved, That this Annual Conference so construe Article 2, Section 2, of the Constitution, as to allow its ministers to admit persons into full membership in the Church without passing through a four months' probation."

Rev. S. K. Cox offered the following resolution: "Resolved, That a Committee of three be appointed to inquire what action, if any, be necessary, with respect to our colored membership in view of their new civil relation." Rev. S. K. Cox, Hon. B. S. Bibb and Rev. I. Spangler were appointed on this Committee. Later in the session the Committee presented the following report which was unanimously adopted:

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"1. Resolved, That the change in the social and domestic relations of our colored membership does not necessarily demand any change in their church relations.

"2. Resolved, That we cherish an unabated interest in their spiritual welfare, and are in no wise disposed to withdraw from them our oversight and sympathy in this particular.

"3. Resolved, That we urge upon our ministry and membership the duty of increased attention to the religious instruction and improvement of our colored population, as the best means of fitting them for the duties and responsibilities of their new position."

Among the visitors were H. N. McTyeire (later Bishop), Daniel M. Hudson, and Simon Peter Richardson, of the Florida Conference, representing the American Bible Society. "Rev. Mr. Hudson, having been appointed a fraternal messenger by the Montgomery Annual Conference of the M. E. Church (South), to this body, expressed the Christian greetings of the brethren he represented, whereupon the following preamble and resolutions, offered by Rev. J. C. Davis, were unanimously adopted.

"Whereas the Montgomery Conference of the M. E. Church, South, actuated by those sentiments of brotherly kindness, which should be entertained by the followers of Christ everywhere, has appointed Brothers Hudson and Andrews messengers to bear to us their fraternal greetings: therefore,

"Resolved, 1, That we hereby express our gratifications at this exhibit of Christian feeling; that we welcome Rev. Mr. Hudson, the messengers present, and cordially reciprocate the sentiments of kind regard expressed by him to this body.

"Resolved, 2, That this Conference appoint two messengers to convey to the Montgomery Annual Conference of the M. E. Church, South, at its next session, reciprocal assurances of our Christian respect and love."

Rev. S. K. Cox then told of his visit as a fraternal messenger to the Montgomery Annual Conference at its last session, and offered the following resolution:

"Whereas, we recognize it to be the duty of all Christians to promote, as far as possible, not only spiritual, but also visible, union among the members of Christ's body, and to illustrate before the world that love which the Master has prescribed as a test of true fellowship;

"And, Whereas, We believe the time is at hand when the two Methodist Churches at the South can be combined into one organization, without any compromise of principle on either side; therefore,

"Resolved, That the introduction of Lay Delegates into the General and

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Annual Conferences on the part of our Methodist Episcopal brethren, (toward which measure we have been pleased to observe a favorable tendency among them for several years past), would remove the most essential point of difference between us; and that we should then be prepared to consider, in a candid and cordial spirit, any proposition on the subject of Union between the two churches."

After considerable debate the resolution was adopted. "Brothers McTyeire, Hudson and Richardson expressed their gratification at the result thus reached; and their conviction was that it would exert a happy influence upon the action of their own church in this interesting matter."

The impression went out that the two churches were soon to be merged, so "Brother Hill," presumably Rev. L. L. Hill, presented a preamble followed by this resolution:

"Resolved, That the resolution offered by Bro. Cox, and adopted by the Conference, is not to be construed into a preparatory step to the union of the two churches; but simply to mean, that when lay representation shall have been introduced into the M. E. Church (South) we shall then consider, as we would any other vital question, the propriety of uniting the two churches—as untrammelled as though that resolution had not been passed; and that the status of the M. P. Church is the same as it was before its passage." "After some debate," this resolution was passed.

The Conference then elected delegates to the General Conference to meet at Georgetown, D. C. The following were elected: Clerical, D. B. Smedley, F. L. B. Shaver, I. Spangler, S. K. Cox and L. L. Hill; Alternates, J. C. Davis, A. T. Shaver, G. H. McFaden, John Axford, and D. A. M. Ferguson. Lay, B. S. Bibb, C. E. Crenshaw, Milton Jenkins, P. T. Graves, and C. M. Howard, M. D.; Alternates, E. Harrison, Bolling Hall, Dr. L. W. Jenkins, L. G. Robinson, and D. N. Smith.

While the electoral college was still in session, Dr. Spangler moved that the President of the Conference be requested to correspond with the Presidents of the several Annual Conferences, "with a view of effecting, if possible, a change in the place appointed for the next General Conference, from Georgetown, D. C., to Lynchburg, Va., Charleston, S. C., or Montgomery, Alabama." The motion was adopted.

On motion of C. E. Crenshaw, the Conference was instructed to appoint two fraternal delegates to the Alabama Synod of the Cumberland Presbyterian Church "to tender the fraternal greeting of this Conference to that body." Joseph M. Scott, pastor of the Lowndes Circuit, and C. E. Crenshaw, a layman from that same circuit, were appointed. After voting to hold the 1866 Conference session at Autaugaville, the Conference adjourned with prayer by Rev. S. K. Cox.

Alabama and West Florida Methodism During the War Years

THE CHURCH and the State may be separate but whatever affects one affects the other. Not since the establishment of the Republic had the United States been so riven as in 1860 and 1861. Political cleavages had sundered the nation into two hostile camps, causing the bitterest strife it had ever experienced.

The fall of 1860 saw the unusual spectacle of four distinct political groups seeking the presidency. Abraham Lincoln, of Illinois, and Hannibal Hamlin, of Maine, were the nominees of the recently organized Republican Party, having also the support of the abolitionists. John Bell, a former Whig, native of Tennessee, and Edward Everett, a former Unitarian minister, Harvard professor, Congressman and Governor of Massachusetts, were nominees of the newly formed Constitutional Union Party, being the remains of the short-lived Know Nothing Party, with many former Whig supporters. Stephen A. Douglas, native of Vermont, Senator from Illinois, and Herschel V. Johnson, a Georgian with strong unionist sympathies, were the nominees of the Northern wing of the Democratic Party, which, unfortunately, had been split wide open. The nominees for the Southern wing were John C. Breckenridge, of Kentucky, a former Congressman and at this time Vice President under James Buchanan, and Joseph Lane, a North Carolinian who was Senator from Oregon where he had also served as Governor.

After a bitter campaign, Lincoln and Hamlin were elected, but by a minority vote. Of the 4,682,069 votes cast, the winners received only 1,866,452, their opponents receiving 2,815,617. However, of the electoral votes, Lincoln received 180; Breckenridge, 72; Bell, 39; and Douglas, 12.

Beginning with South Carolina, the following states seceded in the order named: Mississippi, Florida, Alabama, Georgia, Louisiana, Texas, Virginia, Arkansas, North Carolina, and Tennessee. Missouri, Kentucky and Maryland were divided, and had representatives in both camps. The Confederate States of America was organized at Montgomery, Feb. 4, 1861. Jefferson Davis, a brilliant man of stalwart character and Christian faith, was elected president of the newly born nation.

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With this history as our background, we now direct our attention to the progress of the Methodists during the war years. At first, the war had little effect upon the work of the Church, except that thousands of its members were volunteering for the Confederate Army and Navy. But the Conferences continued to meet when and where war conditions made it possible.

The 1861 Conference met at Greensboro Dec. 11th. Bishop Early of Virginia presided, and J. A. Heard, pastor at Montgomery, was secretary. The Southern University had in 1860 graduated its first class of two (J. V. Glass and B. M. Huey), and had, in June of 1861, graduated a class of three members, the small classes being due to the war.

Nine were admitted into the Conference: R. A. Timmons, Hardie Brown, L. M. McGehee, Noah F. Mitchell, E. A. West, Ervin C. Zachary, J. E. Foust, Joel W. Vest, and W. R. Kirk. Timmons, Brown, and Kirk, later became members of the North Alabama Conference. Twenty-two remained on trial, fifteen were admitted into full connection, and R. H. Rivers was received from the Tennessee Conference (where he was President of Wesleyan University at Florence, Alabama) and was appointed President of Centenary Institute at Summerfield.

Thirteen were ordained elders, including R. K. Hargrove, C. L. Dobbs, E. B. Norton, W. H. Wild, and J. M. Boland, who later attained unto large leadership. Twenty-one were elected local deacons, but only ten were ordained, probably because the others were in the Confederate Army. These facts show that the personnel of the Conference had not been too much abridged by the war. N. P. Scales had died.

There was reported a white membership of 38,730, with 6,125 white probationers. The colored membership numbered 19,759, with 4,413 probationers. There were 562 local preachers. The total membership at the 1861 Conference was 59,051, not counting the more than 10,000 probationers.

The finances were adversely affected. The Conference collected \$4,000 for its Claimants, whereas in 1860, it collected \$7,808.68. There was likewise a falling off in the missionary collection. Only \$22,110.45 had been collected in 1861, as contrasted with \$40,637.50 for 1860.

The districts were re-arranged to provide for the places whose preachers had gone to war as chaplains or as soldiers. Last year, 1860, there were sixteen districts; this year the Pensacola and the Greensboro were absorbed, largely by the Tuscaloosa and the Camden, releasing J. W. Starr and S. F. Pilley for work elsewhere. Pilley, however, superannuated, having served faithfully for twenty-six years. Starr was appointed pastor of Randolph Circuit, Summerfield District. It was a common thing then for men coming off districts to be appointed to circuits.

Although there was a shortage of preachers, the Conference did not neglect

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the colored people. There were thirty-one colored appointments, with such outstanding pastors as T. W. Dorman, S. H. Cox, J. G. Rush, A. S. Andrews, T. S. Abernethy, P. P. Neely, Elisha Callaway, J. M. Patton, H. Urquhart, A. J. Briggs, J. W. McCann, Charles Strider, L. F. Dowdell, H. B. Cottrell, O. B. Standley, E. Baldwin, and others. Some of these also had other tasks.

Where there were no special colored missions, the regular pastors cared for the colored people in their charges. And when there came the time for these colored people to be in their own separate denomination, there were among them a host of competent leaders, preachers and laymen, trained by our white preachers and Christian laymen.

Our fathers did not neglect their schools and colleges in those crucial days. W. M. Wightman was that year appointed chancellor of Southern University, and Edward Wadsworth a professor there. R. H. Rivers was appointed President of Centenary Institute at Summerfield, and D. C. B. Connerly was appointed Principal of the Male Department there. Wm. J. Sasnett was appointed President of the East Alabama Male College at Auburn, and E. J. Hamill was appointed Agent for this school.

The men appointed to the chaplaincy this year were Alexander McBryde from the Macon, Mississippi District, and James M. Campbell from the Gadsden District.

The presiding elders and districts were: B. B. Ross, Mobile; Josiah Barker, Demopolis; T. C. Wier, Macon; George Shaeffer, Columbus; C. C. Callaway, Tuscaloosa; W. Ira Powers, Jasper; Ebenezer Hearn, Gadsden; D. Duncan, Talladega; William Murrah, Summerfield; F. G. Ferguson, Montgomery; J. W. Laney, Eufaula; John Mathews, Lowndesboro; W. M. Motley, Camden; and W. P. Miller, Marianna.

The 1861 Tennessee Conference convened at Athens, Ala., Oct. 2nd, in the Baptist Church. Bishop Early presided. The three Alabama Districts of this Conference were: Huntsville, James R. Plummer, presiding elder; Tuscumbia, Ferdinand S. Petway, presiding elder; and Florence, Joel F. Whitten, presiding elder. The Army was taking its toll. Carter, in his *History of the Tennessee Conference*, says: "By the end of the quadrennium (1862) nearly one-fifth of the preachers were in the service of the Confederate Army." The three North Alabama Districts furnished their share of these men.

In the Confederate Army were David C. Kelley, who had been appointed one of the two pastors at Huntsville Station; J. W. Johnson, one of the two pastors on the Madison Circuit; Thomas L. Duncan, one of the two pastors on Elk River Circuit (all from the Huntsville District); John A. Thompson, of Chickasaw Circuit, Tuscumbia District; and J. B. Hardin, from Waterloo Circuit, Florence District.

Kelley became a Colonel under General Forrest, who depended unerringly

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on the fighting parson, as he was known. There were in 1861 several chaplains, who had preached in North Alabama, namely: Francis A. Kimball and Alexander L. Hamilton of Huntsville District; and M. L. Whitten and M. G. Williams of Florence District. Kimball had the year before served the West Huntsville and Colored Charge; Hamilton had served the year before as President of Clarksville Female Academy; Whitten was pastor at Rogersville and Driskill's Chapel; and Williams was pastor of Shiloh Circuit in the Florence District.

On the day this Conference opened, Pleasant B. Robinson, M. D. died. He joined the Tennessee Conference 1827 and located 1837. During his itinerant service, his Alabama charges were Huntsville, Athens, and Tuscumbia. He was re-admitted 1856 and served Huntsville African mission for some years, after which he was at West Huntsville, where he fell. He was connected with Huntsville Methodism many years, and few have left a more lasting impression than Robinson.

The minister who wrote his memoir had stopped by Huntsville to see him en route to the Conference at Athens. Robinson was then desperately ill, but he gave this glorious testimony: "All is peace; my conversion was clear as light; my call to the ministry no less clear. I have tried to do my duty to God. He has greatly blessed my ministry, and now all is peace. At times my feelings are so ecstatic that from feebleness of my body, I am incapable of giving them utterance."

The full membership, white and colored, in the Huntsville District as reported that year, was 4,423; that of the Tuscumbia District, 2,985; and that of the Florence, 4,365, though some of these in the last named districts, perhaps two-thirds of them were in the State of Tennessee.

The 1862 Alabama Conference convened at Auburn, Dec. 3rd, with Bishop Pierce in the chair. Although the war was then on with full force, the Conference was carried on with unabated energy. Eleven men were admitted: John F. Marshall, Thomas P. Roberts, Watson Mitchell, Orlando P. Thomas, Alexander A. Hood, David A. Hendricks, James K. Tansey, Daniel H. Hamner, Charles W. Calhoun, John W. Sampey, and John G. Walker. Seventeen remained on trial; fifteen were admitted into full connection; Rufus Nicholson and M. E. Butt were re-admitted; three were located: J. D. Worrell, W. H. Riley, and W. N. Peavy. Five were ordained elders: Angus Dowling, T. J. Rutledge, J. W. Toland, T. F. Mangum, and A. D. McVoy. Among the superannuates were: Ebenezer Hearn, Elisha Callaway, Jesse Ellis, T. S. Abernethy, Sr., Leroy Massengale, A. J. Crawford, and others. Three died during the year.

T. J. Koger, son of Joseph and Mary (Murray) Koger married first, Bilsey McIntosh, and their daughter, Mary Bilsey married Rev. Joseph Boyd

Stone. Koger married secondly in 1850 at Mobile, Sarah Jane Elder, and his sister, Martha Matilda, married 1842 Rev. Joshua T. Heard. Koger was killed in the Civil War.

L. P. Golson, son of Emanuel and Catherine (Stoudenmire) Golson, married 1833, Elizabeth Rabb McGraw, and was the father of 10 children, including Fannie (Mrs. J. C. Graham); Sallie (Mrs. B. Eugene Devan); Annie Eliza (Mrs. P. T. Vaughan); Ida Corine (Mrs. W. O. Devan); and Benie (Mrs. Monroe Callen).

J. F. R. Brandon served Enon and Barbour, Bladen Springs, St. Stephens, Citronelle, Ashville and Cedar Bluff (Gadsden District).

The Conference did well this year in its collection for Conference claimants, collecting \$7,880.60, as compared with \$4,000 the year before. This, however, was slightly more than half of the estimated need for this cause. In that day this cause included the superannuated preachers, and the widows and orphans of deceased preachers, also the amount needed "to make up the deficiencies of those who have not obtained their regular allowance in their respective districts, circuits and stations." No report was made as to the amount collected for missions or other causes.

The Confederate chaplains this year were: Allen S. Andrews, T. C. Wier, A. D. McVoy, W. G. Perry and J. J. Grace. The following were in the Confederate Army: J. M. Campbell, A. M. Jones, A. M. Fikes, R. Y. Rew, W. B. Owings, W. C. Hearn, W. G. Johnson, T. K. Armstrong, S. M. Thames, J. W. Vest, W. L. Clifton, E. A. West, J. T. Curry, B. L. Selman, L. R. Bell, D. C. B. Connerly, F. T. J. Brandon, and S. A. Pilley—eighteen!

Because the Northern Army was occupying most of Tennessee, no Bishop could get to the 1862 Tennessee Conference, at Cornersville, and J. B. McFerrin presided. Answers to most of the Disciplinary questions do not involve ministers in Alabama, except the deaths of two ministers, one of whom had the year before served in Alabama. He was Burnet W. Bond who while serving Decatur Station, Tuscumbia District joined the Third Regiment of Tennessee Volunteers. At Fort Donelson, his regiment was ordered to charge on Feb. 13th, 1862, and he was killed. "His body lies in a soldier's grave; his spirit rests in heaven."

There was difficulty in filling the appointments. The white membership in North Alabama showed a decrease. The financial reports were discouraging. Only \$630.87 was collected in the Conference for Claimants, as compared with \$2,582.05 in 1860. Only \$2,159.00 had been collected for missions, compared with \$7,711.31 in 1860. Brown in his *History of Alabama* says, "The beautiful Tennessee Valley was overrun by Federal Troops. The sufferings of its people were even greater than those which ordinarily result from military occupation. The Federal General in command himself reported that many outrages

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and much plundering had been committed by vagabonds connected with the army, and one of his brigade commanders was dismissed from the service for giving Athens over to 'indiscriminate sack.' "

A number of preachers from the North Alabama Districts were still in the Army. Some charges had to be left "to be supplied." Others were served by supernumerary preachers; for example, John S. Marks, who was appointed to Decatur, after Bond left for the army. R. A. Young was appointed pastor at Florence, in addition to his duties as President of Wesleyan University. The preachers and people carried on as best they could under circumstances that tried men's souls.

Conditions made the holding of the 1863 and 1864 Conferences in Tennessee impossible. It is supposed that the pastors appointed in 1862, held on until 1865, and that in cases of a minister's illness, or death, that the elders made such changes as could be arranged. William Burr, presiding elder of Huntsville District in 1862, was continued on that District in 1865. Joseph E. White, serving Tuscumbia District in 1862, was continued on it in 1865.

The Northern Army was in Huntsville part of 1864. They used the Methodist Church for living quarters and a hospital, and their horses were stabled in the basement. Mrs. Earl Ford, in an interesting sketch of Huntsville Church, says, "For the preparation of food and for warmth, the soldiers built fires on the basement floors and the church was burned during 1864," and that "the Methodists worshipped for a while in the beautiful Episcopal Church." Our knowledge of other North Alabama churches during the years 1863 and 1864 is limited, due to the fact that no printed records are available.

The 1863 Alabama Conference was at Columbus, Miss., on Nov. 25-Dec. 2, with Bishop Andrew presiding. Thomas W. Dorman was secretary. In spite of war at its worst—a regular session was held. How generous were the people of Columbus to entertain this body in times of such hardships.

Eight were admitted: J. M. Brown, H. H. Kavanaugh, Jr. (nephew of the Bishop), William H. Leith, T. G. Bracking, C. C. Ellis, Ulysses B. Phillips, E. L. Loveless, and William A. Edwards. W. R. Kirk, Hardie Brown, J. E. Foust, and J. H. Lockhart were admitted into full connection. W. H. Riley and J. T. M. Gregory were re-admitted. Going out, by location were: J. A. Clement, H. B. Cottrell, and R. J. Sampler; as supernumeraries: W. H. McDaniel, R. Y. Rew, J. M. Jennings, and E. B. McClellan. During the year six ministers died.

Few men rendered greater service than Ebenezer Hearn. He was on Flint River Circuit in Madison County, when he was sent into the newly opened country in Central and West Alabama, to explore and prepare that section for the coming of Methodism. This he did right well, opening up Tuscaloosa, Montevallo, Centreville, Jones Valley, Ashville and other points, and the

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regions round about. In 1820 he transferred to the Mississippi Conference, and served until the organization of the Alabama Conference in 1832. He served twenty-six of his forty-six years in the ministry as a presiding elder, was a member of several General Conferences, was Agent for both LaGrange and Centenary Colleges, serving everywhere with zeal and good judgment. He never betrayed any trust committed to his hand. In 1862 he was superannuated. He was taken ill at the Conference, but later carried to Montgomery, where he expired. Upon being asked if his trust was still in Jesus, he replied, "all is well; there is not a cloud." What a marvelous service he had rendered to Christ and His Church.

Methodists must never forget Alexander McBryde, whose life was adorned by piety, humility and Christian service. He joined the Church in 1837, and was licensed to preach in 1841. He was eminently qualified for such work and labored many years with zeal and success in colored missions, both in Mobile and on the plantations. In 1862 he was a Chaplain in the Confederate Army, but due to enfeebled health had to accept appointment as a hospital chaplain. What a service he rendered to the wounded and dying soldiers! In December, 1862, he attended the Annual Conference at Auburn, where he was appointed presiding elder of Gadsden District. He left for his new work, not too well, and reached Montgomery and then took the train for Mobile, on which he died suddenly. "Swifter than the tread of the iron horse, the angels bore his spirit home to God," where he was welcomed by many a master and former slave whom he had led into the heavenly pathway. He was great grandfather of Rev. Thad and Rev. Charles T. Ferrell.

F. G. Ferguson was converted at Mountain Springs Camp Ground in Lawrence County, in 1828. He was licensed to preach in January, 1829, and his first appointment was Lawrence (County) Circuit. He filled several appointments in the Tennessee Conference, one of which was to the Cherokee Indians. He transferred in 1847 to the Alabama Conference where his work was marked by zeal and fidelity. His last appointment was to the Montgomery District. Returning home from a Quarterly Conference on Aug. 31, 1863, he was taken ill, and after four days of suffering departed this life. When told that he must die, and asked how he felt, he replied, "Sweet peace! Blessed Jesus!" His biographer says that his entire illness was a continued triumph, and though toward the close his mind wandered, it was still on his work. He called sinners to come to Christ, and he went through the invitation to the Lord's table, or repeated some line of the sweet songs, wherewith he had so often cheered and enlivened the people he served. "He honored God in his life and was honored of Him in his dying hour."

J. W. Holston served many years with acceptability. He died within a few hours after suffering an attack of apoplexy. He had the previous day remarked

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to his family that he was ready to go at any time. His memorialist says that he served well, and that he was ready when the Master called.

E. T. Nabors was educated at Summerfield, the site of Centenary Institute. His first appointment was to Perryville, in West Alabama; he next served Hamburg, where his health failed, and he moved to near Pascagoula, Miss. He was soon able to take work again and was appointed to Fish River Mission, where he moved among the people, white and colored, like an angel of light, infusing his own genial spirit into all around him. He was appointed 1862 to St. Stephens Circuit and never missed an appointment until August, 1863, when, feeling a premonition of his approaching end, he "set his house in order," and "at his post sweetly fell asleep in Jesus."

Jefferson Bond's work was on hard circuits and missions, from the seaboard to the mountains. Not a great preacher, he was a man of humility, purity and fidelity. His life was holy and his end was peace. His death reminds us of the oft-quoted words: "Our people die well."

The financial reports at this 1863 Conference were amazing. It was estimated that the Conference would need \$11,927 for all of the claimants and other causes. The Conference collected \$22,455.40. After making payments to each claimant, there was a balance of \$4,897.57, which was divided (pro rata) among the claimants.

The Conference collected for missions \$46,965.75, the largest amount ever reported. In addition, the Conference had collected \$1,388.00 for Sunday Schools, and \$11,423.00 for tracts. Thousands of tracts were distributed among the soldiers in the field and in hospitals. In all probability, these sums were paid in Confederate money, which, due to rising inflation, was not as valuable as the amounts would indicate. This was the only money the people had, and inflation was hitting the people as hard as it did preachers. After all, these were generous amounts, and indicate the interest the people were taking in God's work.

At this 1863 Alabama Conference it was decided to divide into two Conferences, the Montgomery and the Mobile. This was an irregular procedure, but as the General Conference for 1862 did not convene, because of war conditions, and could not authorize this change, the Annual Conference made the division. Bishop Andrew offered no objection. The General Conference in 1866, countenanced the division, until 1870 when the North Alabama Conference was formed.

The Montgomery Conference was to include West Florida, except Apalachicola, and all of Alabama east of the line beginning at the mouth of the Mobile River, thence up that and the Alabama River to the town of Selma; thence up the Alabama and Tennessee Railroad (now the Southern) to Montevallo; thence along the Elyton road to the Cahaba; thence up said river to the East-

ern line of Blount County, and along the said line to the Southern boundary of the Tennessee Conference. The Mobile Conference included all of the other territory which had been in the Alabama Conference. (West, pp. 707 and 708.)

The 1863 Alabama Conference had fourteen districts. The Mobile District was marked, "to be supplied," the first time this writer had ever noted those words in connection with a district. It was probably supplied by James L. Cotten who, that year was "left without appointment at his request," and who was the next two years presiding elder of the Mobile District.

Increased interest in the spiritual welfare of the men in the Army was indicated by the appointment of the following to the chaplaincy: J. J. Grace, T. C. Wier, A. M. Jones, D. C. B. Connerly, W. G. Johnson, C. C. Ellis, W. G. Perry, G. R. Talley (Sixth Alabama Regiment), T. J. Rutledge (Third Alabama Regiment) and Neil Gillis.

Sent as missionaries to the soldiers were: J. J. Hutchinson, from Tuscaloosa District; F. T. J. Brandon, Gadsden District; E. J. Hamill, to Breckenridges Corps, from Summerfield District; and W. A. Edwards from Marianna District. The following were soldiers in the Army: J. T. M. Gregory, William B. Owings and B. L. Selman.

There were this year thirty-six colored missions, some of them getting the best men in the Conference. Two districts had "Superintendents of Colored Missions," in addition to the pastors of these missions. In the Columbus, Mississippi, District, P. P. Neely, one of the most distinguished pastors, was Superintendent of the Colored Missions. In the Montgomery District, O. R. Blue, one of the most outstanding men, was Superintendent of Colored Missions. Only when the books are opened at the Great Day of Judgment will we know what the Southern Methodist Church did for the slaves.

Some appointments are interesting because of the prominence of the ministers and because of the inconspicuousness of the places and because important places were left "to be supplied."

Jefferson Hamilton was appointed to Franklin Street Church, Mobile, and R. K. Hargrove to St. Francis Street Church. Hardie Brown was appointed to Spring Hill, Demopolis District; Marion and Meridian, left to be supplied; A. S. Andrews to Columbus, Miss.; William Murrah to Pickensville and Carrollton; T. O. Summers, Book Editor and pastor at Tuscaloosa; A. A. Hood to Jasper; C. L. Dobbs to Centre; R. B. Crawford to Talladega; M. E. Butt to Dadeville; E. Baldwin to Selma; H. N. McTyeire to Montgomery; John Mathews to Oak Bowery; W. H. Wild to Clayton and Louisville; H. J. Hunter to Greenville; H. H. Kavanaugh, Jr., to Grove Hill; E. B. Norton to Marianna; E. L. Loveless to Haw Ridge; Anson West to Camden; M. S. Andrews to Auburn; B. B. Ross to Tuskegee; J. A. Neely to Gadsden; Napoleon Bonaparte Cooper to Randolph. Union Springs was left "to be

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supplied." Pensacola did not appear at all and did not appear again in the appointments until 1865, and then as a part of the Milton Mission.

The condition of the Church was fair during these war years, in spite of the fact that many ministers were with the army. The Conference sought to carry on in a normal way. Statistics were kept, and the financial affairs of the Church were attended to as usual.

The Church membership in 1863 numbered 38,483 whites with 7,218 white probationers; 21,535 Negroes and 6,547 Negro probationers. There were 431 local preachers. There was an increase of 280 white members and 1,334 white probationers; and an increase of 1,944 colored members and 1,531 colored probationers. There was a decrease of 60 local preachers. (Many were in the army; some killed in battle, some dying in hospitals.) There was a grand total of 73,784, including probationers and local preachers. This is in comparison with 69,185 in 1862, and 69,589 in 1861. These figures show that the ministers who kept the home fires burning, were not idle, and that the people were loyal.

The white membership of some of our station churches in 1863 follows: Franklin St., Mobile, 253; St. Francis St., 165; Demopolis, 59; Uniontown, 67; Tuscaloosa, 155; Northport, 76; Talladega, 186; Selma and East Selma Mission, 113; Wetumpka, 75; Prattville, 75; Montgomery, Clay St., 245; Tuskegee, 185; Opelika, 100; Eufaula, 150; Union Springs, 84; Camden, 76; Marianna, 86; Lowndesboro and Hayneville, 84; Jacksonville 229; Eutaw, 110.

The first Montgomery Conference convened at Tuskegee Dec. 7-13, 1864. Bishop Andrew presided and B. B. Ross was secretary. There were five admitted: Robert H. Harris, Thomas W. Lane, Wilbur F. Norton, John P. McFerrin, and T. G. Slaughter. E. D. Pitts, LaFayette Patterson and Robert N. Scales were re-admitted. Five were received by transfer: H. P. Waugh, F. X. Forster, B. F. Perry, J. P. Jones, and J. F. Ellison. F. X. Forster took the supernumerary relation. Five died during the year.

Thomas Lynch joined the Mississippi Conference 1824. His first charge in Alabama was Tuscaloosa Station. He served as presiding elder of both Talladega and Eufaula Districts, and as pastor of Crawford and LaFayette Circuits and Uchee Mission. He was a man of dignity, slow of speech and full of wisdom. He kept his "lamp trimmed and burning," and was ready when the Bridegroom came.

W. D. Matthews transferred to Alabama in 1856, and served the Talladega District four years, and Wetumpka Station one year, 1861, when his health failed, necessitating his superannuation. He was a sweet spirit; "the goodness of his heart stamped itself on his very countenance, and gave the witchery of love to his voice and manners. The beauty of his Christianity rendered

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him a fit medium through which the attractiveness of the cross drew many souls unto God."

B. S. Williams served three charges and located 1852 in order to go to Centenary Institute and complete his education. He re-entered the Conference in 1854 and served Cahaba Station; Montevallo Station; Montgomery Colored Charge; the Gainesville and Warsaw Charge; Union Springs, Clayton and Louisville. His last appointment was as presiding elder of Marianna District. In the mid-summer of 1864 his health failed completely. He was a single-hearted, earnest-minded man, fervent in spirit, serving the Lord. . . . "In the great revival at Autaugaville in 1854, he seemed clothed with the power of God as with a garment. . . . He trod a path of light to the skies, brightening unto the perfect day. His last illness was a triumphant career heavenward, in which he found it necessary to curb his impatience to depart and be with Christ."

J. M. Campbell's "early education was limited, but with high resolve he determined, by the grace of God, there should be light, and darkness fled apace before his eager pursuit of wisdom; rapidly progressed the work of self-culture. He became a workman who needed not to be ashamed as he proclaimed effectively the unspeakable riches of Christ." Campbell became a Confederate chaplain, a man in whom the stern warrior delighted, but later became a soldier and was chosen Major, being as unswerving morally in this capacity as he was as a Chaplain. He fell by the hand of a sharpshooter, but he made his way home to God.

O. B. Standley came 1859 as a transfer from Florida. He was a quiet, meek spirit, and a useful minister, loving God and His Church devotedly. He felt it an honor to be called to the work of the ministry. "In the last year a cloud darkened his fair name, but we learn that God vindicated his spirit by a triumphant death. He died, attesting to the last the integrity of his heart, and even his enemies have been made to be at peace with him, and to clear his name of censure."

The Districts in the new Montgomery Conference were: Montgomery, Eu-faula, Lowndesboro, Camden, Marianna, Gadsden, Talladega, and Summerfield. The next year Summerfield District was discontinued and the Wetumpka District took its place.

The membership in the Montgomery Conference in 1864 numbered 42,229. This included full members and probationers, white and colored, and local preachers. During the year the Conference collected \$13,423.49 for Conference claimants; \$38,262.00 for missions; \$1,298.50 for Sunday Schools; \$10,091.90 for the Tract Society. The collections amounted to \$63,075.89. Such a sum collected in such times was magnificent.

The army appointments that year were more specific: Edward J. Hamill,

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missionary to Cheatham's Corps; I. I. Tatum, missionary to Cleburne's Division; J. P. McFerrin, Chaplain in the C. S. Army; F. H. Wardlaw, Post Chaplain at Opelika; T. K. Armstrong, soldier in the Confederate Army; all being from Montgomery District.

From Wetumpka District, G. R. Talley was a Missionary to Jackson's Brigade. From Gadsden District, C. L. Dobbs was a Missionary to Wheeler's Corps; W. G. Perry was a Chaplain to the Forty-Fourth Alabama Regiment; and W. L. Clifton, E. A. West, and Joel W. Vest, were in the Confederate Army.

From Talladega District J. T. Curry was in the Army. From Eufaula District W. A. Edwards was a Missionary to the Army of Florida; T. J. Rutledge was a Chaplain in the C. S. Army; and W. F. Norton was Chaplain in the Thirty-Ninth Alabama Regiment.

From Lowndesboro District, J. A. Parker was a Missionary to Clayton's Division; B. L. Selman, who had up until now been a soldier, was appointed from Camden District as a Chaplain to the Twenty-Third Alabama Regiment.

There are seventeen out of this reduced Conference serving as Christ's ambassadors to the men in service, some of them in the ranks, but nevertheless ambassadors of Christ. What Abraham Lincoln said about the Methodist Church, North, namely that it "sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any," could have been said of the Methodist Church, South, in its devotion to the Confederate Government.

Two new presiding elders were appointed: D. M. Hudson, Wetumpka District, and Francis Walker, Marianna District, the latter succeeding B. S. Williams.

Two of the men admitted, Thomas G. Slaughter and John P. McFerrin, later became leaders of the North Alabama Conference. The former was an uncle of John W. and E. B. Norton, for many years leaders in this Conference. J. P. McFerrin was of a distinguished Tennessee family, and was an outstanding leader.

The Mobile Conference held its first session at Tuscaloosa, Nov. 23-28, 1864. Bishop Andrew presided and Thomas W. Dorman was secretary. Five were admitted: W. W. Graham, John M. Johnston, Wm. P. Wilson, H. C. Stone, and F. A. Gamble. Two were received by transfer: Charles D. N. Campbell from Memphis Conference, and C. W. Miller from Kentucky Conference. W. W. Thomas located, and one died.

J. M. Hood was licensed to preach 1857 and admitted into full connection in 1859. His work as a minister was brief but brilliant. He was "one of our most useful men." He proved his devotion to the cause of God by leaving one thousand dollars to the Conference. His unwavering faith, his marked

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humility, his constant love for God and his people, constituted his undying testimony.

The membership of the Mobile Conference at this session was 36,232. This included white and colored, full membership and probationers. There were 163 local preachers. Although the war had been raging nearly four years, and the people throughout the entire State had suffered unspeakably, they contributed that year for Conference claimants, \$17,169.30; for missions, \$40,407.26; for Sunday Schools, \$352,000; for the Tract Society, \$8,677.65. The total collections amounted to \$66,606.21. (The grand total raised by the Montgomery and Mobile Conferences for these causes amounted to \$129,682.10.)

J. L. Cotten was appointed 1864 presiding elder of Mobile District. (He may have been appointed earlier in the year.) Other presiding elders were John Wesley Rush, Dayton District; J. E. Newman, Macon; John B. Powers, Jasper; Philip P. Neely, Columbus; C. C. Callaway, Tuscaloosa; and A. H. Mitchell, Summerfield.

No missionaries were appointed to the Army (as in the Montgomery Conference) but many Chaplains were appointed: J. J. Grace, 17th Alabama Regiment; A. D. McVoy, 40th Alabama; J. B. Stone, 43rd Mississippi; J. W. Perry, 35th Alabama; J. T. M. Gregory, 26th Alabama; H. H. Kavanaugh, Jr., 6th Kentucky; Lucius McGehee, 49th Alabama; William Leith, Post Chaplain to Lauderdale Mission; H. C. Stone, Post Chaplain at Selma; A. M. Fikes and D. C. B. Connerly, Chaplains in the Army; F. M. Grace and John W. Harmon, Agents for Orphans' Fund Association; T. C. Wier, Agent for the Soldiers' Tract Association; and W. B. Owings was in the Confederate Army. All of these fifteen were given appointments connected with the war. (From the Montgomery and the Mobile Divisions of the Old Alabama Conference, there were thirty-two preachers in war work.)

Twenty-seven Colored Missions appear among the appointments this year. A mission to Hospitals and Soldiers in the Mobile District was to be supplied. Wm. Spillman was appointed to the Lauderdale Hospital Mission in the Macon, Mississippi, District, and George Shaeffer was appointed to the Columbus Hospital Mission in Columbus, Mississippi. These in addition to those already mentioned in special work consequent upon the war, or largely so. H. Urquhart was appointed Principal of the Columbus, Mississippi, Classical School and as Pastor of the Columbus Colored Mission.

Other special appointments included: R. M. Saunders as President of Tuscaloosa Female College; W. M. Wightman, Chancellor and Edward Wadsworth, Professor, Southern University, Greensboro; Wightman also serving as pastor at Newbern and Oak Grove; and T. O. Summers as pastor at Tuscaloosa and Book Editor, Southern Methodist Church.

The War Ends—The Church Moves Forward

ON APRIL 9, 1865, Lee surrendered to Grant. Seventeen days later General Joseph E. Johnston surrendered to General Sherman. At last, the bloody, so-called Civil War was over!

The soldiers returned—the Northern men to homes of comfort and plenty; the Southern men to homes of poverty and destitution. "Everywhere," says Alexander in his *History of the Methodist Church, South*, "were desolation and destitution, and, for a moment, the pall of despair. Homes had been destroyed. Plantations had been laid waste. Fences had been burned. The live stock had been used up by the Confederates or confiscated by the Federals, and those were considered fortunate who had, at the close of the war, a solitary mule, an abandoned army horse, or a single milk cow. Mills were destroyed. Implements of industry were gone. Provisions and clothing had been exhausted, and large districts were on the verge of famine. Soldiers returned to their homes to find them in ruin and their loved ones in want. Women received back, with tears of rejoicing, husbands and brothers, fathers and sons, but they received them barefooted and in rags. Added to their difficulties and destitution were the exactions and oppressions of the rapacious adventurers, who as agents of reconstruction, came down on the South like wolves on the fold."

It is said that 2,110 battles were fought during the War Between the States. (McTyeire, p. 664, from official Reports of Surgeon-General Barnes.) A very large majority of these were fought on Southern soil. It is not surprising that poverty existed in almost every section of the once fair Southland, for it is the custom of battles and battlers to leave poverty and ruin in their wake.

The conditions that obtained generally throughout the South, existed particularly in Alabama. Wilson's Raiders, self-styled "Destroying Angels," had been through the State, and in many places not much was left except heart and hope and manhood and self-respect and courage. Upon these our people began to build again. Upon these everlasting virtues good men, even though material means be lacking, can build a pretty fair civilization—and did!

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McTyeire, in his *History of Methodism* (p. 664) says: "The Church, South, shared in all the calamities of the long and unequal conflict. The distresses of war were intensified by the impoverishment and confusion which followed invasion and defeat. The actual loss of members, not including colored, slightly exceeded one hundred and thirteen thousand. Hundreds of churches were burned, or dismantled by use as hospitals, warehouses or stables. College endowments were swept away and the buildings abandoned. Annual Conferences met irregularly or in fragments; the General Conference (of 1862) was not held; and the whole order of itinerancy was interrupted. . . .

In 1860 the number of white members (including 5,353 local preachers) was 542,489; in 1866 the number (including 3,829 local preachers) was 429,233. In 1860 the collection in all the Conferences to aid superannuated preachers and widows and orphans was \$67,030; in 1866 for the same class of claimants, more needy than ever, \$35,444. In 1860 there were 2,458 effective traveling preachers, and 266 recruits admitted on trial; in 1866 the number was 2,116, and 114 admitted on trial."

We who live nearly a century after those trying days, in the midst of our Methodist prosperity and progress, need to know the facts concerning the ruins on which our fathers rebuilt our Church.

Sweet, in his *Methodism in American History* (1933, p. 289), tells about the seizure by Northern troops of the Southern Methodist Publishing House at Nashville, and how it "was used as a United States printing office at great damage to the property." Sweet, a minister in the former M. E. Church, and not likely to be prejudiced against that Church, calls attention to another barrier retarding Southern Methodist growth—or calculated to retard it—in those crucial years. Says he (p. 295): "A type of religious activity in the South during the war which has been largely forgotten on the part of the victorious North was the attempt of Northern Churches to push into the South following the invading armies of the Union. In November, 1862, the Secretary of War issued an order to Union commanders in the Departments of Missouri and Tennessee, and the Gulf, instructing them to turn over to Bishop E. R. Ames 'all houses of worship belonging to the M.E. Church, South' in which a loyal minister 'who has been appointed by a loyal Bishop' does not officiate. . . . Bishop Ames soon after these orders were issued, journeyed into the South to investigate conditions, and during the last two years of the war a number of Northern preachers were sent into the South to work as missionaries."

The Board of Missions of the M.E. Church (North) in 1864, while the war was still in progress, appropriated \$35,000 for the prosecution of its work in the South. McTyeire (page 671) says: "The South was mapped out for occupation." Buckley, once editor of the *New York Christian Advocate*,

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and author of a two-volume *History of Methodism*, calls attention to the War Department's order for the Southern Methodist churches to be turned to Bishop Ames. (Vol. II, p. 178.)

McTyeire (page 673) quotes the entire "Special Orders, No. 15" signed by Major General Banks at New Orleans on Jan. 18, 1864, relating to this order of the Secretary of War, dated Nov. 30, 1863, in which Major General Banks says: "Commanding officers at the various points where such houses of worship may be located are directed to extend to the ministers that may be appointed by Bishop Ames, to conduct divine services in said houses of worship, all the aid, countenance, and support practicable, in the execution of their mission. Officers of the Quartermasters Department are authorized and directed to furnish Bishop Ames and his clerk with transportation and subsistence when it can be done without prejudice to the service; and all officers will afford them courtesy, assistance, and protection. By command of Major General Banks."

Looking at that order nearly a century after its issuance, one smiles and wonders what Thomas Jefferson, the advocate of "separation of Church and State," would have thought of that order! Attention is called to the words "transportation and subsistence" that was ordered for Bishop Ames and his clerk, and to the fact that "all officers" were to give them not only "courtesy" and "assistance," but also "protection." With the "protection" of the United States Army behind him, Bishop Ames would have found little difficulty in taking possession of Southern Methodist property.

This order riled the entire South. McTyeire refers to it as having made a "deep wound" in the South. Sweet (p. 296) quotes a Southern Methodist editor as saying in reference to this order: "There is nothing in this whole wretched war, more astonishing, or more to be deplored, than the course pursued by the professing Christians of the North." The Northern preachers were spoken of as "church robbers." Sweet says that the "Northern churches justified their action on the ground that they were simply occupying vacant pulpits and were following the scriptural injunction to 'go into all the South and preach the gospel to every creature,' " and adds: "One is tempted to express the opinion that the zeal manifested by the Northern Churches in forcing themselves into the South in this manner and at this time, was ill calculated to further either the cause of the union or of religion" (p. 296).

Tennessee and North Alabama were overrun by Northern troops, and it was impossible to hold the 1863 and 1864 sessions of the Tennessee Conference, of which the Huntsville, the Tuscumbia, and the Florence Districts were a part. It is not possible to give much information concerning the work in these three districts for those years.

The 1865 Tennessee Conference met at Edgefield, Tenn., Oct. 4-11, with

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Bishop Kavanaugh presiding. Not having met since 1862, there was much to do. Carter, Conference historian, says, "It was a great home-coming for the preachers, who rejoiced and wept. Many of them had suffered much in the strife, and all of them had lost ministerial co-workers on battle-fields, and many were maimed for life." But there was no time for lamentation. There was work to do, and they were in a mood to do it. The Conference journal notes the deaths of six ministers, three in 1863, two in 1864, the date of the death of the sixth not being given. One of these, Moses Henkle, had served at Huntsville in 1856, and for the next two years was agent for a fund with which to endow a Chair of Biblical Literature and Ecclesiastical History at the Florence Wesleyan University. He was one of the most brilliant ministers of the Conference. He died in Richmond, Va., in 1864, whither he had been sent from Baltimore by the military authority of the Federal Government.

Samuel S. Moody died May 5, 1863. He had served Florence Station in 1835; Huntsville District, 1845-47; Athen Station, 1849; and Florence again in 1850. "When he arose in the pulpit," says his biographer, "before he uttered a word, saint and sinner united in believing that he was 'a man sent from God.'" In his final illness, "finding his end was at hand, he called his family to his bedside to give them his last exhortation; but sinking fast, he called for water to enable him to speak; the mournful group waited, no voice was heard; neither text nor sermon came; the Master called, the chariot was in waiting, the spirit fled, all was silence, and nothing was left of this gifted and devoted minister but the form of the beloved Moody upon his bed of death."

On the agenda of this session was the election of 13 delegates to the next General Conference. Of those elected, several had served in Alabama. One, R. A. Young, was then President of Florence Wesleyan University. Of the three reserves, Simon P. Whitten was that year appointed pastor at Huntsville, and Richard P. Ransom was presiding elder of the Florence District. The third, James R. Plummer, had served as presiding elder of the Huntsville District.

The three Alabama districts in 1860 had a membership, white and colored, probationers not included, of 11,814. In 1865 these three districts reported a full membership of only 8,336. Much of this loss was in colored members. For example, in 1860 the Florence District reported a colored membership of 829; in 1865 only 60; the Tuscumbia District's colored membership shrank from 760 in 1860 to 309 in 1865; in the Huntsville District the colored membership dropped from 1,132 to 112.

Affairs were far from normal, but at least the Conference was meeting again. William Burr was appointed to Huntsville District; Joseph E. White to the Tuscumbia; Richard P. Ransom to the Florence. The Alabama churches in the Tennessee Conference with the largest white memberships were: Decatur,

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216; Huntsville, 150; Athens, 120; Florence, 100; Tuscumbia, 95. As time passed on, conditions improved, and these churches have grown to be among the largest in the Conference of which they are now a part.

The 1865 Montgomery Conference met at Lowndesboro, Nov. 15-21. The Bishops of the Southern Church (Soule, Andrew, Paine, Pierce, Early, and Kavanaugh) had met in August, 1865, in Columbus, Ga., and sent out a statement to the Church which was "like the blast of a trumpet, and gave no uncertain sound." The Methodist Church, South, they let it be known, still lived, "and in all its polity and principles was unchanged. Neither disintegration nor absorption was to be thought of, all rumors to the contrary notwithstanding. Whatever banner had fallen or been furled, that of Southern Methodism was still unfurled; whatever cause had been lost, that of Southern Methodism still survived."

This message strengthened the hope and faith of the Methodist people throughout the South. Bishop McTyeire tells us that at the 1865 sessions of our Annual Conferences "the peeled and scattered hosts, discouraged and confused by adversities and adverse rumors, rallied," and the work went forward as aforetime.

Undoubtedly, the Bishops in their August meeting appointed one of their number to preside at the Montgomery Conference, but for some reason, no Bishop was present. Needed as he was for inspiration and guidance, he would have been there except for some providential hindrance. The Conference elected O. R. Blue, who during the year had been agent for the Orphans' Home of East Alabama, to preside. B. B. Ross was re-elected secretary.

Only four were admitted: Matthew T. Leach, Thomas H. Timmons, Charles A. King and R. E. Cary. Remaining on trial were T. W. Lane, T. G. Slaughter, J. P. McFerrin (who that year transferred to the Tennessee Conference), W. W. Graham, Wilbur F. Norton, and W. J. Davis. Four were admitted into full connection: William A. Edwards, E. L. Loveless, W. L. Clifton, and Lucius M. McGehee. Two were transferred in: Hardie Brown from the Mobile Conference, and T. J. Gooch from the Memphis. Only one located, J. F. Ellison. It may have been a Conference of small numbers but it was not one of small men.

W. J. Sasnett died less than two weeks before Conference. He graduated at Oglethorpe University in 1839. In 1849 he was elected to the Chair of English Literature at Emory College, and held this position until 1858 when he was called to the presidency of LaGrange Female College in Georgia. His work here was of short duration, for the trustees of the newly established East Alabama Male College at Auburn prevailed upon him to accept the presidency of this institution. He opened the college with the brightest of prospects. The number of students that he was able to draw was so large that it excited

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general comment. But, alas! within two years the War Between the States broke out. The young men of the college halls were soon in military encampments. Being without students, the college closed. Sasnett remained nominally its head, but spent his time at his farm in Georgia, "superintending his large temporal interests, preaching the Gospel, and ministering to the needy in his neighborhood" until his last illness. Keen of intellect, a great preacher, kind in heart, he was respected and beloved. As his spirit left his body, he sent back a shout of triumph to comfort his family and cheer his brethren on the way.

In spite of the direst poverty throughout the South, the people had contributed \$2,046.65 for the relief of the Conference claimants; \$869.04 for missions; and \$113.00 for Sunday Schools. These sums may look very small today, but they represented a spirit of sacrifice and generosity and faithfulness that must have earned the "Well done" of the great Head of the Church.

When the appointments were arranged, there were nine districts and presiding elders: Montgomery, W. A. McCarty; Wetumpka, D. M. Hudson; Gadsden, F. T. J. Brandon; Jacksonville, L. M. Wilson; Talladega, J. T. Curry; Eufaula, W. H. Ellison; Orion, J. B. Cottrell; Marianna, Francis Walker; and Camden, Anson West.

Some appointments may be of particular interest: Montgomery, H. N. McTyeire; Auburn, M. S. Andrews; Tuskegee, B. B. Ross; Oak Bowery, C. D. Oliver; Opelika, E. J. Hamill and E. D. Pitts; Wetumpka, John Mathews; Prattville, A. J. Briggs; Autaugaville, E. B. Norton; Lowndesboro and Hayneville, O. R. Blue and B. F. Perry; Gadsden, P. K. Brindley; Jacksonville, W. R. Kirk; Cahaba, C. L. Dobbs; Talladega, R. B. Crawford; Roanoke, J. W. Talley; Eufaula, Wm. Shapard; Glennville, T. J. Rutledge; Clayton and Louisville, W. H. Wild; Union Springs, W. M. Motley; Enon, J. W. Solomon; Troy and Orion, Angus Dowling; Greenville and Fort Deposit, J. W. Glenn; Marianna, T. W. Lane; Camden, S. A. Pilley; Pensacola and Milton, W. H. Carter.

This army of Methodist itinerants, once more in the saddle, went forth to battle and to victory. Sin and immorality usually follow in the path of war. These men, and others like them, were now on the march for God and every Godly cause.

Two weeks later, Nov. 29 to Dec. 5, the 1865 Mobile Conference convened at Mobile, with Bishop Paine presiding. Rigdon J. Perry, E. M. Turner, and Wm. E. Cameron, were admitted. Six were admitted into full connection: N. F. Mitchell, W. B. Owings (a Confederate soldier from 1862 to the end of the war, who at this Conference located), Wm. H. Leith, H. H. Kavanaugh, Jr., C. C. Ellis, and J. M. Brown.

The Conference reported \$3,703.65 for Conference claimants, and this was prorated. Later, Jefferson Hamilton, pastor of Franklin Street Church, Mo-

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bile, announced a donation from two members of his Church, of \$1,220.60, to make up the deficiency, from which the Joint Board of Finance, made an additional appropriation to the claimants. The Conference's Missionary collection amounted to \$2,022.30; that for Sunday School, \$18.00. Under the circumstances these were generous collections.

The chaplains and missionaries were back for appointments. In the Mobile District, of which J. L. Cotten continued as presiding elder, some of the appointments were as follows: Jefferson Hamilton continued at Franklin Street Church; P. P. Neely succeeded R. K. Hargrove as pastor at St. Francis Street Church, Hargrove being appointed President of Centenary Institute at Summerfield. No appointment was made to the State Street Colored Mission in Mobile, but Hamilton, Neely and H. Urquhart were appointed to the city Mission, which probably looked after the colored mission also. T. W. Dorman, who had previously been in charge of the State Street Colored Mission, was appointed to St. Paul's. A suburban Circuit was arranged, but left to be supplied.

J. W. Rush was continued on Dayton District, as John B. Powers was on the Jasper. F. A. Gamble was appointed to Jasper Circuit. Blountsville was a station church and J. E. Foust was appointed its pastor. Northport was in Jasper District with J. M. Brown as pastor.

A. Adams succeeded C. C. Callaway on the Tuscaloosa District, and W. H. Armstrong succeeded T. O. Summers as pastor of Tuscaloosa Station. C. C. Callaway again became Financial Agent for Southern University, a position he had filled before the war. Summers, still Book Editor of the Church, was appointed to Greensboro.

W. M. Wightman was re-appointed Chancellor of the Southern University, and Edward Wadsworth was appointed as professor there. T. Y. Ramsey, who had been pastor at Greensboro, was appointed to the presidency of Greensboro Female Institute. A. D. McVoy was appointed principal of Columbus (Miss.) High School; F. M. Grace to Dallas Academy, Selma; T. C. Wier to a professorship at Centenary Institute of which R. K. Hargrove was the new President. D. C. B. Connerly, just returned after service in the Confederate Army, one year as a soldier and two as a chaplain, was appointed to Stonewall Institute, at Plantersville. Some of these appointments were doubtless a bit irregular and of a more or less temporary nature, due to the exigencies of the times.

Silas H. Cox who had served three or four years as pastor of a colored mission in Mobile, was appointed presiding elder of Macon District, again verifying the fact that frequently our best men served the colored missions.

William Murrah was again on the Columbus (Miss.) District. Pickensville and Carrollton constituted a charge to which J. Treadwell was appointed pas-

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tor. H. H. Kavanaugh, Jr., who had returned from the Confederate Army where he served as Chaplain, was appointed to the Greene Circuit which was in the Columbus District, although Eutaw, the county-seat of Greene, was in the Tuscaloosa District.

The Athens (Miss.) District was to be served by W. E. Mabry as presiding elder. There were only seven charges in this district, among them being Suggsville with J. M. Boland as pastor, and Butler, with Samuel M. Thames as pastor. A. H. Mitchell was presiding elder of the Summerfield District, his pastor at Summerfield being Josiah Barker, while C. D. N. Campbell was pastor at Selma, W. H. Leith at Cahaba, E. Baldwin at Uniontown, J. D. Fisher at Demopolis, and G. Hawkins at Orrville.

The Conference sustained a loss in the transfer of R. H. Rivers to the Memphis Conference. J. F. W. Toland transferred to the Texas Conference; R. M. Saunders to Georgia; and Hardie Brown and R. S. Woodward to the Montgomery Conference.

The 1866 General Conference, the first since 1858, was held in New Orleans. There was great interest in this Conference and 149 of the 153 elected delegates were present—men of experience, ability, rare judgment and genuine consecration. Bishops Andrew, Paine, Pierce, Early and Kavanaugh were there. Bishop Soule's feeble condition prevented his attendance.

Many important things were accomplished at this Conference, stamping it as one of the most forward-looking in Methodism. Some of the things it did may be mentioned:

(1) Class-meeting attendance was made voluntary, it having theretofore been obligatory.

(2) The rule requiring six months' probation for candidates for church membership was repealed, though ministers were exhorted to exercise "reasonable and conscientious care" in receiving members into the Church.

(3) After much discussion, and in spite of considerable opposition, the time-limit for a pastoral term was changed from two years to four years.

(4) Measures were passed providing for lay representation in both the Annual and General Conferences. Heretofore these bodies were composed only of ministers. The action of this Conference provided for four lay delegates from each presiding elder's district to the Annual Conference, and that the number of lay delegates to the General Conference should be equal to the number of clerical delegates.

(5) District Conferences were recommended, but it was not until the 1870 General Conference that they were regulated by law. However, they at once became useful and popular and general from 1866 on to the present.

(6) Bishops Soule, Andrew, and Early, now infirm, asked to be retired, and four new bishops were elected; W. M. Wightman, E. M. Marvin, D. S.

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Doggett, and H. N. McTyeire. Alabama furnished two of these new bishops, W. M. Wightmen, Chancellor of the Southern University, and H. N. McTyeire, pastor at Montgomery.

(7) The Conference "directed that, if the colored membership desired it, the bishops, if and when their Godly judgment approved, should organize them into an independent ecclesiastical body." Bishop McTyeire says that in 1866 we reported 78,742 colored members that had previously numbered 207,766. "The two African Churches, hitherto operating mainly in the North, appropriated a large share of them; another portion went to Northern Methodism, which had also come down to divide the spoils." Continuing, Bishop McTyeire, in his *History of Methodism*, says:

"The remnant that claved to the Church which ministered to them in slavery, were set off into circuits, districts, and Annual Conferences; and at their request were constituted an independent body under the name chosen by themselves, 'The Colored Methodist Episcopal Church in America.' The Discipline of the parent body was adopted without material alterations, and two bishops, of their own election, were ordained." All this was authorized at the 1866 General Conference. (The Conventional General Conference of the Colored M. E. Church in America met in Jackson, Tenn., in December, 1870, and was presided over by Bishops Robert Paine and H. N. McTyeire, who ordained two Negro preachers, W. H. Miles, and R. H. Vanderhost, as Bishops of the new Church. In 1954 the Church voted to change its name to The Christian Methodist Episcopal Church.)

The 1866 Tennessee Conference met in Huntsville, Alabama, Oct. 24-30, with Bishop McTyeire in the chair. Having been elected in the spring, this was the second Conference he ever held. He was equal to any occasion. Alabama claims him, for though born in South Carolina, he came to Alabama with his parents in his early youth. Here he grew to manhood. He graduated at Randolph Macon College, joined the Virginia Conference in 1845, but transferred in 1846 to the Alabama Conference. Here he served St. Francis Street Church, Mobile, and Demopolis. He transferred in 1849 to the Louisiana Conference, served there as pastor, presiding elder, and editor of the New Orleans *Christian Advocate*, and in 1863 returned to the Alabama Conference and was pastor at Montgomery, when elected bishop.

His connection with the Tennessee Conference was a happy one. In later years he was President of Vanderbilt University, and was buried there. In serving the Tennessee Conference he was in contact with the Huntsville, the Tuscumbia, and the Florence Districts in Alabama.

The reports for the three North Alabama districts were encouraging. The net gain in membership for the Huntsville District was 979; for the Florence District, 657; for the Tuscumbia, 83, making a net gain of 1,729, the total

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membership of these districts being 10,065. It was still short of the 11,814 in 1860, but under the distressing circumstances of what period, there was reason for rejoicing.

The appointments included some names new to this section. Thomas L. Moody was sent to First Church, Huntsville, and H. H. Rose to West Huntsville. The largest circuit in the district was Madison, with 669 white members and 20 colored. Milus E. Johnston was appointed pastor there. Other appointments in this district were: New Market Circuit, Simeon W. Barbee; Vienna, Wm. N. Moore; Limestone, M. L. Whitten; Athens Station, Austin W. Smith; Larkinsville Circuit, A. T. Crawford; Marshall, J. W. D. Ensey; Elkmont, H. F. Harvey; Athens Colored Circuit, Edmund Frazier. J. G. Wilson was appointed President of the Huntsville Female College, and Thomas Maddin as Sunday School Agent and Distributor of Tracts.

Some other appointments were: Tuscumbia District, J. W. Whitten; Tuscumbia, J. J. Pitts; Courtland and LaGrange Circuit, James N. Lock, with J. S. Davis as supernumerary; Russell Valley, James H. Richardson; Moulton, S. L. Orman; Decatur and Trinity, W. W. Graves; Morgan Circuit, E. F. S. Roberts; Somerville, R. A. Reagan; Valley Station, S. M. Cherry; and Shiloh Academy, B. H. Malone, President.

A new man in this section, Thos. W. Wainwright, was appointed to the Florence District, with J. B. Stevenson on the Huntsville District. To the Cypress Circuit went Thomas F. Brown; State Line; Jonathan W. Whitten, supernumerary; Waterloo, Theophilus Duncan; Rogersville and Driskill's Chapel, Joshua C. Phelps; Shoal Circuit, Alfred A. Barbee; Prospect (in Tennessee), John A. Thompson.

The 1866 Mobile Conference was at Enterprise, Miss., Nov. 21-28, with Bishop Wightman in the chair. T. S. Abernethy, Jr., was the secretary. This was undoubtedly one of the first Conferences ever held by Bishop Wightman, though he was by no means a stranger. Born in South Carolina, he was Chancellor of the Southern University, from 1858 until elected bishop in 1866.

This Conference passed by without any untoward incident. Four men were admitted: Thos. A. S. Adams, Wm. S. Larkins, Reuben M. Powers and James N. Walker. John C. Brogan was re-admitted, and Simon Peter Richardson was received by transfer from Florida. Four located: N. F. Mitchell, A. M. Fikes, J. H. Ewing, and S. M. Adams. Four became supernumeraries: E. V. Levert, Elisha Callaway, C. C. Callaway, and George Shaeffer. Three superannuated: Greenberry Garrett, J. W. Starr, and J. D. Fisher. How much poorer the Conference must have felt because of the retirement of the last seven-named men! Three died during the year:

Edwin Baldwin was a preacher with brilliant gifts and graces. He came as a boy with his parents to Mobile, from Georgia. As a young man he served

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in the Mexican War. He was converted in a revival meeting held at Hayneville, about 1850, under the ministry of J. T. Heard and Josiah Barker. He began his ministry in the M.P. Church, laboring four years in Butler and Sumter Counties. In 1854 he joined the Alabama Conference of the M.E. Church, South, and began at once to hold some of the best appointments: St. Francis Street, Columbus, Franklin Street, Montgomery and Selma. His last appointment was to Uniontown, but he died before entering upon his duties there. "He lived above the reproaches of an enemy. In soul as in person his spirit was as high as his post was grand. Dignity marked his presence alike in the pulpit and in private life. . . . With zeal and devotion he labored for the salvation of souls . . . when he preached his voice was as the clangor of trumpets calling armed hosts to battle, and his blows and thrusts against sin were like the charge of bayonets when fields are won . . . his whole life was a conflict with gigantic evil. And yet humility of spirit was as distinguishing an element in his character as was his high regard for duty. While he was so brave that he was never known to feel a fear, even in the presence of mortal danger, his spirit was the spirit of meekness and of tenderness. Hospitable at his home, charitable to the poor, silent toward his enemies, reverential to age, and condescending toward weakness, his conduct was a model of Christian dignity and propriety, and no single spot rests upon his memory that his dearest friend could wish to see erased." This good man died at thirty-eight.

W. C. Harriss' death was a great blow. He was educated at East Tennessee University at Knoxville, where he was converted, and in Virginia. Never strong in body, he was extraordinarily strong in mind and spirit, and became a preacher of great usefulness. Womanly in the attribute of purity, gentleness, kindness, and trust, he was also the noblest type of manhood in courage and purpose. F. M. Grace refers to him as Alabama's greatest intellect. He married 1861 at Eutaw Mrs. Sarah Johnson (Inge) Herndon.

A. J. Crawford followed Andrew Jackson in the battle of New Orleans. While yet a young man he embraced religion, and joined the Tennessee Conference. He located 1824 and was sent out by the Government as a surveyor of lands in the Cherokee Nation. He was in 1835 Register of the Land Office at Demopolis. He joined the Alabama Conference 1846 and preached until his health forced his retirement in 1856. "As a Christian his life was spotless, and his devotion to the church was limited only by his strength and means." His characteristics were "firmness of purpose, inflexible integrity, and pureness of heart." Although he had been superannuated nine years, the Conference felt a keen loss when he died. He married in 1823, Margaret Webster Kelly, who died 1889 at Marion, Miss.

At this session, the preachers reported \$2,493.65 collected for Conference claimants, while the Missionary and Tract fund amounted to \$2,126.85, be-

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side the collection taken up at the Missionary Anniversary during the Conference.

Following the instructions of the General Conference, the preachers this year reported on their Sunday Schools. There were 163 Sunday Schools in the Conference, 776 teachers, and 5,897 scholars. Besides the regular districts there was one new one, the Greensboro Colored District, with T. Y. Ramsey, presiding elder. There were six charges in this district, four of them marked "to be supplied," the other two, the Greensboro and the Marion Circuits, to be pastored by J. W. Sampey and J. W. McCann, respectively. Most of the other districts had colored charges, as they had had for years. Ramsey, appointed to this colored district, was also in charge of Greensboro Female Academy.

Among the other institutions to which ministers were appointed were: Enterprise Female College, J. W. Harmon; Columbus Female Institute, Allen S. Andrews; Southern University, Edward Wadsworth re-appointed as a Professor; Centenary Institute, Summerfield, R. K. Hargrove, President; and Stonewall Institute, D. C. B. Connerly, Principal, A. D. McVoy, Assistant.

Other special appointments were: Simon Peter Richardson, Agent for American Bible Society, a position which he held before transferring here; C. C. Callaway, employed by the Greensboro Bible Society; T. O. Summers, Book Editor, and Editor of the *Christian Advocate* at Nashville, and Editor of the *Sunday School Visitor*; J. E. Newman, Dayton District, was recommended to the Foreign Missionary Board for work in Central America or Brazil. He and others established "Villa Americana" community in Brazil 1867, and he in 1871 organized the first Methodist Church in Brazil, but was not recognized as a missionary by our Mission Board until 1875.

In Summerfield District, A. H. Mitchell, presiding elder, there were listed appointments to the Shelby Coal-mine, and to the Briarfield Ironworks, "both marked to be supplied." Methodism was making a valiant effort to see that men in all places were given the Gospel.

Richardson who had transferred here to continue his Bible Society work, chose Summerfield as a place of residence. That town, he says, was "a model community and had a model church." The best of educational advantages were offered at Summerfield, not only for his boys but also for his girls. R. K. Hargrove, later a bishop, was President of Centenary Institute; Professor W. J. Vaughn, later a Professor at Vanderbilt, was there; Professor John Massey, later President of the old Alabama Conference Female College (now Huntingdon) was in charge of the male high school there. A. H. Mitchell, the presiding elder, lived there. Others living there were Bishop Andrew, retired, "good old Brother Jarrett" and J. S. Moore, the Summerfield pastor.

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It must have been a center of culture and religion, an ideal place for this roving Bible Agent to locate his family.

Richardson remained in the Bible Society work seven years, distributing Bibles and Testaments "by the ten thousand." He says that he traveled by all conveyances, "from an ox-cart and on mule back to the cars, visiting every village, town and city from the Tennessee line to the Gulf."

The 1866 Montgomery Conference convened Dec. 5, Bishop Wightman presiding, at Jacksonville in the Jacksonville District, L. M. Wilson, presiding elder. W. R. Kirk was the pastor-host. The District included Jacksonville, White Plains, Alexandria, Coosa River, Pottersville, Harpersville, Cahaba, and Montevallo, all circuits except Jacksonville and Montevallo. Four were admitted: Warner D. Nicholson, Hugh Gillis, Thomas Armistead, and John M. Parker. Two were re-admitted—R. J. Sampler and L. G. R. Wiggins. H. C. Stone and J. W. Laney transferred in from the Mobile Conference, and William S. Turner from the Georgia Conference. W. G. Johnson, J. J. Cassady, and M. A. Leak located. There were fifteen supernumeraries, and ten superannuates. Only one had died.

Jesse Ellis came to Alabama about 1819; joined the Mississippi Conference 1830, falling into the Alabama Conference 1832. He was one of the pioneer preachers to the Creek Indians, and one of the most useful men of his day. A high compliment to his integrity is that two of his sons (one of whom was Daniel G. W. Ellis) and a grandson (Jesse F. Ellis) became ministers.

The appointments for the year were continued in nine districts, three of which, the Gadsden, the Jacksonville, and the Talladega, covered territory now in the North Alabama Conference. The number of districts in the combined Montgomery and Mobile Conferences was nineteen. Three of these, the Columbus, the Macon and the Athens, headed up in Mississippi, though each of these embraced some Alabama charges; and five of them, the Gadsden, the Jacksonville, the Talladega, the Jasper, and the Tuscaloosa, covered territory which, for the most part, is now in the North Alabama Conference. Several charges in the Tuscaloosa District—Eutaw, Forkland, Greensboro, Newbern, and Oak Grove, Havana, Marion and Hamburg, are now in the Alabama Conference.

For the first time the Conference reported on its Sunday Schools, showing that there were 225 with 1,232 teachers, and 8,848 scholars. The financial reports were surprisingly good: \$4,593.65 for Conference claimants, and \$3,585.90 for missions. Our people, out of their penury, were doing well by the Church.

Opelika was host to the 1867 Montgomery Conference, Dec. 4-10, Bishop Wightman again presiding, and John Mathews, secretary. The following joined the Conference: Millard J. Law, William R. Williams, Joseph H. Led-

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better, Robert N. Rowell, and A. Monroe Gillespie. Two others were received by transfer: W. C. Rowland and J. Scaife.

Three located: Hardie Brown, George Watson and J. J. Lathram. The supernumerary roll named eleven preachers and the superannuate roll had thirteen. Two died.

J. W. Laney gave faithful service to God and the Church for a number of years. The last six years of his life were years of great affliction, but his faith failed not. He died in Crenshaw County, age forty-six.

T. M. Lynch died at forty-one. He joined the Church at a camp meeting near Oxford, Ga., while attending Emory College. He was licensed to preach in 1846, when twenty-one. After two years, his health failed and he had to locate. Re-admitted in 1858, he served Lowndesboro, Pineville, and Prattville, with great acceptability. His last charge was Socapatoy Circuit, where his health failed again. He had "preached Jesus from the sandy beaches of Florida to the rough mountains" of North Alabama.

The Montgomery Conference reported a white membership of 25,042, a gain of 1,104 over the previous year. The colored membership was 5,755, a decrease of about 1,700. The collections were: \$2,408.55 for Conference claimants, and \$3,200.78 for the Missionary and Tract Societies.

The writer has found it interesting to study the size of the membership in certain local churches. We note one or two out of each district. In the Montgomery District, Montgomery Station reported 305 white members, this being the largest station in the Conference. John Mathews was pastor there, having succeeded McTyeire after the latter was elected bishop. We had another church in Montgomery, Herron Street, with 26 white members. There were three more stations in that district, Auburn with 250 members, Tuskegee with 270, and Opelika with 280. We report only white members, for the colored members were soon to have their own Church.

In the Wetumpka District, Wetumpka reported 106 members, and Prattville 125. In the Gadsden District, Gadsden, 284; Jacksonville District, Jacksonville, 136, Montevallo, 64; in the Talladega District, Talladega, 190; in the Eufaula District, Eufaula, 261, Enon and Midway, 156; in the Union Springs District, Union Springs, 130, Troy and Orion, 277, Greenville and Fort Deposit, 148; in the Marianna District, Marianna, 71, Milton, 54; in the Camden District, Camden, 61, Mount Pleasant, 80. Our numbers came from the circuits.

Following the Montgomery Conference at Opelika, Bishop Wightman hurried to Marion, Alabama, to hold the 1867 Mobile Conference, on Dec. 11th. J. A. Heard was secretary.

Six were admitted on trial: R. W. Coons, D. M. Rush, Benjamin F. Reid, James Bush, George M. Gilmore, and Thomas Cameron. One man located,

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John W. Sampey. Among the twelve men on the supernumerary roll were William Murrah, Jefferson Hamilton, D. C. B. Connerly, J. M. Patton, and others. The Conference sustained a loss in the death of one of its most beloved members, and he only forty-five years of age.

C. C. Callaway was converted in Noxubee County, Mississippi, in August, 1838. His biographer says that he was then a man of vigorous intellect, but, having been left an orphan at an early age, his educational advantages were limited. Application to study helped him greatly, and he became a preacher of unusual effectiveness. His zeal and usefulness were remarkable. Sent to Warsaw Circuit in 1849, he found four societies, and left ten. The same success attended his ministry on Summerfield Circuit in 1852 and 1853. He was serving Greensboro Station in 1854 and 1855 when called to the Financial Agency for Southern University. He lived to see the University on its feet and to see his son Darby M. get his M.A. degree there 1866. His last service was as presiding elder of Tuscaloosa District.

During the year, the membership showed an increase of 1,863 white, and a loss of 3,153 colored members. Its collections were distressingly low, that for Conference claimants being \$1,590.25, and that for the Missionary and Tract Societies being \$1,110.70. The times were hard, the results of the war were still being felt, and would be for years to come.

Among the "special" appointments, we may mention the following: T. O. Summers, was continued as Book Editor and Editor of the *Christian Advocate* and the *Sunday School Visitor*. J. W. Harmon was made Sunday School Agent. J. E. Newman was a missionary to Brazil. R. M. Saunders was President of the American Female Institute in Berlin, Prussia. H. H. Kavanaugh, Jr., and R. K. Hargrove transferred to the Kentucky Conference; F. M. Grace to the Holston; T. N. Shelton to the Tennessee; J. F. Marshall to the East Texas; and T. A. S. Adams to the Illinois.

In 1868 Greenville, for the first time, entertained a Conference. The Montgomery Conference convened there December 9-16, with Bishop McTyeire presiding. Greenville and Fort Deposit formed the charge that year, with C. A. King as pastor. It was in the Union Springs District with J. B. Cottrell as presiding elder.

The five admitted were: John C. Duncan, David F. Fuller, D. J. Wright, Robert F. Mountain, and Cornelius M. Livingston. M. M. Graham was readmitted, and A. D. McVoy and R. E. Cary were received by transfer, the latter just one year ago transferring to the Mobile Conference. John P. Jones located, and one had died.

B. F. Perry was a man of extraordinary ability, and consecration. He was converted in early life; attended Emory College when George F. Pierce was president, and upon graduation joined the Texas Conference, acting on the

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advice of Dr. Pierce. He received his first appointment in his twentieth year, 1856. In 1861 he filled the Austin, Texas, pulpit, with great credit and acceptability. At the end of that year, answering the call of his country, he removed his family to Alabama, and went as Chaplain of the 37th Alabama Regiment of the Confederate Army, of which J. F. Dowdell (later President of East Alabama Male College at Auburn) was the commander. With this Regiment he spent 1862 and 1863, sharing the unforgettable hardships of the Vicksburg siege. After resigning his chaplaincy, he was for 1864 appointed as a missionary to Joseph E. Johnston's Army. He was transferred to the Montgomery Conference in 1864 and was stationed at Lowndesboro. Here his health so declined that he had to give up his work and went to Auburn, where his father lived. Mark S. Andrews, his presiding elder, visited him time after time, and near the end said, "Brother Perry, tell me what word I shall use when I tell the brethren how you died." Brother Perry paused and then with the spirit of a soldier, said, "Triumph!" At 32 he died, burnt out for God!

In answer to the question, "What local preachers are elected and ordained deacons?" there was a reply not heretofore made to the question: Five white men, Edward Robinson, Archibald R. A. Purifoy, Jacob Arant, Robert Wilson, John C. Burgamy; and two colored men, Herod Howard and Robert Brooks. The latter were being prepared for leadership in the colored church soon to be organized.

The reports showed progress: 878 infants had been baptized and 1,444 adults; Sunday School scholars had increased to 11,235; \$2,735 had been raised for Conference claimants, and \$3,385.10 for the Missionary and Tract Societies.

This important note was attached to the list of appointments: (Note—The colored work is committed to the Presiding Elders of each District, who are instructed to organize the colored members into separate charges, and, whenever practicable, hold Quarterly Conferences, and prepare for an Annual Conference.)

A new district was added this year, the Pensacola, with J. A. Parker as presiding elder. He was also pastor at Milton. Charges in that district were: Pensacola and Navy Yard, Milton, Yellow River Mission, and Escambia Mission. The Gadsden District, T. G. Slaughter, presiding elder, was composed of Gadsden Station, R. E. Cary, pastor; Gadsden Circuit, P. K. Brindley, pastor; Van Buren, W. L. Clifton, pastor; Center, Henry Young, pastor; Cross Plains, Theo. Moody, pastor; and Ashville, served by T. H. Whitby. The number of charges in the district was small but in that day, the charges were large, many having a dozen or so preaching places.

The district with the most charges (fifteen) was Union Springs to be served by J. W. Shores. The Conference at Greenville must have proved a

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"shot in the arm" to the host church, for at the end of the session Greenville (to be served by W. M. Motley) and Fort Deposit (by J. W. Glenn) were made separate charges.

Four transferred: C. D. Oliver to the Mobile Conference; Jesse Wood to the Pacific; L. G. R. Wiggins, to Florida; and J. C. A. Bridges, to Georgia. There were only two schools to which ministers were appointed: E. D. Pitts, principal Opelika High School, and T. J. Rutledge, Agent for East Alabama Male College at Auburn, J. F. Dowdell being president of the college.

Bishop Pierce held the Mobile Conference at Meridian, Miss., Dec. 2-8, 1868. Seven were admitted: C. L. Kirksey, Wm. Hargrave Morris, Joseph M. Davis, John C. C. Black, Samuel C. Stone, James E. Andrews, and V. O. Hawkins. Two were received by transfer: Edward McKendree Bounds, to become widely known as an author, from the Memphis Conference, and C. D. Oliver, already well known, from the Montgomery Conference. Seven located: D. Carmichael, D. C. B. Connerly, J. B. Baldwin, R. D. Carver, B. G. Fleming, R. M. Saunders, and D. A. Hendricks. Two had died.

P. P. Neely was one of the most eloquent men in the American pulpit. "He was eminently fitted to address large assemblies on popular occasions, seldom, if ever, failing to acquit himself to the delight, of all—frequently thrilling his audiences with the eloquent words of his gifted tongue." In the zenith of his strength and fame, this herald of the Gospel of Christ, died. He had served Huntsville, then in the Tennessee Conference, and the most important pulpits in the Mobile Conference. His message to the Conference, soon to be held, was: "Tell my brethren I die in the faith, and true to my Church." He left one daughter, Mrs. Julia Finch.

J. D. Fisher was a much sought-after preacher, his return to any pastorate was anxiously sought. He served Wetumpka, Prattville and Demopolis, where his health failed, causing him to superannuate and move to Dayton, where he died in the home of Rev. J. F. Tarrant.

Six colored local preachers (A. Lowery, Henry Hardy, Perry Hargrove, Alfred Simpson, George Dunlap, and Frederick Rowan), were ordained deacons, along with Floyd Wiggington, John R. G. Johnson, D. G. W. Ellis, and Melanchthon Crews. The writer has read the obituary of this last named, supplied us by his daughter, Mrs. Rebecca Crews Perkey, a licensed Lay Preacher in Northwest Indiana Conference. Crews was an uncle of the late Miss Clara Hall Crews, longtime member at Dayton. He was born in Lauderdale County, Miss., April 8, 1840. He received his A.B. from Southern University, and immediately entered the Confederate Army, serving as a sergeant. Darby Melanchthon Callaway, himself well known throughout Alabama, wrote to Mrs. Perkey, that her father "was as brave a soldier and as true a man as ever marched under the 'Stars and Bars.'" Crews was never robust in body,

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but gave thirty-five years to the ministry. He married, first, Ann Rebecca Van Meter, of Mansfield, Ill., and secondly, Catherine C. Cornell. He died April 18, 1918 in Plymouth, Ind., but is buried at Mansfield, Ill.

During this Conference year, 601 white and 151 colored babies were baptized; and 893 white and 167 colored adults. Only \$1,796.25 was collected for Conference claimants, and only \$1,467.23 for the Missionary and Tract Societies.

Bishop Pierce appointed J. T. Heard to the Meridian District, and J. A. Heard to the Mobile District. In preparation for the Negro Church, three colored districts were organized, Columbus District being completed with Bud Billups, as presiding elder. To some of the appointments, both white and colored pastors were appointed. For example, Brooksville Circuit, S. P. Harper, P.C. (white), and King Orr (colored); Bigbee Valley Circuit, A. G. Cox, P.C. (white), and Perry Hargrove "and others" (colored). Every effort was made to prepare the colored people for carrying on their own work.

The two transfers, E. M. Bounds and C. D. Oliver, were well cared for, the former being sent to Selma and the latter to Tuscaloosa. The men transferring out were: R. J. Perry and William Vaughan to Northwest Texas; C. D. N. Campbell to St. Louis; R. E. Cary and A. D. McVoy to Montgomery; J. W. Harmon to Mississippi; and W. C. Hearn to Little Rock.

We come now to the last years of these two Conferences for the period now under discussion. They were the last sessions of these two conferences, for the next General Conference adjusted Conference lines, resulting in the organization of several new Conferences, and the re-organization of the Alabama Conference.

The 1869 Montgomery Conference met at Union Springs, Dec. 8-14, with Bishop Paine presiding. A class of ten was admitted: Albert C. Baker, Alexander Stacy Douglas, Robert H. Harris, Matthew T. Leach, J. S. Williams, George R. Lynch, Robert T. Nabors, John M. Brown, Zachary T. Morris, and Wilbur F. Norton. W. P. H. Connelly was re-admitted.

Three located: William R. Talley, F. H. Wardlaw, and Francis Walker. E. J. Hamill withdrew. He was born 1818 in Scotland and brought as an infant to this country. His father wanted him to become a priest, and sent him to Roman Catholic schools. However, while living in Columbus, Ga., he joined the Methodist Church. He joined the Conference in 1841, and for twenty-seven years preached in the Alabama and Montgomery Conferences, holding some of the best pulpits. It was while he was living in Lowndesboro that his son, Howard M., of Sunday School fame, was born. Hamill was intensely opposed to secession, but had served as Chaplain in Cleburne's Division during the War Between the States, and his son, Howard, was for a short period an orderly under General Robert E. Lee. During 1868 the senior Hamill went

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to Illinois where he united with the M.E. Church. He died suddenly on a train en route from Illinois to Alabama in 1892.

The statistical report showed a gain of only 198 white members during the year, and a loss of 2,618 colored members. Some of them went into the A.M.E. Church, some into the A.M.E. Zion Church, and some into the M.E. Church. The collections showed good increases. For Conference claimants the amount was \$3,741.28; for Domestic Missions, \$4,770.85; for Foreign Missions, \$1,155.70, making the total for missions \$5,926.55.

The districts at this last session of the Montgomery Conference, with their presiding elders, were: Montgomery, M. S. Andrews; Wetumpka, Wm. S. Turner; Gadsden, Thomas G. Slaughter; Talladega, O. R. Blue; LaFayette, F. L. B. Shaver; Eufaula, W. A. McCarty; Marianna, W. B. Dennis; Pensacola, J. A. Parker; Camden, D. M. Hudson; Union Springs, J. W. Shores; There was in preparation a Prattville Colored District to be supplied by Joseph T. Talley.

The pastors for the Station churches were: Montgomery, John Mathews; Wetumpka, R. T. Nabors; Gadsden, R. A. Timmons; Talladega, Anson West; LaFayette, J. T. Curry; Eufaula, A. J. Briggs; Marianna, A. C. Baker; Pensacola, J. A. Pace; Camden, M. J. Law; and Union Springs, J. B. Cottrell.

M. T. Leach transferred to the East Texas Conference this year.

The last session of the Mobile Conference was at Selma, opening Dec. 15th, 1869, the day following the adjournment of the Montgomery Conference at Union Springs. Bishop Paine had no time to lose in getting to Mobile. There being no automobiles, he was wholly dependent upon train schedules. He was there for the opening, and directed the reception into the Conference of five men on trial: C. B. DuBose, Clarence J. Nugent, Chas. L. Farrington, U. B. Phillips, and T. A. S. Adams. (T. A. S. Adams had been a member before, and had transferred 1867 to the Illinois Conference.) James Shanks was readmitted, and the following were received by transfer: N. Thomas, J. D. Anthony, and W. M. Wynn.

Anthony had been in the Georgia Conference, but his aged parents had moved to near Crumly's Chapel in Jefferson County and persuaded him to transfer. He says that about the middle of November, 1869, they left Cummings, Ga., his goods and chattels stored in a two-horse wagon, he and his family and "such articles as could be carried in that way," coming in a one-horse wagon. Settled in his new home, he prepared to attend Conference. In company with the ever-genial J. G. Gurley, he started in his buggy to Montevallo, where they were to catch a train for Selma, the seat of the Conference. Says he, in writing his story in *The Life and Sermons of J. D. Anthony* (p. 175), "The excessive rains raised the water courses. There were few bridges.

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Near night, in crossing a swollen creek, we got pretty well soaked with water. The wind was blowing almost a gale. The ground was frozen. We decided to stop and spend the night at the first farm house we might reach, but after reaching it we changed our minds and decided that we would stop at the first farm house at which we could obtain permission to do so! We had met with positive refusal—and thus it continued until we felt we were in great danger of freezing to death.

"We agreed to alternate in hailing and supplicating permission to tarry for the night. Brother Gurley would say, 'Friend, here are two poor Methodist preachers with wet clothes and they are frozen to us. Will you please let us stay with you until morning?' 'No,' was the reply in every case.

"Another house was now reached. Brother G. hailed and stated that two poor Methodist preachers were almost frozen and wished to stay with him 'all night.' 'No, you can't' was the reply. 'Well,' said Brother G., 'please give us a chunk of fire and let us camp by the roadside. We can stand it no longer.' 'No use of that,' said the gentleman. 'Come in and spend the balance of the night with me. You can't spend the night for a part of it is gone. I'm a Methodist myself.' Said Gurley, 'Sir, take my hat. You have me. Thank God we have found a man with a soul in him at last!'

"We enjoyed his warm fires, good supper, and nice clean beds. That was a fearful experience. When we counted up, we had traveled about twelve miles in our wet and frozen clothing, over a very rough and muddy road. I hope that the kind reader may never have such an experience during life. I cannot think of that fearful night without feeling a cold tremor run over me."

They finally reached Selma, and says Anthony, "I was sent to one of the best homes I ever had at an annual conference, viz., that of Colonel Rosser, who was a brother of Doctor Leroy Rosser, of the Virginia Conference. Here I met, for the first time, J. C. Keener, afterward Bishop Keener. He was then in the vigor of his manhood. He preached three able sermons during the session of the Conference. . . . Bishop Paine presided at the Conference. I had never met him before. His subject for the Sunday morning's sermon was 'the temptation of our Lord.' The old Bishop's mind seemed to act slowly. Some of the brethren began to hang their heads. Some, in undertone, would whisper audibly, 'Failure!' After a few minutes he rose grandly to the sublime. He soared like a careening eagle. It was a sublime effort."

At the Conference, Anthony was read out to "Elyton and Crumly's Chapel." Elyton was the seat of Jefferson County, and he was to preach there three Sundays a month, and at Crumly's once a month.

David A. Hendricks and James A. Murphree were ordained local elders, also three Negroes, Jesse Murrah, Uriah Jemison and Bud Billups. T. S. Aber-

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nethy and W. H. Riley located. Two had died. W. H. Armstrong was listed as withdrawn.

Wm. H. Carter was deeply consecrated to God, his labors for the Church were both faithful and efficient. He suffered long with consumption, but died in great peace.

T. W. Dorman was licensed to preach in 1835. In 1836 he moved to Montgomery. He held some of the leading appointments. For sixteen years he was Conference Secretary. His gentle spirit, his strong character, his unwavering faith were equal to his abundant labors. Death had no terrors for him.

At this last session of the Mobile Conference the statistical report showed that 835 white and 23 colored babies, and 1,473 white and 186 colored adults had been baptized. Total number of white members was 18,591, a gain of 3,433 over last year; colored members 1,653, a decrease of 2,125 from last year's report.

The collections were better than the previous year: \$2,788.90 for Conference claimants; \$1,772.12 for Domestic Missions; and \$852.95 for Foreign Missions.

The districts and presiding elders were: Mobile, S. H. Cox; Meridian, J. T. Heard; Macon, J. B. Stone; Columbus, T. C. Wier; Jasper, J. M. Boland; Tuscaloosa, J. L. Cotten; Demopolis, A. H. Mitchell. The Montgomery and Mobile Conferences were in 1870 merged again into the Alabama Conference.

The 1866 Tennessee Conference met in Huntsville, Oct. 24-30, and Bishop McTyeire was in the chair. Eleven were admitted into the Conference, one, E. F. S. Roberts, became a charter member of the North Alabama Conference in 1870. Three others of these served their first appointments on Alabama soil: Henry Harvey at Elkmont; James H. Richardson at Russell Valley; and Samuel L. Orman at Moulton. Huntsville District again had Wm. Burr as presiding elder. There were twelve charges in the district with a total membership of 3,300 white and 226 colored people.

Tuscumbia District was under J. F. Whitten. The membership of its ten charges totaled 2,209 white and 179 colored persons. The Florence District, Thomas W. Wainwright, presiding elder, had ten charges, at least three of them being in Tennessee, and a reported membership of 4,045 white and 106 colored people.

At the 1867 Tennessee Conference at Clarkesville, Oct. 23-30, the Alabama portion began to show considerable growth and expansion. A new Larkinsville District was organized, Wm. A. Shaw, presiding elder, which included Larkinsville Circuit, J. H. Richardson, pastor; Stevenson to be supplied by J. Cox; Salem, Wm. H. Anthony, pastor; Marshall, including much of Marshall County, to be supplied by W. C. McCoy just out of the Confederate Army, and

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later to become distinguished; and Sand Mountain Mission, Nicholas A. Anthony, pastor. At the end of its first year the Larkinsville District had over 2,000 members.

Huntsville District remained much as it was the year before, but showed an increase of 213 white members. The Florence District had an increase of 126 white members. Tuscumbia District showed an increase of 383. In Tuscumbia District there was one new circuit, Danville, with E. F. S. Roberts as pastor. Decatur and Trinity were together, but were listed as a station, as was the custom in that day.

The increases seem small to us, but two or three things are to be borne in mind: 1st, the condition of the country—poverty everywhere as a result of the war; 2nd, North Alabama then had no such population as it now has, the great mineral resources not yet having been developed; 3rd, the districts themselves were small—covering much territory, to be sure, but having only from eight to twelve charges each; 4th, the Methodist Episcopal Church (North) with its mighty resources undamaged but rather increased as a result of the late war, had entered this section, and with men and money, were seeking to organize in many sections of North Alabama.

In view of the conditions, it is evident that our faithful pastors and loyal members had put forth herculean efforts and the marvel is that they held their own, to say nothing of adding to their depleted membership. From this Conference the brethren went forth hopeful and determined.

The 1868 Tennessee Conference convened at Shelbyville, Tennessee, Oct. 14-21. Little took place there of special interest to North Alabamians. There was reported the death of one much beloved minister, Hartwell H. Brown, who had joined the Conference along with his devoted brother, Sterling C. Brown, and with Robert Paine, Thomas Maddin and others. This man had the brightest of prospects, but before the war was possessed of a handsome fortune and dropped out of the ministry to look after his temporal interests. Ere long he lost his fortune. He re-entered the ministry, but he himself said his feet had well nigh slipped. His obituary tells the story. He was buried at Pettusville, Limestone County, Alabama, where his remains await the resurrection.

The statistical report showed gains in the Tuscumbia District, and probably in the Alabama part of the Florence District. The Larkinsville District reported 2,008 members. The Huntsville District reported a loss of more than 800. One new charge, Paint Rock Circuit, was organized during the year in the Larkinsville District, and P. G. Jamison was its first pastor. W. C. McCoy was appointed to Larkinsville Circuit.

The last session (1869) of the Tennessee Conference while North Alabama was a part of it, was at Murfreesboro, Sept. 15-23, with Bishop Paine presid-

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ing. Nine were admitted, including L. F. Whitten who became a member of the North Alabama Conference.

Florence District was this year the largest district, numerically, in the Tennessee Conference, though only about half the membership was in Tennessee.

When the appointments were made, the district lines were re-arranged, evidently with a view to what the General Conference might do, in the way of establishing a North Alabama Conference. The Tuscumbia District was abolished, and a new District, the Athens, was formed. The Huntsville was left practically as it had been, as was the Larkinsville.

There were thirty-two appointments in the three North Alabama Districts. Twenty of the pastors appointed to these charges this year became charter members of the North Alabama Conference the next year. The four presiding elders in North Alabama this year were: A. F. Driskill, Larkinsville District; J. D. Barbee, Huntsville; W. E. Mabry, Athens; and J. W. Whitten, Florence. With the exception of Barbee, these all became charter members of the North Alabama Conference.

CHAPTER 39

The Methodist Episcopal Church Re-enters in 1867

ON OCTOBER 17, 1867, within three years of the close of the War Between the States, the Alabama Conference of the Methodist Episcopal Church was organized "in the college building" in Talladega, Alabama.

That this Church was entering an inhospitable atmosphere is indicated by a paragraph in J. L. Brasher's manuscript history of the organization. Quoting J. L. Freeman, one of the thirty-eight charter members of the Conference, Brasher's history says: "We baked our bread and fried the meat and slept on the ground, at the organization of this Conference." Brasher makes it even more dramatic by adding: "No cot nor manor was opened to them. No roof but the fretted vault of the sky above them. No bed but saddle blanket. No pillow but saddle. No cover but shawls, which they used instead of overcoats. But they were free."

There are two viewpoints from which we may look at the coming of the M.E. Church into the Southern States during this tragic era. We shall state both viewpoints as fairly as we can.

1. To the Southern Methodist Church they were intruders, aggressors, disrupters, coming where they were not wanted, taking an unfair advantage of the South's helplessness at that time, occupying some of the Southern Methodist Churches taken by the War Department during the war.

The War Between the States, one of the bloodiest of all history, had just closed. The South had been left in poverty, and was under the surveillance of Northern bayonets. In the eyes of the M.E. Church, South, the coming of the M.E. Church at this time, under the virtual protection of the Army, and with the sympathy of a radical Congress, was the most unbrotherly and unChristian thing one Church ever did to another. Many in the Church, South, felt that the Church, North, was entering the South, not wholly as a religious organization, but as a political organization, under the dominance of radical politicians like Thaddeus Stevens.

Right or wrong, these were the views held, we believe, by about ninety-five per cent of the people of the M.E. Church, South. It is not surprising that it took years, decades, and indeed, three-quarters of a century, for this feeling to

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die down in the South. The unbiased historian is under obligation to chronicle the facts, however unpalatable they may be.

2. The M.E. Church saw the matter from an entirely different angle. They honestly believed they were answering a call to duty. J. L. Brasher, a son of John J. Brasher, one of the charter members of the newly organized Conference, has a manuscript history of the early days of the Conference, which he placed at the disposal of this author, for use in writing this history. Dr. Brasher, now a beloved and highly respected member of the North Alabama Conference of the Methodist Church (united), was for thirty-six years the secretary of the Alabama Conference of the M.E. Church, and loved it with his heart's devotion. He was as loyal to it as a man could be, and remained with it until the unification of three of the branches of American Methodism took place in 1939.

Stating the position of those who co-operated in the organization of the Alabama Conference of the M.E. Church, Dr. Brasher says there were many Methodists, especially in North Alabama, who opposed the division of the Church in 1844, and this same group did not approve of secession in 1861. Seeking to be absolutely fair in giving fully both viewpoints we quote Dr. Brasher:

"It is doubtful if our own state would have seceded, by the vote of the citizens of the state, and it is true that thousands of the people of this State were in sympathy with and were loyal to the government of the United States, even through the storm of Civil War. It is equally true that most of the leaders and ministers of the Methodist Episcopal Church, South, were loyal and enthusiastic supporters of the Southern Confederacy. Whatever our viewpoint we must concede to them sincerity and patriotic convictions. It would be too much to expect of sin-marred human nature that these two views and attitudes, accentuated by four years of fierce and cruel war, with memories that stretched back to scenes of death on battle field and in hospitals and prison pens, and by outraged and invaded home sanctities, should be able to dwell in fellowship in the same house. War does not make for love nor fellowship.

"On the one hand are those who conscientiously supported that cause that had been lost, supported unto tragic loss in lives and property with bitterness of defeat in their hearts; on the other hand were the people in their community who had not supported their cause, but had opposed it, in some instances by force of arms, and whose people because of their union sentiments had been fiercely and in some instances murderously persecuted, because of their failure to support the Confederacy, and who in their hearts were joyous over the overthrow of the secession movement and of the reestablishment of the authority of the National Government.

"Others may not have been frank enough to state the case as it was, but

let the whole truth be known however unpleasant it may be to know it. Let it always be remembered, whether we are proud of it or ashamed of it, that the division of the Church did not result from differences of doctrines nor did views of the order and status of Bishops have much to do with it. It at most could openly be the occasion of the opening of 'the irrepressible conflict.' The division was social, institutional, political and very largely of sectional impulse. There are no fiercer fires than these except religious wars and when they are permeated by the fires of religious intensity you have on hand a situation that cannot be slurred over by ecclesiastical courtesy nor the culture that engenders politeness.

"Here is a class, and they the majority class, and for the most part the wealthier and more educated class, who either believed slavery to be a divine institution, or looked with acquiescence upon the continued enslavement of a race and many of whom had possessed slaves, now reduced in their wealth, because as they believed, the north had aggressively invaded their rights. The other class had never possessed slaves, at least not many of them and were not at all in sympathy with slavery nor the attitude of Southern leaders, but believed that the national government had simply suppressed an unjustifiable rebellion, and had rightly freed the slaves.

"When we remember that these were all Southern Americans, with blood as proud and hot as ever burned in the breast of a brave people, we do not wonder at their little religion, but we wonder at the amazing amount of religion they had, that helped them to bear with one another. Bro. Joseph H. Smith says, 'You love some people so well that you would rather pay their board than to live with them.' Now since some of the causes of separation had been removed and conditions existed that made the immediate unity of such divers views and convictions next to impossible, we believe it was both wise and Christian and manifested a real desire for peace and the mutual good of all that there should be a separate house where each should work out for themselves their own salvation in peace.

"It was no more reasonable for the delegates of the Southern States in the General Conference of 1844 to assume that the jurisdiction of the Methodist Episcopal Church made impossible the success of Methodism in the South, than it was for our fathers in this territory to assume that the jurisdiction of a majority fully contrary and antagonistic to their views and convictions could not work out for peace nor for their good nor the good of Methodism in general.

"The one position was as reasonable and as much founded on fact as the other. If one has been justified by the practical facts of history so must the other be justified in the same way. If the southern delegates were justified in the formation of a separate organization in order the more perfectly to serve

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their people, so were our fathers upon the same principle justified in the re-organization of the Methodist Episcopal Church in this territory, that they might more perfectly serve an important and respectable minority, to whom the ministry of the Southern Church was not, nor at that time could be, acceptable.

"There were social differences. There were differences as to the social application of their viewpoint about the Catholicity and non-sectional nature of the church. They differed in their views of political government. As free American citizens they believed that they were free to choose the church that more nearly represented their views and to worship God according to the dictates of their own conscience, and believing as they did, they acted within their own rights when they erected again the Church of their fathers and received the sacraments at the hands of ministers in sympathy with their convictions and their motives.

"Of course such a course of events could not but awaken heart burnings and in a few cases permanent estrangement. Of course there were mistakes made on both sides, grievous mistakes. Of course prejudice sometimes was fanned to white heat, but looking back to that day, the wonder is not at those occasional and personal animosities but the wonder is at the strong bond of Christian charity and forbearance that marked the relationship of the vast majority. Are we not far enough away from those days of stress when Christian ties were strained to see that the vast majority on both sides of the issue were brave true souls, and that such organization was necessary to the highest usefulness and success of Methodism and vital religion in this territory?

"Standing at almost the 70th milestone since that re-establishment of the Methodist Episcopal Church in the far South, we stand at salute, and feel a thrill of holy exultation that both churches have a common heritage of high Christian integrity, that would not compromise a conviction even though suffering was deep and severe. All Hail! Heroes of the past! We salute you as saviors of society, of the church, and as pioneers of a larger, more national and more tolerant religion and civilization."

We have quoted Dr. Brasher in full, because we believe he speaks with authority in giving the viewpoint of the M.E. Church in re-entering the South.

At the 1867 organizational Conference in Talladega, Bishop David W. Clark, D.D., presided. Following the devotional service, Bishop Clark gave a detailed account of the recent organization of the Kentucky, Holston, Tennessee, and Georgia Conferences, and then submitted the following paper:

"Talladega, Alabama, Oct. 17th, 1867, by the authority of the General Conference of the Methodist Episcopal Church, with the concurrence of the General Conference and board of Bishops of said Church, I now convoke the Alabama Conference, to be admitted as a mission Conference, until con-

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stituted a full Conference by the proper authority of the Church. For purposes of organization, I recognize the Rev. Jas. F. Chalfant, as Superintendent of the mission work in Georgia and Alabama; and as members, J. W. Talley, A. S. Lakin, Jas. P. McGee, and J. A. McCutchen, being elders and in full connection in the traveling ministry.—D. W. Clark.” Jas. F. Chalfant was asked to serve temporarily as secretary. A. S. Lakin was then elected secretary, with T. R. Parker as assistant.

Dr. Brasher gives the following alphabetical list of the charter members of the Conference: J. W. Addington, Lemuel Bowers, J. J. Brasher, Peter G. Brogden, N. Buchanan, C. C. Burson, A. Carter, James F. Chalfant, L. A. Clifton, Walter B. Drennen, Willis Franklin, J. L. Freeman, J. N. Gibbs, D. W. Harris, J. B. Hill, J. R. Johnston, John W. Jones, Arad S. Lakin, J. Lancaster, H. W. Lawley, J. E. McCain, John A. McCutchen, James P. McGee, William P. Miller, J. C. Mitchell, T. R. Parker, J. B. Parrott, A. C. Pattillo, A. F. L. Pattillo, John C. Self, W. F. Stansell, John D. Stephens, James Tarrant, John W. Talley, W. K. Towles, Abijah B. Watson, Thomas W. White, and Virgil L. Wood.

The above, according to Dr. Brasher, are all white, “but the work among the colored people was also taken under control of the Conference.” The following eleven colored preachers were admitted on trial into the Conference, elected to Deacon’s orders and given appointments: Isaac Parker, James Hunt, Edward Jones, Moses Hampton, Nelson Jones, Robert Kaisey, William Handy, Lewis Striblin, Henry Locke, Benjamin Inge, and Howell Echols.

James F. Chalfant presented the following brethren to be re-admitted, all coming from the Church, South: W. K. Towles, Abijah B. Watson, J. B. F. Hill, W. P. Miller, John W. Jones, and Lemuel Bowers.

The Conference voted to accept the *Western Christian Advocate and Journal* and the *Ladies’ Repository* as the needed Church literature, and pledged itself to secure subscriptions for these magazines and for the *Quarterly Review*.

A Conference Missionary Society was organized with the following officers: A. S. Lakin, president; D. W. Harris, Vice president; T. R. Parker, secretary; T. W. White, treasurer. The Managers were J. W. Addington, J. A. McCutchen, and J. D. Stearnes.

The following Committees were appointed: Public Worship—J. W. Talley, J. F. Chalfant; Freedman’s Aid Society—J. B. F. Hill, T. R. Parker, and James E. McCain; Missionary Cause, A. S. Lakin, J. B. F. Hill and T. W. White; Church Extension, T. R. Parker, J. W. Addington, and P. G. Brogden; Periodicals, J. J. Brasher, A. S. Lakin, and J. L. Freeman; Sabbath Schools, J. B. F. Hill and W. K. Towles. J. B. F. Hill was elected statistical secretary though the hand-written journal does not carry the statistical report.

Bishop Clark stated that the Conference was not entitled to a delegate to

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the ensuing General Conference, but might elect a representative, but that he or the Conference would have to provide for his expenses. Upon motion of A. S. Lakin, John W. Talley was elected by acclamation. A. S. Lakin was elected alternate.

Lakin was appointed to preach the missionary sermon at the next Conference, with T. R. Parker as alternate.

It was voted that until the Conference should have its own institutions of learning, its support should go to Wesleyan College, Athens, Tennessee, then under the presidency of Dr. Cullough. The appointments for 1867-1868, including both white and colored, were as follows:

DEMOPOLIS DISTRICT

J. A. McCutchen, P.E.

Demopolis Circuit, To Be Supplied

Eutaw Circuit, J. B. F. Hill

Greensboro, James Tarrant

Livingston and Gainesville, A. F. Pattillo

Marion Circuit, J. D. Stearnes

Sumpter County Circuit, Benj. Inge

ELYTON DISTRICT

A. B. Watson, P.E.

Arkadelphia, W. B. Drennen

Bibb Circuit, To Be Supplied

Blount Springs, John Self

Fayette Circuit, To Be Supplied

Joseph Circuit, To Be Supplied

Kelley's Creek, John W. Jones

Tuscaloosa Circuit, N. Buchanan

Village Springs, J. Lancaster

HUNTSVILLE DISTRICT

James P. McGee, P.E.

Baine, Levin A. Clifton

Bellefonte, To Be Supplied

Gaylesville, Wm. F. Stansell

Huntsville, Howell Echols

Lebanon, Lemuel Bowers

Marshall, Virgil T. Wood

Paint Rock, Edward Jones

Scottsboro, John R. Johnston

Stevenson, To Be Supplied

MONTGOMERY DISTRICT

A. S. Lakin, P.E.

Autauga, H. W. Lawley

Chestnut Creek, A. Carter

Elmore, P. G. Brogden

Montgomery, A. S. Lakin

Montgomery and Macon, Isaac W. Dorman

Montgomery and Macon, C. C. Burson

Wetumpka, I. Parker

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SOUTHERN ALABAMA AND WESTERN FLORIDA DISTRICT

Wm. P. Miller, P.E.

Conecuh County Circuit, To Be Supplied

Covington County Circuit, To Be Supplied

Greenville, Wm. P. Miller

West Florida Circuit, To Be Supplied

TALLADEGA DISTRICT

J. W. Talley, P.E.

Asbury Circuit, D. W. Harris

Barnesville Circuit, J. C. Mitchell

Bell Circuit, T. R. Parker

Chambers Circuit, F. W. F. Welding

Choccolocco Circuit, J. W. Addington

Coosa Circuit, J. N. Gibbs

Flat Rock Circuit, J. R. Perry

Jacksonville Circuit, To Be Supplied

Kymulga Mission, Henry Locke

LaFayette Mission, To Be Supplied

Lineville Circuit, J. E. McCain

Socapatoy, To Be Supplied

Talladega Circuit, W. K. Towles

Wesley Circuit, J. L. Freeman

TUSCUMBIA DISTRICT

J. J. Brasher, P.E.

Ashville, James B. Parrott

Florence, Wm. H. Handy

Hopewell, To Be Supplied

Limestone, James Hunt

Murphree's Valley, Thomas W. White

Tuscumbia, To Be Supplied

Winston, To Be Supplied

Dr. Brasher, in a reference to the Negro pastors, in the Conference, says, "The records of the Conference show that for moral character and faithful service to their people and fidelity to their trust, they were as free from any wrong as their white fellow members, and since their separation into their own Conference, have made truly marvelous records for themselves."

The second Conference opened at Murphree's Valley, Oct. 22, 1868, with Bishop Clark again presiding. For the most part the Conference was engaged in admitting men on trial, advancing them from one class to another, ordaining deacons and elders, and matters of that character. A. S. Lakin was again elected secretary. The character of each minister was passed, but in the case of one man the following unusual Annual Conference resolution was adopted: "Resolved, That Rev. Brogden be requested to exert himself more fully in supplying his work, and devote more of his time to pastoral work."

The Conference discussed the need of a Conference organ, and a resolution to this effect was introduced, but not carried in the journal. It was voted to hold the next session at Mt. Hermon.

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Bishop Clark's certificate showed that he ordained J. N. Gibbs, J. W. Ad-dington, Thomas W. White, and Archibald Carter as elders, and that "Floyd F. Welding has taken upon himself the ordination vows." The following were ordained deacons—we follow the spelling of these proper names as given in the journal: D. W. Harris, J. E. McCane, J. B. Parrott, J. L. Freeman, J. R. Perry, W. W. Falconborough, Mayers Self, Edward Jones, J. R. Johnston, T. R. Parker, H. W. Lawley, W. F. Stansell, J. J. Camp, R. F. Arnold, J. S. Archer, James Hunt, Moses Hampton and Nelson Jones.

Admitted were the following: Thomas Lambert, Moses Hampton, Elias Shook, James Dobbs, Joel Sullivan, Moses Sullivan, D. M. Floyd, W. H. Snow, Joseph Salms, John S. Archer, Hoyt A. Key, Henry Hayman, Peter C. Sears, James J. Ferrell and George T. Gibbs. Deacons admitted from the Church, South, were H. Whitehead, Thomas Ansley, J. Paul, Jesse Murphree and Peter C. Lewis. F. W. Welding, James C. Mitchell and Jackson Lancaster were discontinued.

The third Conference was at Mt. Hermon, in Conecuh County, opening on Oct. 20, 1869, with Bishop Matthew Simpson in the chair. The following were admitted: John Wesley Stewart, Thomas Steeple Rains, John H. Dial, James Scott, O. R. Franklin, John Tinsley, Charles Fletcher, Albert Byers, David McCauley, J. S. P. Powell, Robert Greene, and Irvin Johnson.

John W. Talley transferred to Wisconsin. Thomas Lambert was discontinued at his own request, as were Joel Sullivan, W. H. Snow, L. A. Clifton, James Tarrant, D. W. Harris, and P. G. Brogden.

The Conference voted unanimously for Lay Delegates, and passed resolutions calling upon all the other Conferences to do likewise.

A Church Extension Society was organized with the following officers: J. W. Jones, pres.; A. S. Lakin, Vice pres.; T. R. Parker, corresponding secretary; W. P. Miller, recording secretary; J. P. McGee, treasurer. The following constituted the Managers: W. Dunlap, A. Garrett, John Kerr, John Lawley, J. S. Archer, Fred Archer, and H. Cowart.

The next Conference was scheduled to be held at Edwardsville, in Cleburne County.

Book V
1870-1939

CHAPTER 40

The Birth of the North Alabama Conference in 1870

IN NORTH ALABAMA, November 16, 1870, will ever remain a memorable day, for it was the birthday of the North Alabama Conference. It was a day of rejoicing; but there was sadness also, because more than a hundred men terminated their membership in other Conferences to form the new Conference. Three districts—Huntsville, Florence, and Larkinsville—were taken from the Tennessee Conference, and four—the Gadsden, the Talladega, the LaFayette and the Tuscaloosa—were carved out of the Mobile and Montgomery Conferences.

J. B. Stevenson, J. S. Marks, J. W. Whitten, A. F. Driskill, J. S. Davis, T. H. Deavenport, J. T. Bartee, and many others who had formerly answered to roll call in the Tennessee Conference, and Anson West, J. M. Boland, T. G. Slaughter, E. B. Norton, and F. T. J. Brandon, with many others who had formerly answered to roll call in the Alabama Conferences, would henceforth answer in the North Alabama Conference. A few answered to the first North Alabama roll call, and transferred immediately back to their former Conferences: R. K. Brown, Thomas L. Moody, U. S. Bates, Jasper Nichols, Burkitt G. Ferrell and John H. Nichols to the Tennessee Conference; O. R. Blue, A. D. McVoy, R. E. Cary and D. C. Crook to the Alabama Conference. J. M. Gann transferred to the Mississippi, Thomas Cameron to the North Mississippi, and Joseph H. Ledbetter and Milton M. Hawkins to the Missouri.

All of this was a result of the action of the May 1870 General Conference in Memphis, which had authorized the establishment of six new Annual Conferences, the North Alabama Conferences being one, and the North Mississippi another. In establishing these two new Conferences, the boundaries of the four Conferences in Alabama and Mississippi were changed. The boundaries of the Alabama and the North Alabama Conferences were fixed practically as they are today—1956. Heretofore our story has necessarily touched South Carolina, Georgia, Tennessee, Mississippi, Alabama and West Florida. Henceforth it will deal only with Alabama and West Florida.

The organizational meeting of the North Alabama Conference was in Gadsden, which had less than 1,500 population, and was not incorporated until the

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next March. This meeting marked the organization of a Conference which has grown to be one of the most important in Methodism.

Bishop Paine, now in his twenty-fourth year as a bishop, presided, and John G. Wilson, president of the Huntsville Female College, was secretary. There to assist was Bishop McTyeire, who had labored long in this State, and was affectionately esteemed by Alabamians. Among the visitors were A. L. P. Green, giant of Tennessee Methodism, whose first three pastoral charges were in Jackson, Limestone, and Madison Counties in Alabama, and T. O. Summers, of the Alabama Conference, but who actually belonged to the whole of Southern Methodism.

The 1870 Conference admitted eighteen: W. T. Andrews, W. H. Armstrong, Robert T. Blackwell, James H. Cameron, James Cox, M. G. Foust, Milton M. Hawkins, John C. Hunkapillar, B. F. Larrabee, W. C. McCoy, I. Q. Melton, J. W. Newman, P. E. Nicholson, W. T. Pattillo, R. G. Reagan, John H. Tucker, Benjamin L. Vaughan, and George T. Whitten. When one reads that list, one is tempted to say, "There were giants in those days." Well, some of them at least became giants.

L. F. Whitten, G. R. Lynch, and R. F. Mountain remained on trial, while William McQueen, R. T. Moore, Dewitt M. Booth, R. W. Coons, and J. E. Andrews were admitted into full connection. There came in as transfers from the Tennessee Conference, W. Weakley, Phil L. Henderson and T. H. Deavenport. Rufus Nicholson, at his own request, located. Eight men were granted the supernumerary relationship: L. H. Grubbs, J. A. Barbee, J. T. Bartee, J. M. Hamer, J. A. Neely, E. B. McClellan, J. N. Dupree, and C. W. Smith. William Rhodes, E. McMeans, J. N. Glover, J. M. Towles, C. N. McLeod, and Uriah Williams superannuated. One had died.

T. H. Whitby was converted in August, 1828, and licensed to preach in 1844. He joined the Georgia Conference, but in 1858 transferred to Alabama. He served well on white circuits and colored missions. In 1869 he was appointed Bible Agent in the Gadsden District, in the Alabama Conference. While helping in a revival meeting during the summer of that year he was taken sick, and never recovered. His dying testimony was: "My hope is bright, my faith is firm."

To give some idea of their size, we note here, the membership of some of the larger town churches: Florence, 146; Valley Station, 90; Tuscombua, 102; Trinity Station, 90; Decatur, 47; Athens 147; Gadsden 317; Elyton Station, 325; Huntsville, 375; Talladega, 136; Jacksonville Station, 112; Montevallo, 68; Tuscaloosa, 125 white and 45 colored. The membership of the entire Conference was 22,460 white and 188 colored. The local preachers numbered 259. (These figures are not entirely accurate, because complete reports from the Huntsville and the old Athens Districts were not in.) The total member-

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ship of the North Alabama Conference in 1955 was 190,445. The total number of local preachers reported in 1955 was 267, only eight more than in 1870.

At the 1870 Conference, the preachers reported that they had baptized 559 infants and 1,630 adults. There were 261 Sunday Schools, 1,386 teachers, and 9,952 pupils. The collection for Conference claimants was \$1,164.95; that for missions, \$2,010.36. These figures appear small today, but remember the times and conditions.

On Nov. 10th, 1920, the Conference celebrated its semi-centennial at Gadsden, when L. C. Branscomb delivered an address, "The Heroes of 1870," which was published in the *Alabama Christian Advocate*. Said he: "Only five years had passed since Appomattox. The echoes of the guns that had broken the thin line that had for so long held back the federal forces, had hardly died away amid the mountains of the South. Our homes in many places were burned. The farms were forsaken. The country was absolutely impoverished. The flower and chivalry of this land of story and song, wrapped in its Confederate gray uniform, lay sleeping under the bloody sod of a thousand battlefields. The blacks, whose loyalty during the war, will ever be worthy of praise, had, in their new-found liberty forgotten 'Old Master' and had become the tool of the carpet-bagger and the scalawag, those vultures who preyed upon their own kith and kin. These forces, the scum of the North, the traitors in the South, and the ignorant freedmen, were looting the ship of state that the war had already wrecked."

Branscomb mentioned that it was at Gadsden that Emma Sansom, a sixteen-year-old girl who guided General Forrest to a ford which he crossed in his successful effort to capture Col. A. D. Streight of the federal army, all of which occurred in the midst of a volley of federal bullets.

It was with something of the brave spirit of Emma Sansom that the Methodist preachers of the North Alabama Conference went out to their tasks in the winter of 1870. "The young men (of the Conference) had nearly all followed the Stars and Bars until the flag was furled. They were loyal to the ideals of the South, but they both preached and practiced the wisdom of adjusting the individual as well as the affairs of the State to the new conditions."

Branscomb said, "I do not hesitate to claim that it was the work of the preacher more than the politician; it was the work of the Gospel more than legislation; it was the work of the Church more than of the Courts that inspired the remnant of Southern manhood to build upon the ashes of our ruined homes the magnificent temple of the New South."

And then, in this same address he mentions name after name of these heroes; J. W. Whitten who while pastor at Decatur, fell a victim of yellow fever, while he visited and nursed his parishioners suffering with this dread disease;

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T. H. Deavenport, the first Methodist preacher ever appointed to Birmingham when that city was a village, and who stood by his post when cholera struck the town from which others were fleeing; J. B. Stevenson, "an Israelite in whom there was no guile;" F. T. J. Brandon, "who like Sir Galahad, had the strength of ten because his heart was pure;" L. R. Bell—"what a great pastor he was;" B. F. Lea, "one of the Lord's annointed;" V. O. Hawkins, "a man's man;" M. E. Johnston, called "Bush-whack Johnston," a man whose name "meant to the night riders, outlaws, carpet-baggers, and scalawags of North-East Alabama," what the name of "Stonewall Jackson meant to the federals of Virginia;" Anson West, "a born leader who never accepted defeat;" L. F. Whitten, "a crusader against the liquor traffic;" W. C. McCoy, a "man of wonderful resources and marvelous gifts," a man "who had followed Quantrell in Missouri, Jackson in Virginia, and Christ in Alabama," and "whose greatest gift to his Church was his son, James Henry, who became possibly the most beloved Bishop of our Zion;" J. W. Newman and Hardie Brown, "polished shafts" and "towers of strength for the cause of Zion;" T. G. Slaughter, than whom "Paul himself did not have more of the spirit of self-denial;" Kirk, Roberts, Timmons, Brindley, Melton, Pattillo, Wilson, and all the others, "men of whom the world was not worthy, men who endured hardships, suffered privations, preached and prayed and toiled on and on in their work for Methodism and for Christ."

The appointments at this 1870 North Alabama Conference, give all districts and charges, and show the name of every charter member (and those received on trial and those who remained on trial), and tell where each man labored during the Conference year, as follows:

FLORENCE DISTRICT

J. W. Whitten, P. E.

Chickasaw Circuit, B. J. Gaston

Courtland Circuit, P. L. Henderson, G. T. Whitten

Cypress Circuit, J. S. Marks, L. F. Whitten

Florence Station, Hardy Brown

Florence Wesleyan University, W. H. Anderson, President

Frankfort Mission, To Be Supplied (by W. B. Blackburn)

Lexington Circuit, To Be Supplied (by J. G. Gibson)

Moulton Circuit, W. McQueen

Rodgersville and Driskill's Chapel Station, D. M. Booth

Russell's Valley Circuit, J. C. Phelps

Tuscumbia Station, J. H. Anderson

Valley Station, J. B. Stevenson

GADSDEN DISTRICT

C. D. Oliver, P. E.

Ashville, R. F. Mountain

Blountsville, J. E. Andrews

Cedar Bluff Circuit, P. K. Brindley, J. A. Neely, Sup.

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Coloma Mission, to be supplied
Elyton Circuit, T. P. Roberts
Elyton Station, T. G. Slaughter
Gadsden Circuit, J. G. Walker
Gadsden Station, R. A. Timmons
Jonesboro, J. G. Gurley
Little River Mission, to be supplied (by R. S. Price)
Murphree's Valley Circuit, R. W. Coons
Van Buren, E. F. S. Roberts
Warrior Mission, to be supplied (by W. Anthony)

HUNTSVILLE DISTRICT

J. M. Boland, P.E.

Athens Station, J. A. Thompson
Danville Circuit, M. L. Whitten, J. A. Barbee, Sup.
Decatur, J. S. Davis
Huntsville Female College, J. G. Wilson, President
Huntsville Station, Anson West
Limestone, T. F. Brown
Madison, J. L. Coleman
Meridianville, H. P. Turner
Mooresville, W. T. Andrews
Somerville Circuit, Robert N. Scales
Triana Circuit, W. Weakley
Trinity, F. P. Scruggs
Winston Mission, J. W. Harvey

LARKINSVILLE DISTRICT

A. F. Driskill, P.E.

Bell and Fint Factory, B. L. Vaughn
Coffee Town, R. T. Moore
Larkinsville Circuit, B. F. Lea
Marshall, J. C. Hunkapillar, one to be supplied
Maysville Station, R. T. Blackwell, J. T. Bartee, Sup.
New Market Circuit, M. E. Johnston
Paint Rock Mission, W. H. Anthony
Sand Mountain Mission, W. C. McCoy
Stevenson Circuit and Flat Rock Mission, J. Cox, one to be supplied
Vienna Circuit, W. S. Harwell, J. M. Hamer, Sup.

LaFAYETTE DISTRICT

L. R. Bell, P.E.

Arbacooche, P. E. Nicholson
Dadeville, G. R. Lynch, J. N. Dupree, Sup.
Fredonia Circuit, C. M. Livingston
Hanover Circuit, W. C. Rowland
LaFayette Circuit, J. T. Curry
Lineville Mission, G. J. Mason
Millerville Mission, Henry L. Young
Oak Bowery, R. J. Sampler
Pinckneyville, W. D. Nicholson, C. W. Smith, Sup.
Socapatoy, W. T. Pattillo
Wedowee Mission, To Be Supplied

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TALLADEGA DISTRICT

L. M. Wilson, P.E.

Alexandria, R. G. Reagan, E. B. McClellan, Sup.
Blue Mountain Mission, C. S. D. Lassiter
Cahaba Mission, M. G. Foust
Center Circuit, E. A. West
Coosa River Mission, I. Q. Melton
Cross Plains, T. Moody
Fayetteville Circuit, E. C. Odum
Harpersville, F. T. J. Brandon
Jacksonville Station, T. H. Deavenport
Montevallo Circuit, J. B. Powers
Montevallo Station, H. L. Booth
Shelby Iron Works Station, D. S. McDonald
Talladega Circuit, W. R. Kirk
Talladega Station, Daniel Duncan
White Plains Circuit, E. B. Norton

TUSCALOOSA DISTRICT

James D. Anthony, P.E.

Bexar Mission, D. W. Ward
Fairview Mission, J. H. Cameron
Fayette Circuit, J. W. Newman
Gordo, T. N. Shelton
Jasper, W. E. Cameron
Northport, E. Nicholson
Pikeville, J. H. Tucker
Tuscaloosa Circuit, W. H. Armstrong
Tuscaloosa Female College, B. F. Larrabee, President
Tuscaloosa Station, W. E. Mabry
Vernon, V. O. Hawkins, W. R. Williams
Yorkville Circuit, G. Hawkins

The 1871 Conference convened in Wesleyan University Chapel at Florence on Nov. 15, 1871. Bishop Pierce, popular throughout the South, presided. Twelve were admitted: G. W. Hamilton, John G. Gibson, F. C. Stevenson, J. B. Perkins, R. J. Wilson, Green B. Wilson, Zachariah A. Parker, Jr., M. E. Johnston, E. W. Jones, Jas. M. Cochran, John B. Cole, and Moses L. White. Re-admitted were: James M. Wright, A. G. Copeland, Dawson Phelps, Crockett Godby, Jephthah F. Randall and Z. Parker, Sr.

B. L. Vaughan, at his own request, was discontinued. D. M. Booth, W. S. Harwell, J. A. Barbee, and L. H. Grubbs, located. J. C. Mials and R. H. Rogers transferred in from the Tennessee Conference; R. Stripling from the North Georgia; and C. L. Dobbs from the Alabama. Rogers and Mials, immediately transferred back to their former Conference. Other transfers were: G. Hawkins to the Alabama; M. L. White to the North Mississippi; W. H. Anthony and H. L. Booth to the Tennessee, and W. H. Anderson to the Louisville. The Conference lost two by death.

J. B. Powers came at the age of nineteen to Alabama; was converted, joined

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the Church, served as a steward, class leader and exhorter ; licensed to preach ; joined the Alabama Conference 1856 ; entered the Confederate Army in 1861 in command of a company ; due to health conditions had to return home ; served the Jasper District as presiding elder, 1863-1866 ; later served Elyton, Murphree's Valley, Jonesboro and Montevallo Circuits, dying on this last circuit in 1871—a practical, energetic, and pious man, saying but a few days before his death, "Sir, I'm not dreading the future, nor thinking much about it ; I attended to that long ago." In reply to a question by M. G. Foust if the way was clear, he replied, "All right." Those were his last words, intelligently, distinctly, triumphantly spoken.

E. C. Odom had been in the North Alabama Conference but a short while. He came with his mother to Autaugaville as a young boy. He grew up in the M.P. Church, was licensed to preach, and served faithfully until 1869, when he joined the M.E. Church, South. Fayetteville Circuit was his first charge. He fell into the North Alabama Conference in 1870, and was re-appointed to the Fayetteville Circuit where he died a prudent, thoughtful, gentle, earnest Christian man.

This Conference attracted a number of official visitors, including T. O. Summers, editor of the *Christian Advocate*, Nashville ; D. C. Kelley, D.D., pastor of McKendree Church in Nashville ; A. G. Haygood, Sunday School editor ; John C. Duncan, editor of the *St. Louis Christian Advocate* ; and Allen S. Andrews, President of Southern University.

Kelley, who had once been a distinguished Colonel in General's Forrest's Cavalry, and was well known throughout the Church, "made a full statement of the action of the Tennessee Conference, proposing to establish, with the cooperation of other Conferences, a grand and liberally endowed university, and advocated the measure in an earnest and impressive speech." A resolution, signed by J. G. Wilson, J. M. Boland, and C. D. Oliver, was adopted calling for the appointment of a committee of three to confer with like committees from other Conferences, "it being understood that said committee shall not have authority to pledge this Conference to any action." The following were appointed : C. D. Oliver, W. B. Wood and James M. Wright. Oliver was pastor at Talladega ; Wright was president of Athens Female College, and Judge Wood was a layman from Florence.

On Conference Sunday morning Bishop Pierce preached at the Methodist Church and ordained a class of fourteen deacons. In the afternoon of that day Dr. Haygood, later to become a bishop, preached the sermon, following which Bishop Pierce, with the assistance of other elders, ordained elders—four traveling and three local.

The Committee on Education brought in most encouraging reports concerning Huntsville Female College, Tuscaloosa Female College, Athens Fe-

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male College, and the Southern University at Greensboro. The young Conference was well supplied with colleges, for in addition to those named, she was owner of Wesleyan University at Florence, on which a special committee reported. Indeed, there were two reports—a majority and minority report, both of which favored the continuation of the school which had, in recent months, fallen upon hard times, but each suggested different methods. The Conference felt unable to continue this school, in spite of the various plans suggested by both reports, and the school was soon given to the State as a Normal School, and is now the Florence State Teachers College. Wesley Hall, the original main building is today, 1956, the Administrative Building.

The membership within the bounds of this Conference in 1870 was 22,460 white and 188 colored persons, at the end of its first year its white membership had increased to 24,179, but its colored membership had decreased to 39, of which number 28 were in the Talladega District.

The 1872 Conference was at Tuscaloosa, Nov. 20-27. Bishop Doggett presided. C. D. Oliver, of Talladega, was secretary. So far as the author knows, no full Minutes for 1872, 1873, 1875 and 1876 are extant. We depend, therefore, upon the *General Minutes* for facts about these sessions.

Fourteen were admitted: S. G. Cosby, John Wesley Baine, Marcus E. Tumin, J. W. Christian, J. P. Glass, J. L. Brittain, R. S. Price, Jesse F. Ellis, John R. Sharpe, Robert G. Isbell, Benj. G. Blackwell, W. V. Tierce, J. N. Scott, and Aaron L. Lowery. F. M. Grace was received back from the Holston Conference. Three men were discontinued at their own request: J. M. Cochran, R. T. Blackwell, and M. G. Foust.

The class ordained deacons consisted of J. W. Newman, W. C. McCoy, Z. A. Parker, M. B. Johnston, E. W. Jones, and R. F. Mountain. Among the local preachers ordained deacon, two became distinguished; S. M. Hosmer who later served as pastor, presiding elder, business manager of the *Alabama Christian Advocate*, and president of the Southern University; and J. W. Christian who served as editor of the *Alabama Christian Advocate*.

W. C. Rowland and E. B. McClellan located, and J. G. Wilson, for several years president of Huntsville Female College, transferred to the Louisville Conference to become president of Warren College. Death took three good men.

E. B. Norton was dedicated to God in infancy, converted at an early age, and gave years of service to the Church. The last fifteen years were in the Alabama, the Montgomery, and the North Alabama Conferences. He was a successful preacher, Gospel singer, and pastor. Through his instrumentality hundreds were brought to the Saviour.

William Rhodes came 1836 to Cherokee County. He joined the Alabama Conference in 1841, most of his ministry being in North Alabama. In 1860

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he became blind, and was superannuated. He died 1872. Following the war, the Church was unable to care for its superannuated men as it wanted to. The last year of Brother Rhodes' life the Conference paid only \$1,446.25 for claimants, of which Brother Rhodes was paid \$50.00 His memorialist says, that after the war, a missionary of the M.E. Church came down to Jefferson County from Huntsville, and found the blind preacher in poverty. The missionary needed the influence of this good man. "But," says the memorialist, "when the bait was dropped and the proposition made, the blind man replied, 'If you have come down to preach the Gospel of the Son of God and save the souls of men, I bid you God-speed; but if you have come to proselyte members from other churches and buy up preachers, you may go back home, for, I tell you, sixty thousand dollars will not buy old blind Billie.'" That type of courage characterized many Methodist ministers in those trying days.

E. A. West was a son of Jefferson West and grandson of Rev. Joshua West, M.D., who assisted Ebenezer Hearn in organizing the church at Montevallo in 1818, and who was instrumental in organizing Ebenezer Church, five miles north of Montevallo, both of which still function. E. A. West was licensed to preach in 1857, and was admitted 1861 into the Alabama Conference, but went into the Confederate Army in 1862. He re-united with the Montgomery Conference in 1865, and served well until 1872 when, while on Center Circuit, he developed tuberculosis. He returned to Shelby County, and died there in peace and in triumph.

At the 1870 Conference there were seven districts, and in 1871 there were still seven, but some charges had been re-arranged, and the Larkinsville District was succeeded by the Scottsboro District. At the 1872 session there was a real shaking up of charges, several districts being changed, with the addition of one new one. The Florence, the Huntsville, the Talladega, the LaFayette and the Tuscaloosa Districts were retained, but the Scottsboro was dropped and the Decatur substituted; the Gadsden was dropped and the Guntersville substituted. The new district was the Birmingham, with eleven charges, including such far away places as Gadsden Station, Ashville Circuit, Blountsville Circuit, and Tuscaloosa Circuit. The Birmingham and Elyton Station was the only charge right in Birmingham, although there was the Elyton Circuit.

The total church membership was 27,621 white and 50 colored, 32 of the colored being in the LaFayette District, 30 of these being in the Pinckneyville Circuit.

Talladega was host to the fourth Conference, Nov. 19-25, 1873. Bishop Marvin presided, and John A. Thompson was secretary, a position he was to hold for seventeen years.

The Conference continued to grow, eight men being admitted: Henry D.

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Hill, S. H. Williams, J. K. Armstrong, Robert F. Winston, H. P. Berry, C. A. Allday, J. T. Miller and J. B. Gregory. R. D. Carver and Rufus Nicholson were re-admitted. Two had been received from the Alabama Conference at the beginning of 1873, Jefferson Hamilton, who had been appointed to Tuscaloosa, and B. B. Ross, who was appointed to Huntsville. Nov. 25, 1873, they transferred back to the Alabama Conference.

The following were discontinued: W. V. Tierce, Samuel G. Cosby, F. C. Stevenson and John H. Tucker. T. G. Slaughter and R. T. Moore located. There were no deaths. Besides Hamilton and Ross, there were nine others who transferred: W. Weakley, B. J. Gaston, J. S. Marks and J. M. Wright to Tennessee; J. T. Curry and B. G. Blackwell to Alabama; G. T. Whitten to Memphis; Wm. R. Williams to St. Louis, and J. P. Glass to Illinois.

The reports were encouraging, there being a net gain of 1,431 white members and eight colored. The total number of white members was now 29,052, and the total number of colored members fifty-eight. There was a gain of seven local preachers, bringing the total to 328.

The fifth Conference convened Nov. 11, 1874, at Huntsville, this being the first time this church had entertained the North Alabama Conference, although it had been frequent host to the Tennessee Conference. The Conference had to meet in the basement, Bishop Doggett, presiding.

A class of 14 was admitted: Wm. M. P. Rippey, Robert W. McKelvey, Robert T. Blackwell, D. C. Strange, Sion L. Hill, Samuel M. Hosmer, J. K. Sams, J. C. Brown, J. L. Ferguson, John B. Steadham, J. S. Glasgow, M. N. Morris, Allen P. Taylor and William M. Taylor. Two were re-admitted: T. G. Slaughter and G. W. L. Anthony. Two were received by transfer: Wm. R. Williams, and Moses L. White.

Wm. M. Taylor was transferred to the Northwest Texas Conference. Three located: L. M. Wilson, M. B. Johnston, and Joshua C. Phelps. Four were discontinued: S. H. Williams, J. K. Armstrong, Julius W. Linn, and Priestly E. Nicholson. None had died.

There was another fine increase in membership, the net gain being 2,249 white and three colored members. The increase in local preachers was sixteen. The total membership was 31,301 white and 61 colored members. The Conference was no longer encouraging colored membership, since they had been provided with a Church of their own, but a few of our colored friends desired to remain in the church with their white benefactors.

Not having access to the earlier Conference Journals, we have not mentioned lay members, though we had had lay members since 1870. Among the prominent lay members in attendance upon this session were Dr. B. F. Meek, Professor of English at the University; Nathan M. Rowe, Madison County planter, whose loyalty to the Church was to become notable during the years

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ahead; General D. C. Turrentine who organized the first Methodist Sunday School in Etowah County, and built the first house in Gadsden; Judge E. G. Richards, organizer of Fredonia Church and charter member of LaFayette Church, a local preacher and lawyer for more than fifty years; Thomas Scales Plowman, Mayor of Talladega and later a member of Congress; Dr. George E. Kumpe, twice president of the State Medical Association; S. P. Rice, John D. Brandon, F. M. Roberts, Thomas A. Kerr, and other good and faithful men.

The following were nominated to the Board of Trust of the Central University, Nashville: Clerical, C. D. Oliver and Anson West; Lay, Hon. W. B. Wood and Dr. J. J. Dement. Dr. R. A. Young (secretary of Vanderbilt University) of the Tennessee Conference, and Dr. James Atkins (later Bishop), of the Holston Conference, were among those who addressed the Conference.

The Conference was now five years old. Its sixth session (1875) was at Birmingham, which was about six months younger than the Conference. This was the town's first time to entertain an Annual Conference. There was only one M.E. Church, South, in Birmingham proper, and it had only 144 members. W. L. Clifton was pastor, and Anson West was presiding elder of the Birmingham District. J. W. Newman was pastor of Jones Valley Circuit which included several nearby churches.

With Bishop Marvin in the chair, six were admitted: J. W. Tucker, C. C. O'Neal, Robert T. Bentley, Issac Marion Blanton, G. M. G. Dunkin, and J. T. Morris.

E. A. Stevenson was re-admitted, and W. C. Hearn and B. G. Blackwell were received by transfer. R. G. Isbell located at his own request, while D. C. Strange and A. P. Taylor were discontinued. Four transferred: J. B. Perkins to the Columbia; Z. Parker to the North Texas; E. A. Stevenson to the White River; and J. D. Anthony to the South Georgia. One had died.

A. F. Driskill, son of John and Polly Driskill, joined the Church at age seven as a seeker. At nine he was happily converted. He and his father were licensed to preach at the same time, he being twenty-one at that time. He joined the Tennessee Conference 1822. Much of his ministry was in that part of North Alabama included in the Tennessee Conference, both as pastor and presiding elder. He became a part of the new North Alabama Conference 1870. His 53rd and last appointment was Madison Circuit, which he served three different times. Here he was stricken with pneumonia and died. He was a member of the 1840 General Conference, and of the 1845 Louisville Convention, and a member of the first General Conference of the M.E. Church, South. He was a good man, and a leader in the Church.

Numerically, the largest district was the Tuscaloosa with 5,059 white members and one colored member. LaFayette was second in size with 4,593 white

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and three colored members. The total membership was 31,680 white and 16 colored members.

The seventh Conference met at Decatur, Dec. 13-18, 1876, with Bishop McTyeire presiding. W. E. Mabry was presiding elder of Decatur District, and L. F. Whitten was pastor at Decatur. The district had ten charges, all south of the Tennessee River.

A small class was admitted: John Richard Nelson, George W. Johnson, George W. Crutcher, S. R. Emerson, and J. T. Wilkins. R. G. Isbell was re-admitted. Wilson Williams, M. T. Leach, and J. T. Curry were received by transfer. J. K. Sams asked to be discontinued, and four were granted location: J. M. Hamer, Rufus Nicholson, R. S. Price, and D. S. McDonald. Three passed away.

J. H. Anderson joined the Tennessee Conference when seventeen. He fell in the North Alabama Conference in 1870. He served Tusculum three years, Talladega two years, and was appointed to Courtland for 1876, but was physically unable to do much. His life span was brief, but he lived happily and usefully, and died triumphantly.

G. B. Wilson joined the Conference at thirty-eight. His ministry lasted five years, but his life was marked by a deep piety and a zeal for the Master's work. The people of Luxapalila Circuit, which he was serving when he passed away, were grief-stricken. He had also served Kennedale Mission, Bexar and Sheffield Circuits.

E. B. McClellan was licensed to preach in 1854 on Talladega Circuit, W. H. McDaniel presiding elder; and joined the Alabama Conference that fall. In 1869 he was a supernumerary on Alexandria Circuit, Montgomery Conference, which became a part of the North Alabama Conference in 1870. He was a man of intellectual breadth, sound judgment, and of great integrity.

It had not been a particularly good year. The increase in membership was only 748 white and 27 colored people. Only \$994.65 had been collected for Conference claimants, and \$2,327.21 for both Domestic and Foreign Missions. Times were particularly strenuous.

Gadsden was host for the eighth session, Nov. 7-12, 1877, Bishop Keener presiding. Eight were admitted: Walter Thomas Keith, W. M. Howell, J. J. Crowe, George J. Hall, Richard T. Goodrum, Basil H. O. Cochran, Benjamin B. McCraw, and James W. C. Faires. L. M. Wilson, C. C. Ellis, and J. B. Cole were re-admitted. The Conference lost four men: G. W. Johnson was discontinued, and R. Stripling was located, at their own requests, and two had died.

Dawson Phelps joined the Tennessee Conference in 1833 and served until 1850 when, at his own request, he was located. He was local for twenty-one years, then joined the North Alabama Conference in 1871, and was appointed

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to Pettusville Circuit, Huntsville District. While here he was taken ill, and after some months went home to God. He was a strong doctrinal preacher, pious and useful, and under his ministry many souls were led to Christ.

S. L. Hill died in his second year on Attalla Circuit. He had been a member of the Conference only a short while, having formerly been a Baptist Minister. He was only twenty-seven at death.

The Committee on Education reported encouragingly on four schools: Huntsville Female College, Athens Female College, Vanderbilt University at Nashville, then a Methodist Institution, and Decatur District High School at Moulton.

The New Orleans *Christian Advocate*, the St. Louis *Christian Advocate*, and the Southern *Christian Advocate*, as well as the *Southern Review*, edited by A. T. Bledsoe and daughter, were highly recommended by the Committee on Books and Periodicals, but the Committee especially urged the Conference to support the *Christian Advocate* at Nashville, this paper having been adopted as the official organ of the Conference. This was five years before the *Alabama Christian Advocate* was begun.

The delegates elected to the General Conference were: Clerical, Hardie Brown, C. D. Oliver, J. B. Stevenson, J. G. Gurley and J. M. Boland; Reserves, Anson West and J. A. Thompson. Lay: Joseph H. Johnson, Wilson L. Heflin, J. E. Groce, Solomon Palmer, and G. E. Kumpe; Reserves, R. C. Gamble, F. P. Randle and B. Pope.

Some facts concerning that day may be interesting. We had only one church in Birmingham, valued at \$1,800. It reported 400 sittings. Its parsonage was valued at \$1,200. The church at Montevallo (300 sittings) was valued at \$3,000. The Florence church (400 sittings) was valued at \$6,000. Talladega's church would seat 600, and was valued at \$7,000. The church at Tuscaloosa (600 sittings) was valued at \$12,000. The largest and most expensive church in the Conference was at Huntsville. It reported 700 sittings and was valued at \$25,000. It had no parsonage. In fact there were only three parsonages in the Huntsville District: Paint Rock, Scottsboro, and Stevenson.

In the Conference were 457 churches, valued at \$255,208.00, and 33 parsonages valued at \$21,465. In the matter of salaries, Huntsville led, promising and paying its pastor \$1,150. Florence paid its pastor \$746.76, although it had been assessed \$1,000. Tuscaloosa did better, paying \$847 on a pledge of \$1,000. Well, those were the good old days!

The ninth Conference was at Athens, opening Nov. 27, 1878, with Bishop Kavanaugh in the chair. Nine were admitted: Wm. J. Canterbury, David N. Patterson, Merit King Clements, John Victor Smith, T. A. Kerr, G. F. Boyd, T. F. Davis, Joshua W. West and G. L. Hewitt. R. N. Ledbetter was received from the Alabama Conference. R. W. McKelvey and J. W. C. Faires, were

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discontinued, and J. S. Glasgow, J. B. Cole, G. W. L. Anthony, and J. N. Scott were, at their own request, located. Two died.

J. W. Whitten, when one year old, moved with his father to Lauderdale County. The family moved four years later to Wayne County, Tennessee where Joel was reared. His reception into the Church was when he was slightly more than fifteen. He was licensed to preach before he was seventeen, and in October, 1840, joined the Tennessee Conference, where he served charges in Tennessee and in North Alabama. During the War Between the States he was presiding elder of Florence District, and served this district again later. He was a delegate to the 1874 General Conference. In 1877 while serving at Decatur, he contracted yellow fever, from which he never recovered. After a long and useful ministry, though still only fifty-four years of age, "he was not, for God took him."

R. G. Reagan came in 1845 to Talladega County, and was converted in 1846 at the old Chinnabee Camp Ground. He taught school twenty-five years in Talladega, Calhoun and in what is now Cleburne County. He was licensed to preach in 1850, serving sixteen years as a local preacher. He served satisfactorily the circuits to which appointed until September, 1877, when he was smitten with typhoid fever. During the rest of the year he was unable to carry on, and was superannuated. He died the next year, his dying testimony being, "All is right."

At this Conference, Bishop Kavanaugh transferred J. M. Boland to the Alabama Conference and he was placed on the Pensacola District. J. G. Gibson was transferred to the Tennessee Conference to serve the Oakland Mission.

The tenth Conference was at Tuscaloosa, Nov. 26—Dec. 3, 1879, Bishop Paine presiding. Admitted were: T. W. Hayes, Amos S. Whitehurst, John T. Coleman, J. H. Leslie, John R. Tierce (probably T. J. K. Tierce), and Robert A. Thompson. Received by transfer: Alpheus Mizell, J. S. Marks (formerly a member of this Conference) and Marcus A. Erwin, all from the Tennessee Conference; T. A. Scruggs from the Illinois; M. G. Williams from the Missouri, and R. T. Nabors (formerly a member of this Conference) from the Texas. Two transferred out, Alpheus Mizell, to the Missouri, and F. M. Grace to the Holston.

A number were dropped: J. V. Smith and B. H. O. Cochrane were discontinued at their own request, and B. B. McCraw by vote of the Conference. One undergraduate was expelled. Seven located: M. L. White, J. T. Wilkins, R. T. Blackwell, W. R. Williams, J. B. Steadham, J. R. Nelson and R. T. Bentley. Four men died.

Theophilus Moody, one of the old men of the Conference in service, was a charter member of the Alabama Conference (along with his friend, A. C.

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Ramsey) in 1832. He was converted in 1830. His father having moved to Mississippi when Theophilus was a small boy, he grew up there. He was serving in the bounds of the North Alabama Conference when this Conference was organized in 1870, and remained in it until his death. Few men of his day rendered a better service.

Edward McMeans was thirty-four when converted, and was thirty-six when admitted into the Alabama Conference, and served twelve years, being superannuated twenty-one years. As the shadows of death began to fall upon his path, the light of the glory of God increased around him. He went to his heavenly home in peace and triumph.

P. L. Henderson joined the Tennessee Conference in 1853, and had held pastorates in the Louisiana, Kentucky, and St. Louis Conferences, being at one time president of Arcadia College. Due to the severity of the Midwest winters, he transferred to the North Alabama Conference. Here he served several appointments, his last one being Scottsboro Circuit. At the 1878 Conference he was appointed to Vienna Circuit, in Huntsville District, but pneumonia overtook him, from which he died, a very superior minister.

J. F. Ellis was the son of a local preacher, and a grandson of Jesse Ellis, a pioneer preacher of Alabama. He served well his generation, dying while serving Newtonville Mission, Tuscaloosa District.

The eleventh Conference met at Oxford, Dec. 15th, 1880, with Bishop McTyeire in the chair. Oxford was in Talladega District, Anson West, presiding elder. F. T. J. Brandon was pastor. R. A. Speer, F. K. Hewlett, J. I. Williams, T. B. McCain, Paul T. McWhorter, O. W. Samples, J. W. Spencer, L. M. Powell and C. W. Jacobs were admitted on trial. A. B. Jones, of the Memphis Conference; M. E. Butt and R. J. Briggs, of the Alabama Conference; and John S. Blair, of the Holston Conference were received by transfer.

H. D. Hill was transferred to the Alabama Conference and W. T. Keith to Arkansas. T. F. Brown and F. P. Scruggs transferred to Tennessee. D. N. Patterson was discontinued, while M. E. Tumlin, M. A. Erwin, and James Cox were located. Two died during the year.

H. P. Turner joined the Tennessee Conference 1836. Much of his ministry was in North Alabama, serving the Limestone, Madison and Elkmont Circuits, and the Scottsboro District. He was serving within the bounds of the North Alabama Conference in 1870 and remained in it until his death. He was a good man, a good preacher, and a wise counselor.

B. F. Larrabee graduated in 1850 at Wesleyan University, Middletown, Conn., and came South in 1851 to teach at Centenary Female College at Summerfield. Later he taught at Columbus and Aberdeen in Miss., and after the Civil War, at Tuscaloosa Female College, until the college failed. Larrabee was appointed in 1879 to Florence. Here his health began to fail. He visited

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his brother in Albany, New York, during 1880 where he died. His prolonged sufferings were intense, but his faith was clear and strong. As an educator he attained high rank. He called a meeting of teachers in 1856 at Selma, out of which grew the Ala. Educational Association. He was a man of earnest piety and indomitable energy. His last hours were crowned with spiritual triumph.

We note the numerical growth of the Conference. Beginning in 1870 with 22,460 white and 188 colored members, the Conference closed its first decade with 34,552 members, all white. (The year 1879 was the last year when colored members were tabulated. At the end of that year there were six colored members in the North Alabama Conference, one in Guntersville District, three in Tuscaloosa, and two in Talladega. There may have still been a few scattering colored members after this year, but not enough to justify the use of an extra column in the statistical tables.)

The Conference had made an average net gain of about 1,200 members per year. In 1870 there were 259 local preachers; in 1880 there were 365. The financial gains were not large, unless one takes into consideration the condition of the country during this first post-war decade.

The New Alabama Conference, 1870-1880

ON DECEMBER 7th, 1870, the Alabama Conference convened at Montgomery. In a sense, it, too, like its new-born sister to the north, was a new Conference. When organized in 1832, it contained much territory which, in 1870, went into the Mississippi, the North Mississippi, and the North Alabama Conferences. Moreover, in 1863 the original Alabama Conference had been divided into the Montgomery and the Mobile Annual Conferences, which arrangement was in effect through 1869. At the 1870 General Conference, six new Conferences had been authorized, necessitating new boundaries for the Alabama, Mississippi, North Alabama and North Mississippi Conferences. So 1870 witnessed the re-establishment of the Alabama Conference, greatly reduced in size.

When the Conference convened, with Bishop McTyeire in the chair, and with J. M. Brown as secretary, many members of the former Montgomery and Mobile Conferences were missing. However, the Conference business was transacted as usual. Partial reports were made from fourteen districts. Reports were made by all charges in the newly bounded Alabama Conference, including those which had been in Meridian, Columbus and Macon Districts, now in the Mississippi, and in LaFayette and Tuscaloosa Districts, in what is now the North Alabama Conference.

In Meridian District, six charges, Belmont, Bladen Springs, Butler, Gaston, Livingston, and Pierce's Springs, reporting 1,247 white and two colored members, fell into the Alabama Conference. In Columbus District there were two, Eutaw and Greene, falling into the Alabama Conference, and reporting 325 white and no colored members. In Macon District there was one charge to come into the Alabama Conference, Gainesville, with a membership of 125 white and no colored.

In LaFayette District one charge, Tallassee, remained in the Alabama Conference. It had 354 members. Practically every charge in the Tuscaloosa District, except Tuscaloosa Station, fell into the Alabama Conference, namely: Havana, Greensboro, Newbern, Forkland, Brush Creek, Morgan Springs Mission, Marion, Summerfield, Oakmulgee Mission, Perryville, Randolph, Selma and Water Street.

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The total charges in the Alabama Conference in 1870 reported a total membership of 23,564 white and 752 colored persons, plus 208 local preachers.

Four were admitted: J. M. Mason, P. B. Saffold, T. C. M. Golland, and D. C. Standley. Four were re-admitted: Robert Smilie, F. Walker, S. H. Cooper and J. J. Cassady. The Conference received nine by transfer, all of them, however, having been originally in the Alabama, or Montgomery and Mobile Conferences. In a sense, they had never been out of the Alabama Conference except technically, due to changes in boundary lines. Now these nine were "back home." They were E. V. Levert, J. Barker, A. J. Coleman, H. Urquhart, A. D. McVoy, O. R. Blue, R. E. Cary, D. C. Crook, and William Murrah.

The superannuated preachers were: Z. Dowling, S. F. Pilley, E. W. Story, J. M. Jennings, J. P. Dickinson, C. D. Nicholson, Jamieson Scaife, J. T. Talley, I. I. Tatum, J. T. Roper, Greenberry Garrett, Charles Strider, T. S. Abernethy, William Murrah, and M. C. Turrentine. Three had died.

T. L. Densler died in a perfectly rational state of mind, giving every assurance that God was with him. His dying message to the Conference was: "Tell the Bishop and brethren that I died at my post, and to meet me in heaven."

J. W. Starr died, says A. H. Mitchell, of "dropsy of the chest, a most painful and distressing disease." Mitchell quotes this as his dying message: "Tell my brethren of the Conference I shall see them no more. Say to them for me, as my last dying testimony, that the old-fashioned doctrine of holiness, as taught by our fathers is true; it is the doctrine of the Bible; and tell them, for me, to preach it to the people, but that they need not preach it unless they believe it and love it." He asked Dr. Mitchell to carry another message concerning what he believed to be a very important matter. It was this. "At a certain time in the course of the administration of discipline, he came in open conflict with that worldly-liberal view of the subject which claims for young people especially large license in the way of worldly pleasures; and the pressure from the Church, from parents, yea, and from some preachers, was so great, he backed down and yielded the point, and though his ministry in the early part of his life had at times been attended with great power and unction of the Spirit, he never afterwards had that same power and influence over a congregation." This mistake of compromising under the pressure of a worldly-minded congregation and "of some preachers," had, he believed on his dying pillow, robbed him of some of his spiritual power. In spite of that decision which he later believed to be a mistake, he labored on faithfully, and sacrificially for God and the Church, and died in the triumph of the Gospel.

J. F. Dickinson had been a minister fourteen years. He died at the home of his father. "No cloud arose to shut out the city of God or hide the face of Jesus. Going through the valley of death, he grasped firmly and trustfully

the rod and the staff of the Almighty and was comforted." Just a few minutes before his death, when he was perfectly rational, his father asked him, "Have you peace with God?" and he promptly answered, "I have," and with that bright testimony he went home to God.

During the year, 1,621 infants had been baptized, but only 992 adults. The Sunday School report was good, considering the reduced size of the Conference, the record showing 262 schools; 1,823 teachers; and 12,123 scholars. Collections were very good—\$5,156 for Conference claimants, and \$4,998.50 for missions.

The nine districts with their presiding elders follow: Mobile, H. Urquhart; Demopolis, S. H. Cox; Selma, Mark S. Andrews; Greensboro, A. H. Mitchell; Montgomery, Wm. Shapard; Eufaula, J. L. Cotten; Marianna, A. Dowling; Camden, D. M. Hudson; and Union Springs, J. W. Shores.

Resolutions signed by T. O. Summers, M. S. Andrews and T. F. Mangum were adopted reminding the Conference that Eugene V. Levert was one of the two surviving ministers who constituted the Alabama Conference in 1832, and that, "at the close of next year, if God should prolong his life, he will have completed the fiftieth year of continuous service in the itineracy," and asking him to deliver a semi-centennial discourse on the second night "of our next session."

There had been discussion concerning an Orphans' Home, but a report, signed by J. L. Cotten, M. S. Andrews and C. M. Howard, said "we believe it impolitic, at this time, to take any action" on the establishment of an orphanage within the bounds of the Conference, but expressing sympathy "with all agencies which look to the relief of the orphans."

Camp meetings, which in years ago, had been powerful factors in the development of Methodism, had become fewer and less far-reaching in influence. This fact brought forth a resolution, signed by A. H. Mitchell and W. M. Motley, expressing the judgment of the Conference that "Camp meetings have been a great power for good in the Church," and that they "may be, by proper modifications and restrictions, restored to their former place in the Church," and pledging the Conference to use its "influence to have them restored to their position of usefulness and power in the Church."

Most of the reports and resolutions did not "beat around the bush" but used virile terms. For example, the Committee on Books and Periodicals, R. B. Crawford, M. J. Law, R. M. Powers and T. M. Williams, said, "We must circulate our own literature," adding, "We have the power to guide the education and mould the sentiments of our people. Shall we forego it, and give place to those Northern journals now flooding our land, breathing nothing but a shallow, sickly sentimentality, impure in its tone, and immoral in its tendency?" This resolution did not refer to religious literature, but to that

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host of trashy monthly papers, with nominal subscription rates, filled with questionable advertisements. The report called special attention to the New Monthly Magazine edited by "our own W. P. Harrison, D.D.," and called the *Southern Quarterly Review*, edited by A. T. Bledsoe, LL.D., "the best publication of its kind in the New World."

The 1871 Conference convened at Mobile on Nov. 29th, Bishop Pierce presiding, and B. B. Ross secretary. Besides the preachers. there were many laymen present. Among the official lay delegates were: P. G. Wood, J. G. L. Huey, John Massey, C. M. Howard, Joseph H. Harris, John G. Motley, E. T. Glenn, J. F. Culver, John Sampey, Samuel Tisdale, H. C. Armstrong, J. B. Stanley, and A. V. Lee, who was elected statistical secretary.

Four were admitted: J. A. Peterson, Wm. S. Wade, Joseph Spear and Wm. H. Weatherby. Wm. A. Montgomery was re-admitted. Gabriel Hawkins, T. O. Summers, Jr., and R. H. Rogers were received by transfer. S. H. Cooper transferred to the Louisiana Conference, and C. J. Nugent to the North Mississippi. Jefferson Hamilton was appointed to Tuscaloosa, in the North Alabama Conference to which he transferred, temporarily, the next year. One had died.

J. P. Dickinson joined the Methodist Church in 1819, when about seventeen. He gave fifty-one years in the service of our Christ, as an exhorter, and then as a local and an itinerant minister. For many years his service was in the Georgia Conference, transferring to the Alabama in 1857. Here he served LaFayette, Crawford, Troy and Orion, Brundidge, Union, and Villula, superannuating in the last named community.

The white membership showed a gain of 636; the colored membership of 364 showed a loss of 388 from the previous year's report.

At this Conference steps were made to dispose of the East Alabama Male College at Auburn. The following committee, with power to act, was appointed: W. A. McCarty, Wm. Shapard, E. D. Pitts, E. T. Glenn, J. H. Harris, B. B. Ross and O. R. Blue. The college was turned over to the State, and is now the Alabama Polytechnic Institute, having at this time, 1956, the largest enrollment of any educational institution in the State.

The 1872 Conference convened in Hart's Hall, Eufaula, on Dec. 11th, with Bishop Doggett presiding, and R. B. Crawford secretary. He was secretary for the next seventeen years.

There were twelve received into the Conference: J. H. James, J. S. Frazer, J. O. Andrew, A. C. Hundley, R. A. Miears, P. H. Lightfoot, C. R. Williamson, Thos. W. Dyer, Emmett W. Solomon, James L. Mathison, A. M. L. Douglas, and Philip H. Moss. W. H. Weatherby was discontinued. H. D. Moore and E. P. Birch were received by transfer.

Peleg R. McCrary, F. Walker, R. H. Rogers, J. J. Grace, W. B. Dennis,

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J. A. Pace, and A. S. Douglas located. C. D. Nicholson transferred to the Florida Conference; E. D. Pitts to the Texas; J. M. Brown to the Louisiana; and Jefferson Hamilton and B. B. Ross, temporarily, to the North Alabama, Hamilton being appointed to Tuscaloosa, as already noted, and Ross to Huntsville. Three died during the year.

R. E. Cary was a man of great promise. Entering the Confederate Army in 1862 when he was scarcely sixteen, he was elected third lieutenant, and gave enthusiastic loyalty to his country. He was converted and joined the Church in 1864, and in 1865 joined the Montgomery Conference, where he was rendering notable service, when death overtook him.

J. G. Rush was a man of indomitable energy, of great faith and piety, and of more than ordinary ability. His energy kept him going for months, when "he looked more like a dead man than a living one." He suffered greatly toward the end of his life, but as death approached, in spite of doubts that once worried him, he won a complete victory and died in triumph.

J. M. Jennings, a son of Dr. Samuel K. Jennings, a noted leader of the M.P. Church, was licensed to preach in the M.E. Church, South, but later joined the M.P. Church in which he preached four years. Coming then to Alabama, he affiliated with the M.E. Church, South. Settling in Tuscaloosa, he organized the school that afterwards developed into the Tuscaloosa Female College. In 1853 he joined the Alabama Conference of the M.E. Church, South, and served for a number of years as pastor and presiding elder, superannuating in 1862. He served as a Chaplain in the Third Alabama Regiment. A saintly man, he almost literally died upon his knees. While at prayer with his family, he suffered a stroke of paralysis, which speedily terminated his life. He was ready when the messenger came, and quietly breathed away his life—his soul—into the hands of God.

The year 1872 was one of success. The increase of white members was 1,912. There was a loss of 112 colored members, making the net gain for the year 1,800. The colored members had gone into one of the colored churches, and were not an actual loss to the Christ's Church.

The 1873 Conference convened at Selma on Dec. 3, with Bishop Marvin in the chair. Eight were admitted: Waverly Briggs, P. G. Nash, John H. Weatherby, Thos. Y. Abernethy, Joshua Soule Peavy, L. C. Calhoun (uncle of Otis), W. A. Rice (father of Herbert), and Isaac F. Bilbro (father of Frank).

Jefferson Hamilton and B. B. Ross returned by transfer. Three others were received by transfer: J. T. Curry, B. G. Blackwell, and J. B. Cottrell. Thomas K. Armstrong located at his own request. Five ministers died.

J. L. Cotten, early in life, showed promise of no ordinary type. He became a complete English scholar. Emory College conferred upon him the D.D. degree. He could rightly be called a great man. He was given large places of

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leadership in the Conference. He married 1853 Lucy Ann Curtis, daughter of William and Anne (Lee) Curtis (who donated the lot for a church at Cahaba), and had two daughters: Martha Anne (married John James Banks), and Lucy Curtis (married Henry Clarence Glenn).

Greenberry Garrett was not a great preacher, but a good man of dependable judgment, and a delegate to the General Conferences of 1844, 1846, 1850 and 1854, and was a member of the 1845 Louisville Convention. He was one of the instigators of the Centenary Movement in 1839, resulting in part, in Alabama, in the once famous Centenary Institute at Summerfield, of whose Board of Trustees he was a member for thirty years. Asked on his death bed if he felt the Saviour precious, he replied, "Yes, precious, precious." His long life of inestimable service was testimony enough. Greenberry Garrett married in 1832, Mary Wells Spear (daughter of Rev. Moses Spear, who preached the first Protestant sermon in Indiana) and his oldest child, Mary Susan Garrett, married 1855, Rev. James Albert Peebles, who joined the Alabama Conference 1852, but died 1896 near Searcy, Arkansas. When Presiding Elder of Fayetteville (Arkansas) District, Peebles licensed a woman to preach in 1887, a news item that got world wide attention.

G. R. Talley transferred to Alabama in 1853. A good man and a good preacher, he lived and died for Christ. Said his grief-stricken widow (Martha Ann Taylor), "When his barque was far out on death's river, I asked him if he could yet trust the Savior, and if all was bright with him. 'O yes, O yes,' was his reply, and then he repeated the famous words, 'yea though I walk through the valley of the shadow of death, I will fear no evil; thy rod and thy staff they comfort me.'" His life and death afford us another opportunity of quoting Mr. Wesley's words: "Our people die well."

J. J. Cassady, joined the Conference in 1858, having to locate in 1866 in order to look after his deceased father's estate. He was re-admitted 1870, and served faithfully until disease laid its hand upon him and carried him away. He married Mary Philo Edmondson, who in 1879 married Rev. J. W. Glenn.

S. F. Pilley served the most important pastorates and districts with great acceptability. Says the writer of his memoir, "He was regardful of all the amenities of ministerial life, ever deferring to the authority that was over him, and scrupulously observant of what was just and generous in his relation with his peers. Never was self-seeking suspected of him. He was no actor; he did not affect sanctimony, and yet was so impulsively and ingenuously holy that men were constrained to do homage to the truth he embodied and illustrated." What better and what more could be said of one than that his sons, William Beasley, Stephen Abiathar and Charles Bilbro, became preachers, and his daughter, Mary Susan, married Rev. B. L. Selman.

As we have quoted more than once in this book, "God takes His workers but carries on His work." Thus it was with this Conference this year. The brethren worked diligently, and at the close of the year were able to show a numerical gain of 1,669 white members. There was a loss of 148 colored members, who, little by little, were seeking membership in their own churches.

There were nine districts (with their presiding elders) as follows: Mobile, Jefferson Hamilton; Demopolis, Silas H. Cox; Selma, Andrew J. Briggs; Greensboro, A. H. Mitchell; Montgomery, Wm. A. McCarty; Eufaula, W. H. Ellison; Marianna, Moses E. Butt; Camden, J. W. Shores; Union Springs, Simon Peter Richardson.

Seven transferred out: Reuben W. Powers to North Mississippi Conference; Robert H. Harris to North Alabama; Josiah Bancroft and Francis Walker to the Mississippi; J. W. Vest to West Texas; Wm. A. Sampey to Northwest Texas; and W. G. Perry to the Texas.

Delegates to the General Conference were elected as follows: Clerical—T. O. Summers, W. A. McCarty, M. S. Andrews, Jefferson Hamilton, and W. Shapard; reserves—A. S. Andrews, Simon Peter Richardson and A. J. Briggs. Lay—R. H. Powell, A. A. Coleman, J. G. Motley, T. J. S. Kimbrough and H. A. Stolenwerck; reserves—Levi W. Reeves, Fleming Law, Moses Padgett, John Chain, and B. A. Rush.

The 1874 Conference was at Opelika, Dec. 9-15, Bishop Doggett, presiding. The class admitted was remarkable for its calibre: J. O. Keener, R. S. Holcombe, C. H. Kelley, J. M. Crews, Richie J. Briggs, Miles H. Dawson, F. M. Peterson, J. P. Sanders, J. S. Rencher, R. J. Walker, A. J. Lamar, and W. D. Owens. Many now living knew intimately those ministers.

R. J. Briggs "could repeat Rawlston by heart." F. M. Peterson became Professor of Ancient Languages at the Southern University, and was at one time acting President of the institution. He later became president of what is now Alabama College at Montevallo. J. O. Kenner, a son of Bishop Keener, became president of the Southern University. A. J. Lamar, after serving as pastor and presiding elder, became one of the Publishing Agents of the M.E. Church, South, and also served for twenty-one years as secretary of the Conference. Other members of the class served with equal acceptability.

Visitors presented to this Conference included Dr. Linus Parker, editor of the *New Orleans Christian Advocate*; Dr. J. B. McFerrin, Secretary of the Board of Missions; W. W. Bays, of the Holston Conference, and C. D. Oliver, J. M. Towles, M. L. Whitten, J. L. Brittain, and L. M. Wilson of the North Alabama Conference.

The Conference lost thirteen: I. F. Bilbro and T. W. Dyer, by discontinuance, at their own request; Wm. Murrah, S. M. Thames, J. F. Evans, E. S. Smith, A. J. Coleman, J. M. Johnston, T. O. Summers, Jr., J. B. Cottrell,

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and I. Z. T. Morris, by transfer; J. A. Spence, by withdrawal; and Isaac Spangler, M.D., by death.

Dr. Spangler had been a member of the Virginia M.P. Conference, but had transferred to the Alabama M.P. Conference. In 1869 he came into the Alabama Conference of the M.E. Church, South. His last appointment was Uniontown, where his ministry was highly successful. On the fourth Sunday in April, 1873, he preached with unusual power. That evening he began the service but "was suddenly and violently attacked with paralysis." This attack closed his ministry. He lingered nearly a year.

The statistical report was not encouraging. It showed a gain of thirty-three white members and a loss of thirty-one colored members, making a net gain of two for the year!

A constitutional amendment, handed down by the General Conference, on the question of striking from the General Rules the words: "Drunkenness or drinking spirituous liquors unless in cases of necessity," and inserting the words, "Making, buying, selling, or using, as a beverage, intoxicating liquors" was voted on, by orders, without debate, resulting in 39 clerical votes favoring the change and 47 opposing it. There was a tie vote by the laymen, nine favoring the change and nine opposing it. Some very fine men, clerical and lay, voted on each side of the question.

The 1875 Conference at Greenville, Dec. 8-15, under Bishop Marvin, took note of the deaths of five members of the Conference, two among the most prominent. It would be rendering an inspiring service, if we could quote in full these memoirs. It is good to know that F. S. Moseley, President of the Historical Society, is preparing biographical sketches of the members of the Conference. Such a volume will be of unending inspiration.

Jefferson Hamilton, D.D., was born of Christian parents and was converted in his twentieth year, and joined the Methodist Church. He felt called to preach, and to prepare himself, became a pupil of Dr. Wilbur Fisk. In 1831 he joined the New England Conference but suffered greatly with asthma and his physician recommended a milder climate. He served New Orleans in 1838. He began his labors at Franklin Street, Mobile, in 1839. In this state, he served the remainder of his life.

Hamilton "became a truly Southern man in the convictions of his mind and the sympathies of his heart. . . . He filled the first stations and districts of his Conference." Hundreds in Montgomery and Mobile and in other places were brought to Christ through his ministry. "Through him the violated laws poured forth its anathemas, and the solemn mysteries of the judgment, and the life to come, appeared as awful realities." For a quarter of a century he represented his Conference in the General Conferences. "He took a prominent part in the organization of the Methodist Episcopal Church, South. His

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last Conference was at Opelika, where illness overtook him and he was able to attend Conference only one day. He died in great peace, leaving a bright testimony to his faith." His son, J. P. Hamilton, became a leading minister of this Conference, and his grandson, Prof. Alfred P. Hamilton, Ph.D., of Millsaps College in Mississippi, is an outstanding layman. Jefferson Hamilton preached the dedication sermon at St. Francis Street, Mobile, in 1844, and held a revival in Montgomery, 1845, at which Joseph J. Hutchinson was converted. Jefferson Hamilton married 1832 Emeline Porter of Malden, Mass., who was in 1878 the first President of the Alabama Conference Woman's Missionary Society.

R. F. Perdue moved to Lowndes County, Alabama, in his early youth; was converted to God on Saturday night before the third Sunday in August, 1838, and the next day joined the M.P. Church. In 1849 he was received into the ministry of that Church. In 1869 he joined the Alabama Conference of the M.E. Church, South. His ministry was successful throughout. On the Elmore Circuit in 1871, he received about 100 people. Two or three years later he served Elmore Circuit again. In 1874 some of his members wandered off into the popular sins of the day. "Mildly, kindly, and in the fear of God, he proceeded to the administration of discipline. About twenty were expelled. At the next Quarterly Conference, as a result of faithful exercise of discipline and preaching, he reported 93 additions to the Church." He returned from the Opelika Conference with a cold from which pneumonia developed, resulting in his death. "With nothing but the Church and Heaven in his thoughts, he fell asleep in Jesus."

Jamieson Scaife began his ministry in Georgia. In 1867 he transferred to the Montgomery Conference. He superannuated 1874. He passed into the Great Beyond, his lamp trimmed and his light burning. He bade farewell to the Church Militant with the full hope of entering the Church Triumphant. J. Scaife married 1831 Melissa Elgivia Lovejoy, who died 1890 at Hurtsboro, and who was the mother of thirteen children, including Dr. Wm. Lovejoy Scaife, who died 1912 at Camilla, Ga.

W. C. Robinson was converted on August 29th, 1820, and joined the Methodist Church the next month. Licensed to preach in 1826, he moved into East Alabama and joined the Alabama Conference in 1838. Besides giving diligent service to several white charges in the Alabama Conference, he served Negro missions for five years. He superannuated in 1872. During his last illness, with time and thought for retrospection, he said to a brother preacher: "I am conscious of no intentional wrong. . . . I have nothing to regret. I have a conscious void of offence toward God and man." What a wonderful testimony for a man in the immediate presence of God to be able to make!

E. V. Levert was the son of Dr. Claudius Levert, who came to America

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as flag-sergeant in De Rochambeau's army, but later practiced medicine, and died in middle life, leaving a wife and seven children, including Henry Strachy and Eugene, who was converted on Sept. 13, 1819, and immediately joined the Church. In 1821 he joined the Mississippi Conference, then also embracing Alabama. His first work was as assistant pastor on Tuscaloosa Circuit. He served appointments like Greensboro, Marion, Summerfield, Uniontown, Dayton, and others. He served district after district as presiding elder, was a delegate to the 1840 General Conference, and to the first General Conference of the M.E. Church, South, in 1846. He was superannuated in 1873, having given more than half a century to the Christian ministry, and that in years when great sacrifice was involved. E. V. Levert married 1823, Martha Patton, who was the mother of 15 children. She died 1846 and was buried at Mt. Hermon near Greensboro. He married 1847 Mrs. Emeline E. (Moore) Fletcher who died 1872. Among E. V. Levert's great-grandchildren are Mrs. Wilma Levert Peters of Marion, and Miss Gillian Wallace of Sprott.

The Conference lost two by discontinuance, at their own request: George Bancroft and A. M. L. Douglas; and seven by transfer: Wm. Shapard, P. B. Saffold, B. G. Blackwell (to the North Alabama Conference), W. A. Edwards, W. F. Norton, E. M. Bounds and R. S. Woodward. Ten men were received: Gilbert M. Roper, James B. Anderson, Joseph C. Johnson, Bascom C. Glenn, Walter P. Dickinson, Orion S. Perry, John W. Clark, H. M. Moss, John R. Peavy and W. H. Hasty. Josiah Bancroft transferred back from Miss.

There was an increase in Church membership of 1,191 whites, with a decrease of 9 colored, the total colored membership being sixty-four.

Some special appointments were: T. O. Summers continued as Book Editor and Editor of the *Christian Advocate*; I. S. Hopkins (a transfer from North Georgia), Professor in Southern University (there was no appointment of a President of Southern University, as Luther M. Smith, a local preacher of Georgia, was elected Chancellor, succeeding Allen S. Andrews, who had resigned); W. A. Montgomery, Principal of the Montgomery High School; A. D. McVoy, Centenary Female Institute; J. M. Crews, Centenary Male Institute; B. B. Ross, Professor Agricultural and Mechanical College, Auburn; T. J. Rutledge, Superintendent of the American Bible Society; R. J. Walker, Principal Troy High School.

The 1876 Conference was at Greensboro, Dec. 6-12, Bishop Paine presiding. H. Urquhart was pastor at Greensboro and A. H. Mitchell was presiding elder of Greensboro District. The Bishop's cabinet consisted of Silas H. Cox, O. R. Blue, A. J. Briggs, A. H. Mitchell, Mark S. Andrews, W. H. Ellison, H. D. Moore, and S. P. Richardson.

Admitted on trial: E. E. Cowan, D. H. Carmichael, John Wesley, C. B. Pilley and J. W. Menefee. Josiah Lewis, Jr., and F. H. Wardlaw were re-

admitted. John Wesley (1839-1901) located 1885 and died at Point Washington, Florida. His son, Charlie Warren Wesley died 1947 in the Mississippi Conference.

Those going out were: J. W. Clark and Miles Dawson, by discontinuance at their request: T. C. M. Golland by withdrawal; and by transfer; C. W. Calhoun, R. S. Woodward, R. J. Walker, P. H. Moss, S. P. Richardson, and J. T. Curry (to North Alabama Conference).

A matter of importance to both the Alabama Conferences arose afresh at this Conference. Years before, William McAllister, of Marengo County, had bequeathed to the Alabama Conference a sum of money. At that time, much of the territory now in the North Alabama Conference was in the Alabama Conference. When the General Conference of 1870 authorized the establishment of the North Alabama Conference with boundaries very similar to the present (1956) boundaries, the latter asked for its share of the fund. Some action seems to have been taken by the 1873 Alabama Conference agreeing to this request, although no reference to it is found in the journal. At the 1874 Alabama Conference, resolutions signed by J. W. Rush and W. M. Motley, and adopted by the Conference, instructed the Legal Conference "not to pay to the Agent of the North Alabama Conference the sum of money claimed by the North Alabama Conference." This was done because the Conference felt that "it would be a betrayal of trust for this Conference to recognize such claim." O. R. Blue then introduced a resolution, which was adopted, instructing the Legal Conference "to take the best legal counsel on the subject and report to the next session of this Conference."

At its 1875 session, at Greenville, the Alabama Conference adopted a resolution, that since the North Alabama Conference had appointed Anson West, Hon. W. B. Wood and Col. J. T. Terry as Commissioners to deal with the Alabama Conference, and since "the Alabama Conference is anxious to adjust the matter now in controversy to the satisfaction of all parties so that good feeling may be preserved between the two Conferences," the Alabama Conference should appoint A. H. Mitchell, Hon. J. R. John and Hon. P. G. Wood as Commissioners from this Conference to deal with the Commissioners from the North Alabama Conference, "during the ensuing year, and "adjust the matter."

At the 1876 Alabama Conference at Greensboro, its Commissioners reported that on July 11, 1876, A. H. Mitchell and P. G. Wood met Anson West and Col. John Terry at Montevallo, Joseph R. John, of the Alabama Conference Commissioners, and W. B. Wood of the North Alabama Conference Commissioners being unable to attend.

Briefly, the lengthy report made by A. H. Mitchell and P. G. Wood was to the effect that the Commissioners could not agree, and that it be left to

arbitration between two chosen representatives, the North Alabama Conference representative to be Hon. W. S. Mudd, and the Alabama Conference representative to be Hon. E. W. Pettus. According to Conference records, it never became necessary for these gentlemen to function as arbitrators, for the 1877 Alabama Conference received from Anson West of the North Alabama Conference, a document passed by the North Alabama Conference in which the said North Alabama Conference expressed the conviction that "our Brethren of the Alabama Conference cannot, without embarrassment, pay us our pro rata of said fund in money," and expressing the "fullest confidence in the honor and integrity of the Brethren of the Alabama Conference," the North Alabama Conference agreed to take its share of the McAllister fund "in board and tuition of the sons and daughters of members of this Conference, etc."

The Alabama Conference replied to this document by saying, "Resolved, That we tender to the North Alabama Conference the same privileges and benefits, arising from this fund, that this Conference enjoys, namely: That the sons and daughters of the North Alabama Conference be admitted free of tuition into the schools which are receiving the benefit of said fund, etc." Thus was closed a controversy that it had taken several years to settle.

At this session, it was announced "with pleasure" that John Massey had accepted the presidency of the Alabama Conference Female College at Tuskegee. Measures were devised "for the liquidation of the indebtedness on the Southern University which came near being a war casualty." Centenary Institute at Summerfield still had a "strong hold on the public heart." Allen S. Andrews, chairman of the Committee on Education, closed his report by urging all our Methodist schools to make "the Bible, as far as possible, a text book in their institutions, saying, "We believe the Bible to be incomparably the greatest factor that enters in the formation of the Christian civilization of the age."

Since S. P. Richardson, who had been serving the Union Springs District, was transferring to Georgia, O. R. Blue was taken from the Selma District and put on the Union Springs District. H. D. Moore who had been serving on the Marianna District was transferred to the Eufaula District, and E. Phillips was put on the Marianna District. W. H. Ellison who had been serving on the Eufaula District was appointed to the Glennville Station. J. W. Rush succeeded O. R. Blue on the Selma District. The other districts retained their same presiding elders.

The 46th Alabama Conference met in Court Street Church, Montgomery, Dec. 12, 1877, Bishop Keener, presiding. A glance at the increasing Conference roll indicates rapid growth. Five were admitted: Claudius L. Chilton, Robert N. Ledbetter, Henry C. Holleman, J. K. Powell and I. F. Bilbro,

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A. J. Coleman, Felix R. Hill and Julien C. Brown were received by transfer. W. H. Hasty was discontinued at his own request. J. C. Brown and W. S. Turner, located, at their own request. P. G. Nash transferred to the Virginia Conference, to become an Army Chaplain. The statistical tables show a church membership of 29,403 white and 32 colored people.

Delegates to the General Conference were elected: Clerical, T. O. Summers, O. R. Blue, W. A. McCarty, A. S. Andrews, H. D. Moore and J. W. Rush; Alternates, M. S. Andrews and S. H. Cox; Lay, S. H. Dent, Luther M. Smith, Fleming Law, Price Williams, W. E. Wailes, R. A. Hardaway; Alternates, E. Y. McMorris and J. H. Harris.

Some prominent visitors attended this Conference, including A. H. Redford, one of the Publishing Agents of the Church, and a leading member of the Kentucky Conference; G. G. Smith, biographer of Bishop Andrew, of the North Georgia Conference; J. B. McFerrin, of our General Board of Missions; M. L. Whitten, J. G. Gurley, Julien C. Brown, H. D. Hill, J. M. Bolland and T. Moody, of the North Alabama Conference; F. R. Hill of the Tennessee Conference; Dr. G. H. W. Petrie of the Montgomery Presbyterian Church; Dr. J. B. Hawthorne of the Montgomery Baptist Church, and Rev. J. L. Mills of the Montgomery M.P. Church.

A resolution was adopted requesting the Board of Trustees of the Southern University to reduce its number from the present 48 members to twelve members.

A Committee consisting of T. F. Mangum, W. M. Motley, W. H. McDaniel, A. S. Dickinson and M. C. Turrentine, was appointed "to take into consideration the expediency and practicability of writing the History of Methodism in Alabama."

T. O. Summers, who never failed in matters of courtesy, presented resolutions on the death (Nov. 26, 1877) of Bishop Marvin, requesting the presiding Bishop to conduct a memorial service for the deceased Bishop "at this church which has been draped with the symbols of mourning." The service was held, and Bishop Keener read an "admirable sketch of the life of the deceased bishop."

Similar resolution, probably written by Dr. Summers, bemoaned the death on Dec. 3rd, 1877, of Dr. A. T. Bledsoe, Editor of the *Southern Review*, "foremost Review of the age," and praising him as an eminent "metaphysician, mathematician, theologian, professor and editor, a man of powerful intellect, cyclopedic knowledge, and indomitable energy."

Report No. 1 of the Board of Education made a powerful appeal for funds for our colleges. We quote one paragraph: "Shall Alabama, which in 1855 and '60 bore the name of the banner Conference in missionary enterprises and was the foremost Conference in the endowment of its literary institutions—shall we

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leave the van and take the rear; shall the harsh and discordant cry of hard times frighten us from our propriety, paralyze our zeal, and stop our plans of enterprise in this direction?" The report called for the appointment of an Agent to collect funds for the endowment of the Southern University, and W. I. Powers was the appointee. Times were hard, but every Board and Commission called upon the Church to meet the challenge of the hour.

Although practically all of the colored people had gone into their own churches, the Alabama Conference never lost its interest in their religious development, and at this session Josiah Bancroft, chairman of the "Committee on the Condition of the Colored People," presented resolutions which the Conference promptly adopted. In part the resolutions were as follows:

"Whereas, The colored people have had all the privileges of citizenship extended to them; and

"Whereas, The barriers thrown in our way by others with respect to them have been to a large extent removed, rendering them much more accessible to us than formerly; therefore be it

"Resolved, 1. That we encourage them in their educational interests by rendering them such help in their efforts to secure school houses, and otherwise, as we may be able.

"Resolved, 2. That we give them such aid in their churches, by participating in their religious services, as we may have opportunity."

It was further resolved that those resolutions be sent to the *Christian Index*, the official organ of the Colored M.E. Church in America, as well as to the New Orleans and Nashville *Christian Advocates*.

The 47th Conference convened at Mobile Dec. 11th, 1878, Bishop Kavanaugh, presiding. A class of 13, was admitted: J. P. Hamilton, R. P. Baker, Wm. M. Cox, Wm. H. Hasty, A. J. Cousins, L. H. S. Chappelle, J. D. Simpson, A. L. Sellers, Samuel H. Nettles, Charles R. Lamar, Wm. J. Price, J. B. Nelson, and George G. Smith.

R. H. Rivers transferred back from the Tennessee Conference, and was appointed to Auburn; J. M. Boland transferred back from North Alabama, and was appointed to the Pensacola District; and Charles A. Apple, coming in from the Virginia Conference, was appointed to Tuskegee Station.

D. H. Carmichael was discontinued at his own request. R. N. Ledbetter transferred to the North Alabama Conference; H. C. Holleman to West Texas; G. W. Briggs to Texas; and I. S. Hopkins to North Georgia. The Conference lost two by death.

B. B. Ross joined the Church at eleven and matriculated at LaGrange College when he was fifteen, Robert Paine being president of the institution. He graduated in 1847, at the age of nineteen, as the valedictorian. He was never strong physically, but during his half century of life rendered notable service,

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and when the end came, he was ready. He ranked among the leading preachers and educators of his day. His son, B. B. Ross, Jr., died 1930 at Auburn, where he had a notable career.

C. S. Hurt was born again in Russell County, in 1845; was licensed to preach in 1847 and joined the Conference 1848. In 1855 circumstances necessitated his location. He was re-admitted 1875 and rendered efficient service to the end of life's day. C. S. Hurt married 1853 Eliza Brown Thompson, who died 1929 at the home of a daughter, Mrs. Emma Culpepper of Ensley, who donated the land for Smith Station Church, Lee County.

The Conference received an invitation from the North Alabama Conference to join with it in establishing a paper "to be conducted in the interest of Methodism in the two Conferences," suggesting that each Conference appoint a committee of five and "and that this joint committee be given power to start a paper and appoint an editor, and act as a committee of publication until the next sessions of the Annual Conferences, provided they do not involve either Conference in any financial liabilities." This, together with a memorial from the Selma District along similar lines, was referred to the Committee on Books and Periodicals.

The Committee on Books and Periodicals brought in a favorable report, and nominated as members of the proposed Publishing Committee O. R. Blue, W. A. McCarty, H. D. Moore, David Clopton and S. H. Dent, the last two being outstanding laymen. A Minority Report, signed by W. P. H. Connelly, A. K. Ramsey, J. S. Williams, and W. P. Dickinson, opposed this largely on the grounds that the *Advocates* now being published had to struggle for existence, and because of the expense a new paper would involve.

A lively debate followed the reading of these two reports. Finally W. A. McCarty moved as a substitute that a committee of five be appointed to confer with a similar committee from the North Alabama Conference, "and that they report the result of their deliberation to the next Conference." This motion passed, and the following were appointed: O. R. Blue, M. S. Andrews, T. F. Mangum, S. H. Dent (of Eufaula), and E. B. Wilkerson (of Troy), the last two being laymen.

A resolution introduced throws light on what we sometimes think of as a "modern evil tendency creeping into our itinerancy," but which existed at least as far back as 1868! The resolution had been passed at the Mobile Conference in Meridian, Miss., Dec. 2nd, 1868, and was re-introduced at this 1878 session by J. Barker, "as expressing the sense of this Conference." The resolution expressed a "heartly welcome to those ministers who transfer to us," but added: "We do most earnestly protest, in the name of the Great Head of the Church, against the growing practice of preachers selecting their own appointments, laymen choosing their own pastors, and bishops approving

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these preconcerted arrangements, as sapping the foundation of our great Itinerant system."

The 48th Conference met at Tuskegee, Dec. 17-26, 1879, with Robert Paine, senior bishop of the Church, presiding. C. A. Apple was pastor at Tuskegee, and Dr. Mangum was presiding elder of the Montgomery District, of which Tuskegee was a part. Secretary R. B. Crawford had five assistants: J. M. Mason, G. M. Roper, George Fontaine, R. S. Holcombe, and A. J. Lamar. J. M. Mason and A. J. Lamar later served a total of forty-one years as Secretary. Mason serving twenty and Lamar twenty-one years. Fontaine served more than forty years as assistant secretary.

Bishop Paine re-appointed all nine presiding elders, ranging in age from 39 to 72 years: Edward Wadsworth, 69; Silas Cox, 56; J. W. Rush, 46; A. H. Mitchell, 72; T. F. Mangum, 45; R. B. Crawford, 39; Elisha Phillips, 56; O. R. Blue, 57; and J. M. Boland, 44.

This was an unusual Conference in that a charge of maladministration was brought against J. M. Mason, pastor at Fort Deposit, by two members there. It seems that these two were planning to sell whiskey in connection with their general merchandizing business. They charged that J. M. Mason had "stated positively" that this would be in violation of the *Discipline* and would result in their expulsion from the church. The merchants charged that "in consequence of this statement, we, not having yet engaged in the business, withdrew from the church to avoid expulsion, thereby losing our privileges as members of the M. E. Church, South." The merchants stated that "former pastors have not so ruled on this question, and to our certain knowledge members of the M. E. Church, South, in good standing in their respective churches, are engaged in this business in other localities."

The merchants did not get very far with their charge. Bishop Paine "gave expression to the opinion that the pastor had done no more than was his duty under the law of the Church; and, on motion, the character of J. M. Mason was passed and his official administration unanimously endorsed by the Conference."

Complaints were made against J. M. Brown, but the committee appointed to investigate found that no trial was necessary. They did, however, recommend that Brother Brown be located on the "ground of unacceptability as a traveling preacher." This was done.

More serious charges were brought against A. J. Briggs: Slander, falsehood, and misapplication of trust funds. The committee on investigation deemed a trial necessary "in justice to the accused as well as to the church." The trial was held, requiring five days, after which the trial court reported that the second and third specifications, namely falsehood and the misapplication of trust funds, were not sustained. The first specification, slander, was

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sustained. They therefore adjudge that "A. J. Briggs be and he is hereby suspended from all ministerial functions for the ensuing Conference year." The defendant gave notice that he intended to appeal the case to the next General Conference. After one year's suspension he was appointed to the Beulah Circuit in the Eufaula District and served four years, going from there to what is now First Church, Pensacola.

J. W. Portis, lay delegate and chairman of the Committee on Books and Periodicals, intimated in their report that there had been some lively discussion in reference to the establishment of a separate organ for the two Alabama Conferences, and said, "the Committee can only say that we defer any further mention of the same, knowing that the prayerful wisdom and discernment of the Conference will render a proper solution of the problem." However, a committee consisting of O. R. Blue, T. F. Mangum and E. B. Wilkerson, brought in a report, saying that "it is the sense of the joint committee that a religious paper, published by the North Alabama Conference and the Alabama Conference, will advance the interests of the Church throughout the State," and asking the Conference to appoint a committee of five to cooperate with a similar committee from the North Alabama Conference, and to put the paper in circulation as soon as practicable, provided that the Conference shall not be involved in any financial liability, and provided that no *Advocate* be issued until the paper secures at least 2,000 paid subscriptions. This report was adopted and the following committee appointed: A. S. Andrews, W. A. McCarty, R. H. Rivers, W. I. Powers, and T. J. Rutledge.

Although, in the Report of the Committee on Education, only three schools are mentioned—Southern University, Centenary Institute, and Alabama Conference Female College at Tuskegee, H. Urquhart was appointed president of Auburn Female College, and R. S. Holcombe president of Greenville Collegiate Institute. These, and some other schools, reported to their District Conferences.

Eight were admitted 1879 on trial: John Reeder Morris, J. E. McCann, S. C. Riddle, R. A. Williams, Edgar M. Glenn, B. K. Ardis, C. D. Jordon, and T. D. Albright. W. H. Hasty was discontinued, and R. H. Miears, W. A. Montgomery and John M. Brown were located. The Conference lost two by death.

H. J. Hunter was born again in 1822. He was a man of limited resources, but when the Master called him home, "he went into His presence with his arms full of sheaves lately gathered from the harvest field." He was, as a superannuated minister, superintendent of a Sunday School, and a short while before his death, held a revival meeting, resulting in 22 conversions. During

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his last illness he said to his wife, "I am standing on the wharf waiting for the old ship to take passage for Heaven."

P. H. Lightfoot joined the church in his 14th year. He was licensed to preach in 1866 while in college. His ministry was brief, but he died "in a glorious gospel triumph" at Summerfield, where he was serving his last pastorate. The memoir of this gifted young minister says: "No younger brother in the ministry could have been misled into what was unbecoming by his quiet, modest manners. No older brother could have been pushed from his place of comfort by his intrusion. . . . He asked no exemption from unpleasant duties because of special gifts and graces from God."

Luther Martin Smith, D.D., a local preacher of great prominence died July 4, 1879 at Birmingham, and was buried at Greensboro. He was for two years a lay member of the Conference from Greensboro District. While at Emory College, under the presidency of A. B. Longstreet, he was converted, and was licensed to preach in 1851. Later he became a member of the Emory faculty, and in 1867 was elected president. In 1876 he was elected Chancellor of Southern University, by his indomitable energy and gifted leadership, he saved the institution from ruin. He married firstly in 1849, Mary Eliza Greenwood, step-daughter of Bishop Andrew, who was mother of Caroline (married Rev. W. H. LaPrade), and of Florida Greenwood (married Charles August Grote). L. M. Smith married secondly in 1865, Caroline B. Lane, daughter of Rev. George W. Lane, who was mother of Lucia E. (married Rev. H. C. Howard), and of Rev. Luther Lane Smith.

The 49th Conference was Dec. 8-12, 1880, at Pensacola, with Bishop McTyeire in the chair. This was Pensacola's first time to entertain the Conference. It was Bishop McTyeire's second time to preside over this particular Conference, he having presided over the 1870 session at Montgomery. J. M. Bolland was presiding elder of Pensacola District, and C. B. DuBose was pastor of Pensacola Church. Other pastors in Pensacola District at this time who later became leaders were J. O. Keener, Milton; J. S. Frazer, Evergreen Circuit; T. Y. Abernethy, Monterey Circuit. W. P. Hurt, Millview and Ross' Point; and L. H. S. Chappelle, Stockton Circuit.

Six were admitted: H. T. Johnson, W. P. Hurt, J. P. Roberts, J. W. Terry, C. S. Perry and J. A. Scott. J. R. Morris, B. K. Ardis, and G. G. Smith were discontinued at their own request. F. R. Hill, W. W. Graham, J. W. Terry, S. C. Riddle, A. D. McVoy, M. E. Butt, and R. J. Briggs, transferred out, the last two to the North Alabama Conference. Two had died.

J. T. Talley served in the Georgia, the Alabama, and the Memphis Conferences. Transferring a second time into the Alabama Conference, he superannuated in 1869. He was a plain, earnest preacher, and at times powerful. "He died in the prospect of a glorious immortality."

THE NEW ALABAMA CONFERENCE, 1870-1880

F. L. B. Shaver gave the earlier years of his ministry to the M.P. Church, coming 1869 with Samuel K. Cox, Isaac Spangler, J. M. Scott, E. C. Odom, and R. F. Perdue to the M.E. Church, South. He served in 1870 on the LaFayette District, then at Ft. Deposit, and then at Clayton. He was stricken with illness while attending the 1873 Conference, and was never again able to serve. He was a "solid man of large culture and extensive usefulness."

J. M. Mason announced that Mrs. Virginia Preston Goodhue, daughter of F. L. B. Shaver, had presented her father's library to the Conference, which was turned over to Southern University where it served many years, and is now a part of the library of Birmingham-Southern College, continuing its usefulness. The Conference expressed its appreciation to Mrs. Goodhue.

A Conference is not all routine. Occasionally some diversion is offered. On the first day of this session, J. M. Boland announced that Capt. Chipley, of the Steamer Admiral, was inviting "the Conference and their friends to take an excursion trip on the Pensacola Bay this afternoon." The Conference voted to accept the invitation "with appreciation," and a very delightful afternoon was spent.

By resolution, signed by R. H. Rivers, T. F. Mangum and W. A. McCarty, the Conference agreed to raise \$15,000 to endow a chair of Biblical Literature "to be connected with the Southern University, for the present, but to be ever in the power and under the control and direction of this Conference." It was understood that the subscriptions were not to fall due until the entire sum of \$15,000 had been subscribed. The Conference, by vote, instructed the presiding elders to bring this matter before each charge, and that the first Quarterly Conference be requested "to devise means whereby their pro rata amounts may be raised."

This Conference has always manifested strong interest in missions, some years leading all the Church. This year it pledged itself to raise \$1,200 to support one extra missionary on the foreign field. In order to raise this amount, over and above their regular missionary assessments, the ministers agreed to pay a certain per cent of their salaries: 5% on salaries of \$2,000 and upwards; 4% on salaries of \$1,500 and less than \$2,000; and so on down to 1% of salaries less than \$500. This resolution was adopted by a unanimous vote.

The "deepest interest" was manifested in the "great Ecumenical Conference to convene in City Road Chapel, in England, during the next year," and hearty approval was given of the appointment of T. O. Summers and Col. W. H. Chambers as representatives of this Conference. Summers, an Englishman, was well known throughout the Church. Col. Chambers was a graduate of Emory College, Georgia, and of the Law School of Harvard University. He had served in his local church as steward, trustee, Sunday School Superintendent, and was many times a delegate to the Annual and General

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Conferences—"at the bar an ever-active Christian, a gentleman of the highest refinement." For the last few years he was a Professor of English Literature and Agriculture at the Alabama Polytechnic Institute at Auburn.

Among the Reports was one from the Committee on Books and Periodicals in which gratification was expressed at the "considerable progress" which had been made in establishing an organ for the two Alabama Conferences, and approving the election of A. S. Andrews as its first editor.

The report of the Committee on Temperance, signed by R. A. Hardaway, a lay member from Auburn, repudiates "the monstrous doctrine that vice should be licensed by law and that the excesses of liquor drinkers be taxed to support the expenses of our Government." The report called upon the Church to "give forth no uncertain sound on her position in the cause of temperance. In adopting the report the Conference went on record as saying that "hereafter it should be the ruling of every pastor in the bounds of the Alabama Conference that no member of this Church should be permitted, as principal or agent, to buy, sell, barter, or give away intoxicating liquors except for medicinal, scientific, or mechanical purposes."

The statistical report showed slight gain. The total membership was 31,014 white and 29 colored. As we close this decade of study of this Conference, we note that there were 50½ parsonages valued at \$60,700; and 479 5/12 churches valued at \$485,651. The 116 pastors were paid \$57,846.80, an average of less than \$500 each per year. The nine presiding elders received slightly more than \$1,000 each, but their traveling expenses had to be paid out of this. They did not fare much better financially than did the average pastor.

CHAPTER 42

The Methodist Episcopal Church, 1870-1880

THE FOURTH CONFERENCE convened at Edwardsville on Oct. 12, 1870, with Bishop Levi Scott presiding. Of those admitted on trial, there are frequently some who locate, withdraw, are discontinued or expelled. As far as records give these facts, we record them as history. Those who labor in the Conference until superannuation or death are the ones who really make history.

At the 1870 session, the following were admitted: R. A. Ware, J. G. Johnson, John Bascom Miller, Nicholas Baggett, D. M. Crawford, A. J. Miller, George MacLamore, Americus Trammell, and Joseph Barrow. Several of these gave long years of faithful service and rose to places of leadership. At this session two were discontinued: John S. Archer and A. Carter.

A. B. Watson, presiding elder of the Elyton District, lost his health during the year, and superannuated. James Hunt, one of the colored members of the Conference, died during the year. The journal in those early days did not carry the memoirs of the deceased, and little is known of their lives. In this instance the only notation in the journal is that he "died in the faith."

The fifth Conference was held at Corn House Camp Ground, four miles south of Wedowee, convening on Oct. 26, 1871, with Bishop Scott again in the chair. The following were admitted: Nelson Jones, Robert Pounds, James M. Bowman, Levin A. Clifton, John Love, Isaac Love, Nimrod Snoddy, Christian Gunter, Osceola Clinton, Ambrose Comer, Benjamin Johnson, and David F. Garrison.

Two men died during the year: A. B. Watson died "strong in the faith of the Gospel," and W. B. Drennen "in the triumph of faith." Americus Trammell had been assassinated but no details were carried in the journal, but the presiding elders that year, in making their reports, mention much persecution.

T. R. Parker, presiding elder of Demopolis District, reported "persecutions, sore and constant ostracism, and threats of violence, but none of my ministers have fallen by the hands of assassins." A. S. Lakin of Huntsville District reported "great persecution and violence." Said he, "Disguised bands of desperadoes called Ku Klux Klan, supported and defended by a portion of the leading men of the South, were the authors of this system of terror and outrage."

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O. R. Franklin of East Alabama District reported "marvelous success, all things considered." He, too, reported "persecution and violence," and said, "One of my preachers, a member of this Conference, was assassinated by a band of ruffians, and his son seriously wounded at the same time." He also reported, "Brother (Isaac) Dorman, a member of this Conference, was brutally beaten by ruffians and driven from his circuit, but notwithstanding all this we have greatly prospered. To God be all the glory."

Upon hearing these and similar reports, the Conference "requested" each presiding elder "to furnish a tabular report of outrages resulting in the death, torture, and intimidation of our ministers and members."

Not all of the reports told of persecution. W. P. Miller, presiding elder of the South Alabama District, brought a more cheerful report. He said he began his year's work with one member and ended it with 2,500 members. He reported no persecution or violence.

Five were discontinued at their own request: J. H. Dial, George Scott, H. A. Key, G. T. Gibbs, and James R. Perry.

Referring to the persecutions, for which, of course, no justification can be offered, it will be remembered that the Conference membership consisted of both white and colored people, from its organization in 1867 to 1876, when an "enabling act" was passed by the General Conference authorizing the establishment of separate Conferences, which both white and colored desired. At the 1871 Conference, just four years after its organization, a resolution signed by W. P. Miller and H. W. Lawley, was passed instructing the delegates to the General Conference of 1872 "to request that body to authorize the organization of a separate colored Conference when it shall be found desirable."

A. S. Lakin was elected delegate to the forthcoming General Conference, and Henry C. Stamford was elected lay delegate.

The General Conference evidently declined to authorize separate Conferences, for at the next Annual Conference at Rocky Mount Camp Ground, Oct. 29, 1872, J. J. Brasher, the father of J. L. Brasher, presented resolutions which passed unanimously, requesting "the bishops at their meeting during the present month to provide for the meeting of two Conferences in this state next year. The white work to constitute the Alabama Conference, and the colored to constitute the Birmingham Conference. We ask this because the emergency is great." This resolution was signed by six members, three white members and three colored members—the whites being A. S. Lakin, J. J. Brasher and T. R. Parker, and the colored being P. C. Lewis, Howell Echols, and J. M. Goodloe. The signers asked that the resolution "be recorded in the journal." Both white and colored members voted unanimously for it. The request was not granted.

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At that same Conference, O. R. Franklin, one of the presiding elders reported "the loss of many members because the General Conference of 1872 did not allow two Conferences to be formed."

Commenting in 1936 upon the situation, J. L. Brasher, the then secretary of the Conference, said: "Thus we see how the natural cry of the races for separate Conferences gave expression to its necessity on the fourth and fifth years of the life of the bi-racial Conference. No man nor Church can override these God-implanted racial instincts. . . . It was perhaps necessary for missionary reasons to begin in a bi-racial Conference, but the colored part of the work had grown and increased so rapidly and the impossibility of entertaining both white and colored in many communities that would gladly have entertained one or the other, with other problems of administration, made it imperative that there should be a separation."

At this 1872 session, presided over by Bishop S. M. Merrill, eight men were admitted: Wm. Coleman, R. J. Snow, T. Powell, H. A. Key, O. Nelson, George Scott, N. Sterling, and J. Moore. Robert Pounds, James T. Johnson, and Robert Green were discontinued, the last two at their own request.

John W. Jones, of Huntsville District, gave "a flattering report of his district." James P. McGee, of Edwardsville District, told of the great "financial distress on account of unprecedented floods occasioned by waterspouts." John C. Self, Jasper District, reported "all peace and quiet, extensive revivals." T. R. Parker, Demopolis District, said, "the great opposition is passing away." A. J. Miller, South Alabama District, reported his district in "a prosperous condition."

Wm. P. Miller, Pensacola District, reported his district had "lost a good many members, they having joined the M. E. Z(ion) Church, because the late General Conference did not allow us to have separate Conferences and a colored Bishop." O. R. Franklin further reported "losses for want of ordained ministers, and much trouble because land holders will not let us have lots to build churches on, yet there have been five or six hundred accessions."

The seventh Conference met at Lebanon in DeKalb County Oct. 23, 1873, with Bishop Gilbert Haven in the chair. Admitted on trial were: John N. Gibbs, Wm. P. Groover, John C. Powell, Austin White, Burrell Davis, R. Drake, Thomas Ansley, and Isaac H. Miller. Re-admitted were C. C. Burson and John A. McCutchen.

Nelson Jones, Jas. E. Johnson and John D. Stephens were discontinued at their own request, and W. F. Stansell was located at his own request. J. J. Terrill was located. A letter of dismissal was given to J. Dobbs who joined the M.E. Church, South. Osceola Clinton, a colored minister had "died in the faith." No memoir of him appeared.

The districts and their elders were: Huntsville, John M. Goodloe; Lebanon,

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T. R. Parker; Birmingham, A. S. Lakin; Jasper, J. C. Self; Marion, P. C. Lewis; East Alabama, O. R. Franklin; Montgomery, Wm. P. Miller; South Alabama, A. J. Miller.

Knoxville University was adopted as the Conference school, and Wm. P. Miller and T. R. Parker were appointed as a visiting committee to this school. Rust Norman School was already in existence for Negroes, and the committee appointed to look after establishing one additional colored and two white seminaries, consisted of O. R. Franklin, Wm. P. Miller, A. S. Lakin, and Bishop Haven.

The eighth Conference (the first annual conference ever held in the Birmingham District) convened at Irondale (now Canterbury) Oct. 22, 1874, Bishop E. G. Andrews in the chair. Admitted on trial: John T. Blakemore, W. H. Snow, Lewis Highter, Ashby Stevenson, Joseph Hicks, Hiram Mathews, Granville Crage, Elbert H. McCauley, George Winn, W. H. Nelson, Emanuel Finch, and Austin Dunn.

There was no mention of deaths, but several were lost otherwise. By discontinuance, Austin White. By withdrawal, J. Hinkle and A. J. Miller; by location, Edward Jones and Joseph Barrow, the latter at his own request. One was expelled.

A Conference Board of Church Extension was organized with the following officers: Pres., T. R. Parker; Vice Pres., J. Hoge, Esq.; Rec. Sec'y, John T. Blakemore; Treas., J. W. Wesson, Esq.; Cor. Sec'y, A. S. Lakin; additional members: Thomas Nicholson, W. P. Miller, James Thomas, Esq.; D. M. Floyd, and John Chaney, Esq.

Another forward step was taken when the Conference, by rising vote, pledged to send in 1,000 subscriptions to the *Methodist Advocate* published in Atlanta.

Corn House Camp Ground again had the honor of entertaining the Conference, the ninth session, on Oct. 21, 1875, with Bishop Thomas Bowman in the chair. John T. Blakemore was elected secretary. Six were admitted: David S. Lowery, James Grant, Joseph B. Watkins, Tydel Murphree, Henry James and Israel Townsend. Re-admitted was Phillip Groover. There were three discontinuances: Austin Dunn, Albert Powers and Nicholas Toliver.

It was again time to elect delegates to the General Conference. W. P. Miller was elected, with J. J. Brasher as reserve. The delegates were instructed to do all in their power to have E. Q. Fuller re-elected as editor of the *Methodist Advocate*, Atlanta.

The 1876 General Conference heeded the unanimous plea of the Alabama Conference and passed "an enabling act," permitting Conferences that desired to do so, to establish two Conferences. This was immediately done in Alabama—constituting the Alabama Conference for the whites and the Cen-

tral Conference for the colored. "A. S. Lakin and O. R. Franklin went with the Central Conference as superintendents, laboring faithfully with the colored people, as brave missionaries as ever set foot upon a foreign soil," wrote J. L. Brasher years later.

This being the last session of the bi-racial Conference, we note the districts and the presiding elders as they were for 1876: Huntsville, W. P. Miller; Lebanon, T. R. Parker; Birmingham, J. J. Brasher; West Alabama, J. L. Freeman; Dadeville, A. S. Lakin; South Alabama, J. C. Self; Marion, P. C. Lewis.

Let us look back to the 1873 Conference at which Bishop Haven presided. This was three years prior to the separation into two Conferences—one for whites and one for Negroes. Bishop Haven probably would have opposed this separation but not all of the Conference agreed with his radical views on the matter of ecclesiastical integration.

J. L. Brasher, who was for 36 years secretary of the Conference, and who was undoubtedly a leader in the Conference, knew of the work and views of Bishop Haven. Since Brasher's views are wholly unbiased, we give them to our readers. Says he: "Bishop Haven . . . was a great man in many ways but utterly impracticable and impossible in his view of race relations and administration. His course in our Conference and in other places of the South was possible only on the ground that a people was disarmed and federal bayonets were within easy call. The writer has the 'Life of Gilbert Haven' and his own account of the Conference over which he presided, and at this date wonders how he escaped assassination for his attitude and social action. Not that he was anything but the highest type of man, morally and spiritually, but his fervid soul had overlapped the boundaries of common sense and (his views) were totally impracticable and out of the order of innate racial instinct and the eternal fitness of things. To gather these poor, defenseless colored people into the fold of Christ, to shepherd them, teach them, Christianize them, to furnish temporary leadership for them while they humbly worked to lay the foundations of a larger life for themselves was as Christ-like work as man ever did. To give them dreams of power beyond their ability and preparation, to even intimate social intimacy or amalgamation or to teach them to look with disfavor upon their white neighbors and even former masters, was a grave mistake for the security and advancement of the very people it was meant to help and bless. Such policy alienated many in the South who would otherwise have been friends or at least sympathetic toward the work of the Methodist Episcopal Church."

Brasher's words are words of wisdom and religion, and doubtless Bishop Haven's work here would have been more effective, had he been able to see things as Brasher has pointed out in the above quoted paragraph.

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The tenth Conference was held in Maynard's Cove, Jackson County, beginning Oct. 11th, 1876, with Levi Scott, senior bishop, presiding. A committee was appointed to meet a similar committee from the newly authorized Central (Negro) Conference to arrange boundaries, consisting of W. P. Miller, Chairman; N. Baggett, J. G. Johnson, J. C. Self, and J. M. Bowman.

Five were admitted: P. C. Chaney, James B. Loveless, Henry C. Cleg-horn, John A. Johnson, and Bloomer R. Fite. W. P. Groover was discontinued, and J. B. Love was located at his own request, and J. I. Love was located "at his implied request."

This Conference passed resolutions accepting "the action of the Cape May Commission," and in harmony with the spirit of that report, resolved "to cultivate a Christian fellowship and fraternal love with our brethren of the M. E. Church, South."

Continuing, the resolution said, "We shall be pleased to receive a fraternal delegation from the North Alabama Conference at the next session of our Conference, if it is their pleasure to appoint such delegates, and we will, with joy, reciprocate by sending a like delegation from our Conference to theirs when we know that it will be their pleasure to receive them."

The Conference secretary failed to record the appointments made in 1876 at this first all-white Conference. There were no printed minutes up to this time, nor for some years to come. It is doubtful if there is at this time any list of these appointments unless it is in some file of old church papers, not accessible to this writer. (W. F. Franke has appointments for 1872, '74, '76, and '77 and 1876 and '77 are in F. S. Moseley's possession.)

At the last bi-racial session in 1875, there were eight districts. We learn from the 1877 minutes that there were four districts for the 1876 session, as follows: Lebanon, J. J. Brasher, P. E.; Birmingham, L. A. Clifton, P. E.; West Alabama, J. L. Freeman, P. E.; South Alabama, N. Baggett, P. E.

The 11th Conference convened at Andrews Institute, DeKalb County, Oct. 18, 1877, with Bishop W. L. Harris presiding, and admitted J. M. Morton, J. B. Ansley and P. M. Kinsey. Three were discontinued, the first two at their own request: B. R. Fite, P. C. Chaney and J. B. Watkins. L. A. Clifton, Isaac Hill Miller, Jacob W. Addington and J. W. Stewart located, all at their own request.

The report of the Temperance Committee was of special historic significance. It "advised" young ministers against the use of tobacco, and resolved further that "we determine not to admit any candidate into the Conference either on probation or into full connection unless they are free from the use of tobacco." This resolution, which was adopted "after considerable discussion," is said to have pioneered the law that made the first great denomination in America prohibit the use of tobacco by its ministers.

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As visitors to this session, we find the names of "Brothers Brindley, Roberts and Dobbs" of the M. E. Church, South. It was voted to send a fraternal delegate to the next session of the North Alabama Conference of the M. E. Church, South."

The twelfth Conference convened at Brewton, Nov. 21, 1878. Bishop I. W. Wiley, not having arrived, J. J. Brasher nominated W. P. Miller as president to serve until the bishop's arrival.

There seems to have been some negligence taking up "Conference collections," so the Conference resolved to require every pastor to "take up a Conference collection annually and to report the same when his name is called, and in case of failure, he shall be required to give a reason for such delinquency."

M. L. Whitten, fraternal messenger from the North Alabama Conference of the M.E. Church, South, was presented. His letter, "breathing the spirit of brotherly love," was ordered published in the *Methodist Advocate*, Atlanta, W. P. Miller was appointed as fraternal messenger to the next session of the North Alabama Conference.

Admitted were W. I. Powell and J. H. Chancey; re-admitted, J. W. Ballew; transfers in, T. A. Pharr and Paul T. McWhorter. H. S. Cleghorn was discontinued at his own request, and T. S. Rains and J. C. Powell were located at their own request. James E. McCain was listed as withdrawn.

The appointments for the ensuing year were in three districts: Lebanon, J. J. Brasher, P. E.; West Alabama, J. L. Freeman, P. E.; and the South Alabama, N. Baggett, P. E. There were nine charges in Lebanon District; eleven in West Alabama; and five in South Alabama. There were far fewer appointments than when the Conference was biracial, but the work was conducted far more satisfactorily and effectively for both white and colored.

Bishop Harris presided at the 13th Conference, which convened at Lebanon in Murphree's Valley on Nov. 20, 1879. Harris came for Bishop Levi Scott, whose wife was very ill. J. B. Miller was elected Secretary, and J. B. Loveless, statistical secretary.

The following were admitted on trial: Joseph M. Ramsey, John B. Tope, Wm. W. Cox and Charles P. Davis. Jesse C. Green was received from the Congregational Methodist Church. John A. Johnson and J. B. Ansley were discontinued, the latter at his own request. Paul T. McWhorter was listed as withdrawn.

J. L. Freeman was elected General Conference delegate, with T. R. Parker as alternate. The Minutes did not record the lay delegates. In the 1879 appointments, the West Alabama District became Hanceville District, T. R. Parker, presiding elder. J. L. Freeman was presiding elder of the Lebanon

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District, and N. Baggett was continued as presiding elder of the South Alabama District.

The 14th Conference convened at Hanceville on Dec. 2, 1880, with Bishop R. S. Foster in the chair. What we sometimes call the routine business of the Conference was at this session rather brief. One man, C. P. Davis, was listed as being admitted. (Charles P. Davis was admitted on trial at the 1879 session of the Conference and served during the year, making his report at the 1880 session.) I. H. Miller was re-admitted. J. H. Chancey was discontinued. J. M. Morton withdrew from the Church. D. M. Floyd and J. A. Cole died, but no memoirs appear in the journal.

In the appointments the districts remained three in number, but the Hanceville District was changed to Birmingham, with T. R. Parker as presiding elder. The hand-written journals carried no statistical reports, and no Reports of Boards and Committees such as were carried in a later period.

CHAPTER 43

The Methodist Protestant Church, 1871-1880

THERE BEING NO available journals of the Alabama M. P. Conference for 1866-1870, we begin this chapter with the 43rd Alabama M. P. Conference, which convened at Ebenezer Church in Elmore County, Nov. 30, 1871. The president, Dr. A. G. Grove, not having arrived, G. H. McFaden was called to the chair pro tem. Rev. E. R. Moore was continued as secretary, with C. E. Crenshaw as assistant.

The Conference restored A. G. Brewer to the roll, his name having been dropped by the 1868 session, which had been mistakenly informed that he had joined another denomination.

The 1871 minutes were in long hand, and not easy to read, especially when proper names are involved. In these minutes, the Committee on Itineracy and Orders recommended Jacob Glover, Col'd, for election to elder's orders. The next sentence says that the Conference voted that the ordination of Jacob Grover "take place during the intermission of the Conference today." In one sentence he is Glover and in the next Grover.

C. E. Crenshaw was authorized "to procure a lot in the city of Birmingham for the purpose of erecting a Methodist Protestant Church." Birmingham was in its infancy then, and the Church was acting wisely in securing this lot, on which the church was later built.

Col. E. Harrison, president of the Samaritan Fund, reported that the Fund owned at that time 46 shares in the Montgomery and West Point railroad, later known as the Western Railway of Alabama, but that since this road had lost most of its rolling stock and machine shops during the late war, and had since widened the road, "and laid down over sixty miles of new iron, made and bought additional rolling stock," it would probably be some years before the road would be able to pay cash dividends to its stockholders. Furthermore, Col. Harrison said, many people who owed to the Fund had long since passed away, or had been rendered utterly unable to pay their obligations by the later war, but that some were renewing their notes and promises to pay. The war had not destroyed their honor. The Conference voted to authorize Col. Harrison to use his discretion as to selling the railroad stock, and to settle all other claims to the best of his ability.

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The Conference elected the following as the Board of Trustees of the Samaritan Fund: William Taylor, Hon. B. S. Bibb, W. L. Coleman, Col. Edmund Harrison and C. E. Crenshaw. Rev. A. G. Grove, M.D., was re-elected president of the Conference, and it was decided to hold the next session at Friendship Church, near Nixburg.

The Maryland Conference was "respectfully requested to continue to supply the Montgomery Station of this District with efficient ministers." The Committee on the Home Missionary Society recommended that "the Conference be, and by this act is now, organized into a Home Missionary Society to be known as the Central Home Missionary Society of the Alabama Annual Conference of the M. P. Church." G. H. McFaden, L. L. Hill and Col. E. Harrison were appointed a committee to perfect a plan of organization and report to the next Conference.

The 44th Conference met at Friendship Church, Coosa County, Nov. 15, 1872. F. C. Archer, an elder in the M. E. Church, and John S. Archer, a deacon in the same church, were received into the Conference. Reports were made concerning the sale of property at Prattville where the Society had ceased to exist, and at Greenville, and at Sand Town. Crenshaw reported that he had bought a lot in Birmingham for a church.

A matter of importance at this Conference was the organization of the Central Home Missionary Society of the Conference. The following officers were elected: George H. McFaden, Pres.; C. E. Crenshaw, 1st Vice-Pres.; W. J. Nolen, 2nd Vice-Pres.; E. R. Moore, Secretary.

Col. E. Harrison, reporting for the Samaritan Fund, said that he had sold 46 shares of the Montgomery and West Point railroad stock at \$17.00 per share. This stock had been given by the late Abner McGehee. Some time after this, the stock given by Hon. B. S. Bibb was also sold, at \$20.00 per share. The money was loaned and the total amount of interest turned over to the Conference Steward from the Samaritan Fund this year was \$114.00.

The war played havoc with the finances and membership rolls of all churches in the South, and this is reflected in the statistical report which the secretary said was "very imperfect." The reports, as turned in to the secretary, showed a total membership of only 1,660 people, 1,282 white and 378 colored. Only seven white Sunday Schools were reported and one colored school. The total Sunday School enrollment was 200 white and 60 colored. The total number of teachers was 32. The total value of Church property was \$13,365.00.

All these reports were small, compared with the before-the-war reports, but the brethren did not seem to be discouraged. In a letter to Dr. A. H. Bassett, to which reference has already been made, C. E. Crenshaw expressed the belief that "the most gloomy times" the Church experienced were a few

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years after the war, when "the proposed union with the M.E. Church, South, disturbed us so much." During those years, says Crenshaw, many of the members and ministers went into that Church. He adds, "The session of 1869 was the last one at which we had any trouble about breaking up our Conference in Alabama, and uniting with the M.E. Church, South. At that session a resolution was introduced by J. M. Scott, declaring the Alabama Conference of the M.P. Church dissolved. The proposition was promptly disposed of, upon motion of C. E. Crenshaw, that the resolution be laid on the table, which was carried." J. M. Scott had previously been pastor of the Lowndes Circuit, of which Crenshaw was an active lay member. That fall, 1869, Scott, with a number of other M.P. Ministers, united with the Alabama Conference of the M.E. Church, South.

Nothing daunted, the work proceeded. G. H. McFaden was elected president for the next year, and the Conference voted to hold its next session at Robinson Springs, a favorite meeting place, where was located one of their stronger churches.

The 45th Conference convened at Robinson Springs Nov. 7, 1873. G. H. McFaden was re-elected president, and C. E. Crenshaw was elected secretary. L. F. Goree was elected Conference steward.

A committee consisting of E. R. Moore, B. S. Bibb and L. L. Hill reported that there is a sufficient number to justify the setting apart of a colored mission, to be supplied by a colored minister, the minister to make an annual report to the Alabama Conference. The mission was to be under the control of the Annual Conference, the minister to be appointed by the Conference President. The mission was called the Pine Flat Mission, and Jacob Glover was appointed superintendent.

The following were received 1873 into the Conference: S. W. Dobbs, N. A. Dobbs, W. A. Wells, J. D. Platt, Samuel O. Townsend, A. L. Lewis, and H. H. McNeill, the first three from the Congregational Methodist Church. W. F. Bonham was elected to elder's orders; M. P. Messer, James Floyd, and Stephen Tipton were elected to deacon's orders. The last named man was colored, and on motion of Brother Brewer, he was ordained then and there. The white candidates were ordained on the Sabbath, following the eleven o'clock service.

The statistical report showed that the secretary of the preceding Conference was correct when he said the report was "very imperfect." This year's report showed a total membership of 2,874, of which number 2,067 were white, nearly twice as many as were reported at the last session. The value of church property was reported to be \$56,020, as compared with \$13,365 reported the preceding year.

The following were elected to the 1874 General Conference: Clerical—

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G. H. McFaden, D. J. Sampley and W. J. Nolen; alternates—L. L. Hill, E. R. Moore, and J. F. Burson. The lay delegates were: B. S. Bibb, C. E. Crenshaw, and A. H. Townsend; alternates—Dr. L. W. Jenkins, W. G. Little and E. Harrison.

The appointments listed only three stations: Montgomery, to which J. B. Jones, "loaned by the Maryland Conference," was appointed; Pleasant Grove, to which Dr. A. G. Grove was appointed; and Autaugaville-Ivy Creek, which was left "unsupplied." H. H. McNeill was assigned to Wilcox Circuit, this being his first appointment. In 1888, McNeill, after fifteen years of faithful service in this Church, transferred to the Alabama Conference of the M. E. Church, South, later holding a number of the leading appointments.

The 46th Conference met at Athens, Montgomery County, Nov. 5, 1874. Officers; G. H. McFaden, president; C. E. Crenshaw, secretary; S. O. Townsend, assistant; L. F. Goree, Conference Steward.

The Conference joined with the Georgia Conference in accepting sponsorship of Bowdon College, in Bowdon, Ga. Another step taken was to divide the Conference. Sub-District I embraced Conecuh, Wilcox, and Lowndes Circuits and Greenville Mission. Sub-District II embraced Montgomery and Union Circuits, Pleasant Grove, Montgomery, and Autaugaville and Ivy Creek. Sub-District III embraced Coosa, Baker, Shelby, and St. Clair Circuits, and Talladega Mission.

Friendship Church in Coosa County was host to the 47th Conference, opening on Nov. 18, 1875. A. G. Brewer was elected president, and A. Williamson, M.D., was elected secretary. It was understood that President Brewer would not be required to travel the District. (In the M.P. Church, the territory known in Episcopal Methodism as an annual Conference, was called a District.)

This Conference received four into its membership: P. T. Carmichael, J. T. Howell, W. J. A. J. Hilliard, and James Floyd, the last named being at that session elected to elder's orders. During the year two died: D. B. Smedley and J. F. Burson.

J. L. Mills was appointed to Montgomery. He was the father of Hon. J. Bibb Mills, who later served as Superintendent of the Anti-Saloon League of Alabama. The other two stations, Autaugaville and Ivy Creek, and Pleasant Grove were left, "unsupplied," and "to be supplied."

The 48th Conference met at Robinson Springs, Nov. 16-20, 1876. Part I lists the officers and the courses of study for the undergraduates; Part II is a record of the Conference proceedings; Part III records the reports of committees and Boards; Part IV gives the statistical report.

The officers were: A. G. Grove, M.D., president; E. R. Moore, secretary W. J. A. J. Hilliard, assistant secretary; L. W. Jenkins, M.D., Conference

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steward; Col. Edmund Harrison, president of the Samaritan Fund. The following were officers of the Central Home Missionary Society: W. J. Nolen, president; H. H. McNeill, secretary; and L. F. Goree, treasurer.

The Faculty of Instruction consisted of L. L. Hill, J. A. Spence, and G. H. McFaden. The Preparatory Course of Study consisted of Quackenbos' English Grammar and Quackenbos' Rhetoric; Constitution and *Discipline* of the M.P. Church; Miller on Clerical Habits and Manners; and the abridged edition of *Horn's Introduction to the Sacred Scriptures*.

Besides the Preparatory Class there were three other classes for the first, second and third years, all three of which were to study "Watson's Institutes."

One new member was received—D. P. Sampley. P. T. Carmichael was ordained elder.

A General Convention was to be held in Baltimore in May, 1877, and the following delegates were elected: Clerical—L. L. Hill and A. G. Grove; alternates—G. H. McFaden and J. A. Spence. Lay—B. S. Bibb and Wm. G. Little; alternates—Col. E. Harrison and I. D. Houser.

L. L. Hill presented a resolution declaring that "this Conference favors union with the Methodist Church, and hereby instructs its delegates to the next General Convention to vote for it," under certain conditions which the resolutions set forth. "But" if these conditions were not met, "with the profoundest respect, and with no intention to dictate to the Convention, with deep regret, believing it to be essential to its home-peace, usefulness, and safety, it hereby instructs its delegates to say to the Convention, it will not be bound by any articles of union with the Methodist Church, to protest against a union, and retire from the Convention."

The "Methodist Church" above referred to was one of the branches of Methodism that seceded from the M.E. Church prior to the war Between the States, and whose main strength was in the vicinity of Pittsburgh, Pa.

The appointments (From Livingston Journal, Friday, December 8, 1876) were:

Autauga & Ivy Creek, to be supplied
Catoma Mission, N. A. Urquhart
Chilton Circuit, N. A. Dobbs
Coosa Circuit, E. H. Messer, Supt.
A. Robertson, Assistant
Dallas Circuit, J. A. Spence
Greenville & Conecuh Circuits, A. D. Lewis, Supt.,
J. J. Phillips & J. D. Platt, Supt's.
Jefferson Mission, James Floyd
Lee Circuit, W. J. Nolen, Supt.,
A. H. Ledbetter, Supt.
Montgomery Station, J. L. Mills

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Montgomery Circuit, E. R. Moore
Pleasant Grove Station, H. H. McNeill
Shelby Circuit, W. A. Wells
St. Clair Circuit, J. S. Tekell
Talladega Circuit, P. T. Carchichael
Tallapoosa Circuit, S. W. Dobbs
Union Circuit, S. O. Townsend, Supt.,
J. A. Bledsoe, Supt.
White Water Circuit, W. J. A. J. Hilliard
Wilcox Circuit, J. T. Howell
Conference Missionary, W. F. Smith
In Hands of President, L. L. Hill, D. P. Sampley
Without appointment at own request, G. H. McFaden
Superannuated, A. G. Brewer, J. Collins, S. N. Graham
W. F. Bonham, Transferred to McCain District

D. J. Sampley, who had died, says L. L. Hill "was firm almost to a fault. As a preacher his manner was deliberate, his ideas were clearly expressed, his convictions were strong, and he was fearless in declaring them. To say that he had faults is simply to say that he was a man. Let us admire and imitate his virtues and drop the mantle of charity over his faults, and die, as I learn he did, after preaching the Gospel for thirty-eight years, trusting in it, and it alone, for salvation."

The statistical report shows 2,291 white and 372 colored members. Only the Montgomery Station had a parsonage. Six of the 22 Sabbath Schools had libraries with a total of 1,201 books. There were 58 churches. The total value of church property was \$53,475.00.

The record of the 49th session, held at Antioch Church, Macon County, Nov. 14, 1877, is brief. E. R. Moore was secretary with C. E. Crenshaw as assistant.

J. D. Platt's name was stricken from the roll, he having withdrawn without a certificate. J. T. Whitaker was received into the Conference. J. T. Howell was elected to elder's orders. A. G. Brewer, a veteran of this Conference, died during the year.

Dr. E. J. Drinkhouse, of the Maryland Conference, addressed the brethren on the general work of the Church. The statistical report showed 2,412 members, eight probationers, ten ministers, ten preachers, 58 churches, one parsonage, 19 Sabbath Schools. The total value of church property was \$47,125.

The 50th session met at Mt. Carmel Church in Montgomery County, Nov. 13-17, 1878. G. H. McFaden was elected president, in addition to his work as pastor of the Union Circuit. W. A. Wells' name was dropped from the roll, he having joined another denomination. M. P. Messer was received, and he and J. A. Bledsoe were elected to elder's orders. W. G. Frasier was left

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in the hands of the Conference president. The net gain in church membership during the year was 262.

Ebenezer Church, Elmore County, was host to the 51st Conference, which opened Nov. 21st, 1879, G. H. McFaden presiding. E. R. Moore was elected president for the ensuing year, and C. E. Crenshaw and S. O. Townsend were elected secretaries. The name of D. P. Sampley was stricken from the roll. The following men were received into the itineracy: E. Moore, Jr., J. D. Brooks, T. M. McGraw, and W. F. Linder.

Delegates to the next General Conference were elected as follows: Clerical—G. H. McFaden and J. A. Spence; alternates—E. R. Moore and W. J. Nolen. Lay—Judge B. S. Bibb and C. E. Crenshaw; alternates I. D. Houser and E. Harrison.

The 52nd Conference convened on Nov. 19, 1880, at Antioch Church, Macon County. E. R. Moore was re-elected president; S. O. Townsend was elected secretary, with H. H. McNeill as assistant. S. N. Graham, a superannuate, had died. W. G. Frasier, heretofore in the hands of the president, was received into the Conference membership.

After the Alabama Conference was divided into sub-districts, one pastor in each, was appointed sub-district chairman. Meetings of all pastors and all members of the Quarterly Conferences within the sub-district were held from time to time. It seems that at times the attendance was discouragingly small, so at this Conference a resolution signed by H. H. McNeill and S. O. Townsend was passed "requiring every member to attend these meetings to which they belong." The resolution provided further: "Should they refuse to attend these meetings (they) will be subject to reprimand by this Conference."

The membership reported was 2,466 as compared with 2,625 reported at the last session, although a net gain of 258 members was actually reported.

CHAPTER 44

Alabama Conference, M.E. Church, South, 1881-1890

THE STORY OF the 50th Alabama Conference of the M.E. Church, South, is inspiring. It convened Nov. 30, 1881 in the West Selma Church (now Church Street), of which E. L. Loveless was pastor. The Committee of Public Worship was composed of the two local pastors, E. L. Loveless and G. M. Roper and W. A. McCarty, the presiding elder of Selma District.

Bishop Pierce presided, though he was late in arriving, and A. H. Mitchell was elected to preside. Bishop Pierce was son of Lovick Pierce, who served from 1841 to 1843 in the Alabama Conference, and who had been a Chaplain in the War of 1812. The Pierces were great favorites in Alabama.

The importance of this Conference is attested by the number of visitors, among whom were: Dr. Linus Parker and Rev. R. B. Downer, representing the *New Orleans Christian Advocate*; Dr. J. B. McFerrin of the Methodist Publishing House at Nashville; Rev. J. W. Christian, editor of the recently established *Alabama Christian Advocate*; J. W. Hinton, a guest speaker from the South Georgia Conference; W. C. McCoy, L. M. Wilson, A. S. Whitehurst, F. T. J. Brandon, and Anson West, all of the North Alabama Conference; E. M. Bounds, of the St. Louis Conference; J. T. Heard of the Mississippi Conference; Dr. C. K. Marshall of Vicksburg; and several pastors of Selma.

It was at this session that A. J. Lamar, already showing evidences of greatness, and R. S. Holcombe, well-known educator, introduced a resolution requesting the Bishop "in the examination of character, to ask in the case of each preacher, 'Has he faithfully administered the *Discipline* of the Church this year?'" The resolution was adopted "after some debate." There seems to have been good reason for the presentation of this resolution.

T. O. Summers, undoubtedly the most widely known member of the Conference, who could always be counted on to do the thoughtful thing, introduced a resolution that invited M. S. Andrews, A. S. Andrews and C. R. Williamson, "our representatives to the late Ecumenical Conference," to deliver discourses "giving an account of the character and proceedings of the said Ecumenical Conference." Of course this resolution passed without debate,

and discourses were given, not by all the men mentioned in his resolution, but by Andrews, McFerrin, and C. K. Marshall.

A matter of prime importance involving Southern University took place at this session. The Board of Trust of the college introduced resolutions instructing the Legal Conference "to take such action as it may be advised is necessary to secure to this Conference the ownership of all the property, real and personal, now held by the Trustees of the Southern University, within the bounds of Alabama," and also authorizing the said Legal Conference "to use any of the money, bonds and notes, now in its hands, belonging to this Conference in such a way as is necessary to accomplish this purpose." This was done in order to save to the Conference and to the College certain properties then under mortgage, and against which suit might be filed. It was the intention, and determination of the Trustees to pay every dollar of its indebtedness without endangering the property of the College.

Delegates to the next General Conference were elected in the following order: Clerical—T. O. Summers, R. B. Crawford, O. R. Blue, W. A. McCarty, and T. F. Mangum; alternates—M. S. Andrews and A. H. Mitchell. Lay—P. G. Wood, S. H. Dent, J. W. Portis, F. Law, and J. T. Harris; alternates—R. H. Powell and Wm. Otis.

The missionary anniversary was held, with J. W. Hinton, D.D., of the South Georgia Conference, as the guest speaker. It was a notable occasion, and in spite of hard times, a collection amounting to \$361.00 was taken at that service.

At this session the Conference dissolved its relation to the *New Orleans Christian Advocate* (which had served as its official organ) because the *Alabama Christian Advocate* had recently been established as the official organ of the two Alabama Conferences. The Conference expresses its high regard for Dr. Linus Parker, editor of the New Orleans paper, and for the very valuable paper which he edited, and gave him a cordial invitation to visit the Conference "whenever in the providence of God he may be able to do so." Henceforth the loyalty of the Conference must be to its own paper.

The following were admitted: Wm. T. Rencher, J. Adolphus Moore, Walker Bancroft, P. M. Guthrie, G. G. Smith, Wm. F. Arnold, J. B. Cumming, Walter G. Isaacs, Wm. A. McCann. H. D. Hill was received by transfer from the North Alabama Conference. H. M. Moss, for some years in charge of one of the schools at Summerfield, located at his own request. C. A. Apple withdrew from the Church. Josiah Lewis transferred to the North Georgia Conference and G. G. Smith to the North Alabama. Three died during the year.

D. M. Hudson, whose father was a physician and minister of the Baptist Church, was a man of varied and large learning. His life was spent, in large

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part, in the accumulation and study of valuable and rare books. He had a power of mental acquisition such as few men are blessed with. He served both as pastor and presiding elder. God honored him with a perfect peace in the parting hour. His son, P. S. Hudson, is a member of the Alabama Conference.

M. C. Turrentine, early missionary to the Indians, was converted at sixteen, began to preach at nineteen, and joined the South Carolina Conference at twenty. He came to Alabama in 1856, and labored here until 1880 when he superannuated. He was a brother of Gen. Daniel Clower Turrentine.

J. A. Green was only 39 when he died. All who knew him found him to be faithful and true, and fully consecrated to the cause of the Master. He married 1879 Mary E. Groesbeck, who died about 1916.

The Conference began this new decade with 31,251 white and 18 colored members. During the year the ministers baptized 1,259 infants and 1,142 adults.

The 51st Conference at Troy, Dec. 13-18, 1882 marked the fiftieth birthday of the Conference. What progress had been made! The four small districts with which the Conference began fifty years ago had now increased to nine; the membership had grown from 10,966 (8,196 white and 2,770 colored) to 32,379 (32,200 white and 179 colored). This too in the face of the fact that much of the territory covered in 1832 was, in 1882, a part of the North Alabama Conference. At the 1832 session there were no lay members; in 1882 there were present at the Conference 36 lay delegates.

Bishop Pierce again presided. Eleven men were admitted: A. B. Brown, Herman Humphrey, A. H. Moore, F. A. Rogers, James Marshall Hurt, J. W. Boyd, J. F. DeBardeleben, James R. Crawford, William H. Giesler, G. F. Fisher, and J. Winburn Strider. W. J. Price was discontinued at his own request. J. K. Powell at his own request, was located, and J. H. Lockhart was located. Seven men died during the year.

LaFayette Patterson was converted in 1845; moved to Alabama; and was licensed to preach in 1852. As a preacher he was practical and forcible, and sometimes rose to the sublime. He married 1855, Martha M. Culver.

T. S. Abernethy was licensed to preach and joined the Tennessee Conference 1823, and transferred immediately to the Mississippi Conference which at that time included most of Alabama. He is said to have delivered the first sermon ever preached in Selma. He was a good and useful man. As he neared the heavenly gates, his joy was unspeakable and his triumph over death was a grand exhibition of the truth and power of our holy religion. T. S. Abernethy was father of Dr. Wm. Henry Abernethy, Dr. Jones Cadwallader Abernethy, Dr. Burwell Gideon Abernethy, and of Rev. T. S. Abernethy, and ancestor of Rev. T. Y. Abernethy, Rev. Paul Lee Abernethy,

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Judge Heustess Barnett Abernethy, Mrs. C. G. Northington, Dr. Thomas Perkins Abernethy of the University of Virginia, Dr. Charles Grayson Summersell of the University of Alabama, Prof. Cecil Emory Abernethy of Birmingham-Southern College, etc.

J. E. Foust, son of Rev. John Foust, gave 21 years of faithful service. He died of a heart attack in the Livingston parsonage, Bible in hand, with the invocation, "O, my God," upon his lips. He married 1865, Nancy Moreland Sadler; 1871, Martha Louisa Dixon; and 1880, Lucy B. Dandridge.

C. H. Kelley's death was caused by his being thrown from his horse, his head striking a tree. A good preacher, possessed of an analytical mind, which he used vigorously in the study of the Bible, he was abounding in song, fervent in prayer and devoted in life.

T. O. Summers, D.D., LL.D., came to America in his 17th or 18th year. Here he joined the Methodist Church, being powerfully converted about a year later. Without his application, his Church licensed him to preach and recommended him for admission into the Baltimore Conference in 1835. In 1840 he went as a missionary to Texas. In 1844 he transferred to the Alabama Conference and was stationed in Tuscaloosa. He soon became one of the most eminent divines in America. His memoir says: "He was a pronounced Arminian and an able defender of that faith. Apparently severe, he was always just. Startling you with utterances seemingly harsh, he was full of the milk of human kindness . . . Positive in his convictions and earnest in the expression of them, sometimes almost to the point of roughness, he was as tender as a woman abounding in the most heavenly charity. . . . His faults all leaned to virtue's side. He was the embodiment of truth, magnanimity and purity. He was as abundant in labors as in love, and was thoroughly consecrated to the work of the blessed Master. He literally died at his post. Amid his brethren whom he loved so well and conversing quietly of Heaven, he passed in holy triumph from the General Conference in Nashville to the General Assembly and Church of the First Born in Heaven."

C. B. DuBose left Centenary College, and joined the Confederate Army and served to the end of the war. He joined the Mobile Conference 1869, and served effectively in several pastorates. Finally he was sent to Pensacola, serving from 1879 to his death. On the outbreak of yellow fever there he moved his wife (Sallie C. Dozier) and children to a place of safety, but he himself remained at his post of duty. "With a heroism characteristic of the man, he deliberately determined to hold not his life dear in the service his Master demanded at his hands. While all around him were panic-stricken, with fearless and trustful spirit, he went everywhere among all creeds, visiting the sick, praying with those in sorrow, and pointing the dying to the Savior who is mighty to save. At last the fatal sickness took hold on him.

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From the first his case was considered hopeless. About midnight on the fifth day of his sickness he quietly passed to the rest and inheritance beyond." His biographer says, "We thank God that when death was holding high carnival around him, the grace of God enabled this Christian soldier to be true to his religion and true to his God."

T. J. Rutledge professed religion in 1852 while a student at Collinsworth Institute. He entered Emory College in 1853, but was called away before graduating because of the death of his mother. He moved to Alabama and joined the Conference 1858. Here he served Butler Circuit, Spring Hill Circuit, Union Springs Station and Glennville Station. In 1863 he was appointed Chaplain of the Third Alabama Regiment of the Confederate Army, later serving as a Chaplain in the Confederate Hospital at Columbus, Ga. Having developed a bronchial trouble during the war, he had to give up his pastoral work. In June 1881, he became Business Manager of the then newly established *Alabama Christian Advocate*. He succeeded admirably in this work for the short time he was able to continue in it. W. M. Motley, writing of him said, "Patiently and meekly he suffered, quietly and peacefully he died."

During this Conference year Bishop Paine died. He had served for sixteen years as president of LaGrange College, and had, upon eight different occasions presided over the Alabama Conference. His brethren here proclaimed by formal resolution that in him "were united the pious Christian, the refined gentleman, the safe counselor, the wise Bishop, and the eloquent and able minister of the New Testament."

One interesting resolution presented to this Conference, signed by A. J. Lamar and John O. Keener read: "Resolved that it is the sentiment of this Conference that no pastor should nominate a liquor dealer for any official position in the Church." Here again we get an insight into the high integrity of A. J. Lamar, a characteristic that remained with him unto the very last. This resolution was, as it should have been, adopted.

The chairmen of the several Conference Committees were men of character, ability and leadership. The chairman of the Committee on the Bible Cause was C. L. Chilton; on Education, J. O. Andrew; on Sunday Schools, R. H. Rivers; on Books and Periodicals, F. M. Peterson; on Missions, Mark S. Andrews; on Preachers' Aid Society, W. M. Motley; on Church Extension, J. M. Mason; all leaders whose names should never be forgotten.

J. O. Andrew, chairman of the Committee on Education, brought in a disheartening report on Centenary Institute and the Southern University. The former, the report said, was in "an extremely languishing condition, having almost reached the last stage of dissolution," the building being in "an advance state of dilapidation." The trustees were asking for \$2,500 for repairs, but the Committee on Education believed "such an appropriation unwise in

view of the present condition and future prospects of the institution," and recommended that "the appropriation be not granted."

Another section of this same report dealt with Southern University, which had reached a low estate. At the 1881 Conference, Dr. Andrew, as chairman of the Committee on Education, had given a discouraging report on the Southern University, calling especial attention to the lack of patronage. Said he, "Whether this is due to the stringency of the times; the competition of State institutions; the lack of interest on the part of trustees and preachers, or all of these combined, we do not say." However, he was quick to add words that seem to imply, if not convey, rebuke, saying, "It is useless for us to adopt glowing reports if those who are the guardians of its interests are careless or indifferent as to its welfare. Perhaps if those of us who are prophesying its death would labor more earnestly for its restoration to health, its recovery would be more rapid."

In this 1882 report the Committee went more into detail, saying that aside from the Acting President, F. M. Peterson, there were only two members of the faculty, and only 35 students, 13 in the college proper, the remainder being in the preparatory department. The report said that "the picture drawn from the facts is melancholy enough to cause the Church to weep, and desperate enough to stir her to action. . . . With her endowment gone, swallowed up by the war, part of her property sold under mortgage, her faculty starved out and gone save two, her halls well-nigh empty of students, the Church looking on in apathy, and her warmest friends disheartened, she lies prone upon the earth, her glory departed, and the chill of death upon all the pulses of her life. Shall she die? It is for this Conference to say."

And "this Conference" did "say" and do something. Some time prior to the sessions of the two Alabama Conferences, the secretary of the Board of Trustees of Southern University requested the North Alabama Conference to appoint five men to confer with a like commission from the Alabama Conference "to harmonize and unify the male educational interests of the two Conferences." The 1882 North Alabama Conference agreed to this and appointed R. T. Nabors, W. C. McCoy, J. W. Newman, John A. Thompson and C. C. Ellis as its commissioners.

Following this action, the 1882 Alabama Conference appointed its commissioners: A. H. Mitchell, M. S. Andrews, J. W. Rush, J. R. John and John Massey, the last two being laymen. These commissioners met in Selma on Jan. 12th, 1883, and after full discussion, agreed to accept Southern University as the college for the two Conferences, one-half interest being deeded in fee simple to the North Alabama Conference. On Jan. 23, 1883, the Board of Trustees of Southern University met in Selma, "and without a dissenting voice," agreed to this arrangement. The Joint Commission elected

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Allen S. Andrews president pro tem of the new Board of Trust, and John A. Thompson as secretary pro tem. The North Alabama Conference adopted the report of the Commissioners.

Allen S. Andrews was elected President of Southern University for the second time. In recording all this we have gotten a bit ahead of our story. Returning to the Report of the Committee on Education, we find that it sounded a more optimistic note as regards the College at Tuskegee, which under the presidency of John Massey, was in a prosperous condition.

Other reports made at this Conference were equally interesting and to the point. The Committee on Books and Periodicals quoted the late T. J. Rutledge, recently Business Manager of the *Alabama Christian Advocate*, as saying that this paper's "success is without a parallel in the history of Journalism."

The report of the Committee on Temperance was a superb recital of the havoc wrought by the liquor traffic, and quoted a report made to the Medical Association of Alabama in April by Dr. Peter Bryce and Dr. James T. Searcy, of Tuscaloosa, Dr. A. J. Reese and Dr. William H. Anderson, of Mobile, as saying that "a very large proportion of human misery, including poverty, disease and crime, is induced by the use of alcohol and fermented liquors as a beverage." The report also quoted the Medical Association of Alabama as saying it would "actively favor and support any judicious measures, or efficient legislation, which looks to the suppression of the evils" above mentioned, that the Legislature of Alabama might see fit to pass.

The entire Conference was unusually interesting. The brethren left for their new appointments, or returned to their former ones, with high hope. The nine presiding elders were: J. O. Keener, J. Bancroft, J. M. Boland, O. R. Blue, J. M. Mason, H. Urquhart, J. L. Mathison, W. M. Motley, and J. S. Frazer, all new except J. M. Boland and W. M. Motley. J. E. McCann transferred to the Los Angeles Conference, and G. Hawkins to the Mississippi.

The 52nd Conference was Dec. 12-17, 1883, at Eufaula. Bishop Pierce again presided, but Bishop Hargrove, a former member of the Conference, "appeared during the session and assisted in the deliberations of the body."

The following were admitted: A. A. Easley, Noah W. Beverly, James M. Greene, Joseph B. Hudgens, Thomas Henry Windham, Thomas L. Adams. George W. Mathison, and J. W. Hamner. F. A. Rogers was discontinued at his own request. J. K. Powell and W. B. Dennis were re-admitted, and R. T. Barton was received from the Holston Conference. R. A. Williams and W. H. Weatherby were located at their own request. The Conference lost R. H. Rivers to the Louisville Conference. It sustained great loss also in the death of four.

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Charles Strider came to Alabama in 1833; was licensed to preach in 1836. His appointments included circuits of 25 or 26 preaching places, a colored mission, and the presiding eldership, in all of which he showed devotion to his work. His record book shows that from 1837 to 1850, he received 3,085 people into the Church. During the last ten years he was superannuated. For forty-five years his name was called at the Annual Conference, and each year his presiding elder was able to say, "Nothing against him."

E. P. Birch joined the Georgia Conference in 1853, where he served some of the leading stations, and was in 1871 president of LaGrange Female College. He transferred to Alabama in 1872, and superannuated 1881. A man of superior intellectual culture, profound in research, ornate in style, he was genuinely righteous and a preacher of rare ability.

Edward Wadsworth was one of Methodism's renowned leaders. He was "born again" on Sept. 24, 1829. He joined the Virginia Conference at the age of twenty and served Lynchburg, Norfolk, Petersburg, Va., and Raleigh, N.C., and as Chaplain of Randolph-Macon College, while a student, graduating in 1841. Emory and Henry and Randolph-Macon, conferred upon him the degree of Doctor of Divinity, 1847. In 1846, following the election of President Paine of LaGrange College to the episcopacy, Dr. Wadsworth was elected president of this college, where he served six years, after which he was pastor of McKendree Church, Nashville, and during the same year he was elected a Professor of English and Belles Lettres in Nashville University. He filled this position two years, and in 1855 transferred to the Alabama Conference, and was appointed pastor at Greensboro. In 1859 he accepted the Chair of Moral Philosophy at Southern University. In 1871 he re-entered the pastorate, serving churches in Montgomery and Mobile, after which he was appointed to the Mobile District, where he was stricken with paralysis, necessitating his retirement. He moved back to Greensboro where he passed away in great peace. Bishop Soule called him the John Wesley of Southern Methodism. His biography should be studied by the young men of this day. He married 1841 Ann E. Felton; and 1850, Mary Winifred Sledge, who died at Greensboro, in 1933, age 103.

R. P. Baker, named for Robert Paine, was a son of Col. Robert A. Baker and first wife (Minerva Lampkin) and was reared and educated at Summerfield, then a noted center of culture. He was in Mobile when war broke out. He answered the first call for troops and served in the Confederate Army until the close of the war, when he re-entered the mercantile business in Mobile. But here, he heard the call to the ministry. He was licensed to preach by the Quarterly Conference of St. Francis Street Church in Mobile in 1878, and joined the Conference, serving only three pastorates. When the yellow fever made its appearance at Brewton, he was living at Pollard, but went promptly

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to the stricken town. Day and night, he was at the bedside of the sick and dying, nursing the sick, consoling the bereaved, burying the dead, until after ten days of unceasing labor, he fell a victim to the dread disease, and yielded up his life on the altar of service. The County Health Officer, in announcing his death, said, "The knightly Baker has fallen." There was much about him, says his biographer, suggestive of the best spirit of the days of chivalry: "no crusader ever brought more heroism and enthusiasm to the performance of duty."

Some of the "detached" appointments were: Allen S. Andrews, president of Southern University; F. M. Peterson and J. A. Moore, professors in this institution; J. S. Moore, professor at Emory College; and J. W. Rush, Editor of the *Alabama Christian Advocate*, all in Greensboro District. In the Selma District, R. T. Barton was appointed President of Centenary Institute at Summerfield; in the Montgomery District, R. S. Holcombe was appointed Superintendent of the American Bible Society for Alabama and West Florida.

J. O. Andrew again brought in reports from the Board of Education, hitherto known as the Committee on Education. Report No. 1 dealt with Centenary Institute, saying that under the "able management" of President R. T. Barton, "the school starts off with better prospects for success than for many years," but still the Conference did not have the money to repair the buildings. Report No. 2 said that the Alabama Conference Female College of Tuskegee is "still prosperous." Report No. 3 declared the Southern University to be in a "more hopeful condition than it has been for a number of years. All of its indebtedness has been liquidated; the property that has been sold under mortgage has been brought back and paid for; the buildings had been repaired; a good faculty of six officers has been secured, and the school has been re-opened under most cheering auspices; about one hundred students have matriculated."

O. R. Blue, Chairman, and Henry D. Moore, Secretary, reporting for the Centenary Committee, said that the General Conference had called for a Church-wide observance of the centennial of the organization of the Methodist Church in the United States during 1884, and called for full co-operation on the part of every church and every pastor, the special funds to be collected, to be used for church extension and foreign missions, and for the establishment of Sunday Schools among the poor. A. H. Mitchell (A. S. Andrews, alternate) was appointed to preach the centenary sermon at the next Conference.

J. A. Peterson brought in a report for the Sunday School Board showing 409 Sunday Schools connected with the 486 churches in the Conference; 18,361 Sunday School scholars among the 33,312 church members; and 2,327 officers and teachers. The Sunday School libraries reported 10,440

books. The *Alabama Christian Advocate* reported a circulation of 3,700, and its editor, J. W. Rush, was commended as "the right man in the right place."

The 53rd Conference was at Opelika, Dec. 17-22, 1884. Bishop Keener presided, as he had done also in 1877. The Conference had grown in many ways since his first connection with it in 1843. It was still growing. This year nine were admitted: I. F. Betts, T. F. Hardin, C. M. Martin, G. M. Sellers, W. J. Price, J. D. Kersh, O. C. McGehee, G. W. Ferrer and George W. Jones.

W. W. Seals and W. H. Giesler were discontinued at their own request. W. W. Seals was received from the North Georgia Conference. W. B. Dennis located at his own request. No deaths occurred.

The Board of Education announced that Southern University was "on rising ground." W. C. McCoy of the North Alabama Conference had been employed as Financial Agent, and had been in the field six months with "most gratifying results," having already secured "in cash and good subscriptions, sixteen thousand dollars toward its endowment." The "excellent and popular" Alabama Conference Female College was reported as being "on the full tide of prosperity." Centenary Institute has entered upon another "year of usefulness," but the Board of Education was "pained to learn that her outlook is not as hopeful as in past years." The Board recommended "that this Conference take such action at their earliest convenience as will vest the title of this school in their hands in fee simple; and as soon as there is at the command of this Conference, money that can be expended in this way, we urge the importance of repairing the buildings so that the organization of the school may be maintained, and this valuable institution may be preserved to the Church."

The Committee on Temperance, D. M. Banks, a layman from Opelika, Chairman, expressed "the fear that while many cannot tolerate the drunkard, they are not so stringent on dram drinking, and while the saloon keeper is looked upon with abhorance, the wholesale dealer is regarded with more complacency. We believe the rule, 'touch not, taste not, handle not,' should be strictly observed by every member of our Church, and the law as written in our *Discipline* should be strictly enforced by our pastors."

A. H. Mitchell preached the centennial sermon, which was published in the *Journal* of the Conference. Judging by its truth and logic, its eloquence and grandeur, he must have worked on it all of the year. O that space would permit its inclusion here in full! Mitchell was at this time an old man. Near the close of his sermon he called attention to the fact that most of his comrades of other days had passed away. He mentioned the Hamiltons, the Garretts, the Hearnss, the Dormans, the Callaways, the Wadsworths, "and a host of others," but he added, "My early comrades, it is true, no longer answer to

roll call, still I do not feel alone or among strangers, for here are my younger brethren, the Andrews, the Mangums, the McCartys, the Rushs, the Lovelesses, the Crawfords, but, stay, for I should have to call the Conference roll if I should name all my dear brethren and sons in the Gospel who surround me today, and you, too, dear and honored Bishop, for you were once among us and of us, and I claim you among my younger brethren and sons in the Gospel, to all of whom, with the beloved disciple I can say, "I do love you with a pure heart fervently. God bless you all. And now, dear brethren, farewell, and if forever, still farewell till we meet on the other shore. Amen!" One may well imagine the joyful occasion of handshaking and weeping that this message and its messenger produced!

By a rising vote the Conference adopted resolutions on the deaths of Bishop Kavanaugh (died Mar. 19, in Columbus, Miss.) and Bishop Pierce (died near Sparta, Ga., Sept. 3rd).

On Dec. 16, 1885, the 54th Conference convened at Union Springs. Bishop Wilson, who had visited the Conference when he was Secretary of Missions, presided. The record says this was "one of the most delightful sessions which we have held for years," and this was attributable largely to "the elegant and wholehearted hospitality" extended them by Union Springs.

Eleven were admitted: C. A. Rush, J. M. Dannelly, Wm. Franklin Andrews, J. O. Noble, Thos. Rivers McCarty, R. F. Dennis, J. B. K. Spain, L. P. Lathram, N. P. D. Samford, George Fontaine and Robert Haynes Lewis. Felix R. Hill was received from the St. Louis Conference. John Wesley was located at his own request. Seven had passed away.

W. H. Ellison graduated from South Carolina College in 1823. He joined the Conference in 1827, and in 1829 was stationed in Charleston. From then on he held the most responsible pastorates. A failure in his health prevented his continuing in the pastorate, so he accepted a professorship in LaGrange College in Alabama. Later he was elected to a professorship in Wesleyan Female College, Macon, Ga., and when George F. Pierce resigned as President, Ellison was elected his successor. In 1854 he transferred to the Alabama Conference, and was appointed pastor to the Enon and Chunnennuggee Station. In 1858 he organized the church at Union Springs and served it two years. He continued in the active ministry until 1878 when ill health compelled him to retire. "He was so much the man and the Christian that vice stood abashed before him or fled in confusion from his presence. 'The odor of sanctity' in his life was a blessed reality." His son, John Francis Ellison, and grandson, Henry Samuel Ellison, also served in the Alabama Conference.

Herman Humphrey graduated at Southern University, and moved to Huntsville to practice law, continuing in this seven years—long enough to assure him that a notable success was in reach. In 1881 he became a teacher in

Southern University. He had been converted in childhood, but failing to join the Church, had lost the sense of God's favor. However, under the preaching of J. C. Wills at Greensboro, he recovered the sense of God's pardoning love, was baptized and joined the Church. He was licensed to preach Oct. 4, 1881, and upon the death of John E. Foust was appointed to fill out the year at Livingston and Eutaw, being re-appointed there the following year. The next year he was appointed to Troy Station. Here "this wondrously gifted, highly cultured young minister" uttered his farewell to his loved ones. He departed this world saying, "A sinner saved by grace, yes, a sinner saved by grace!" He married 1879 Virginia B. Sneed, who died 1919 at Greensboro.

J. T. Roper was reared principally in Georgia; moved to Alabama in the winter of 1834-'35; was converted in 1836; and served hard charges—missions to the whites and missions to the blacks—and served uncomplainingly. J. T. Roper married 1831 Elizabeth C. Estes, who died 1890 at Prattville. His daughter Margaret Elizabeth married 1857 Rev. W. A. Montgomery.

J. M. Crews was gloriously converted at Glennville and was licensed to preach in June, 1867. He served the Church most acceptably. Having received his M.A. in 1874 at Southern University, he gave himself wholeheartedly to the ministry, and had he lived longer, would have become one of the outstanding men of the Conference. Just a few days before his death, he wrote in his diary: "I have suffered a great deal, but I think that will soon be ended; soon I shall be with Christ in glory. I leave my wife (Ora Elizabeth Askew) and children (two) with sorrow, but I go to heaven with joy. . . . There is nothing in this life worth half so much as faith in Jesus Christ." Of course, such a man died in peace and triumph. As we write these words (1956) his daughter, Miss Clara Hall Crews, is one of the most faithful members of our church at Dayton, the lovely community in which her saintly father died. (Miss Clara died May 12, 1957.)

Zaccheus Dowling was licensed to exhort in 1813; and to preach in 1814. He joined the South Carolina Conference in 1816, and transferred here in 1832. Here he served fourteen circuits and seven missions. After 1857 he was physically unable to continue, and was a superannuated preacher for 27 years. He went to his coronation in his 93rd year, having been a member of the Church 75 years, a public speaker 72 years, and an itinerant preacher more than 69 years.

Elisha Phillips joined the Conference in his 27th year. For 33 years he went in and out among the people, giving to all, the example of a blameless life. A great student, his preaching was entertaining, instructive, and beneficial. He preached his last sermon April 26, 1885. From that day until his death he was a patient sufferer. He married 1856 Julia Anna Smith, who died 1899.

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I. I. Tatum, son of Rev. Abel Tatum, was licensed to preach in his 21st year and joined the Conference in his 23rd year. He served for ten years, and then was appointed Chaplain in Cleburne's Division of the Confederate Army. His was a pious, useful life—devout and blameless, blessed with a remarkably sweet and gentle spirit. He died enraptured by the visions of rest and glory, and went shouting to the society of the blood-washed and saved. He married 1859 Eliza C. Adams who died 1885.

Bishop Linus Parker having died, resolutions on his life and service, signed by J. P. Roberts, H. Urquhart, and J. M. Mason, were presented and adopted.

This Conference voted on the question submitted to all the Annual Conferences by the General Conference of 1882, proposing a change in the name of the Church from "Methodist Episcopal Church, South," to "Methodist Episcopal Church in America." The vote stood: Yeas, none; nays, 133.

The election of General Conference delegates was begun the afternoon of the fourth day. There being 171 members of the Conference, the chair decided the Conference was entitled to five clerical and five lay delegates. J. O. Keener and Emmett W. Solomon were appointed as the clerical tellers, and B. B. Comer and C. H. Lindsay as the lay tellers.

The following were elected: Clerical—R. B. Crawford, O. R. Blue, A. H. Mitchell, Mark S. Andrews and Allen S. Andrews; alternates—J. M. Mason and T. F. Mangum. The lay delegates were: B. M. Washburn, of Montgomery; B. B. Comer, of Harris; Fleming Law, of Union Springs; S. W. John, of Selma, and J. T. Harris, of Opelika; alternates—S. H. Dent, of Eufaula; A. A. Coleman, of Greensboro; and Moses Padgett, of Allenton.

J. O. Andrew offered a resolution asking for the appointment of a committee of seven "to consider carefully the question of establishing an orphans asylum at Summerfield, and report to the Conference at its next session." The resolution was adopted, and the following appointed: J. O. Andrew, A. S. Andrews, T. F. Mangum, P. G. Wood, W. Otis, R. D. Jackson and A. H. Mitchell. This seems to have been the first step by this Conference toward the establishment of a Children's Home.

The Conference Statistician reported that the Church had 34,987 white and 21 colored members which, with 109 local preachers, makes a total of 34,117 members.

R. T. Barton, who had served at Centenary Institute since 1883 transferred to the West Texas Conference, and C. L. Chilton transferred to the St. Louis Conference where he was stationed at First Church, St. Louis.

The report of the Board of Education pronounced Southern University to be "in a more flourishing condition than at any time during its history." The moral and religious tone of the institution was called "admirable." Thirty of the students were converted in the Greensboro revival, three young men

entered the North Alabama Conference, three went into the Alabama Conference, and one was awaiting his appointment as a missionary to China.

The Alabama Conference Female College at Tuskegee was "enjoying a degree of prosperity that it has not known since the war." The Conference voted to take such steps as may be necessary to enlarge and equip this institution.

The condition at Centenary Institute was different. The titles to the property were now vested in the hands of the Conference in fee simple. But the buildings were in "a lamentable state of dilapidation," and it was a question of only a short time when they would be "utterly uninhabitable," and have to be "turned over to the bats and owls."

In spite of this one note of depression, the Conference closed in fine spirit and with bright prospects. J. O. Keener, who had served three years on Mobile District, was appointed to Selma District, and A. J. Lamar, who had served one year at Greenville, was appointed to Mobile District. J. S. Frazer of Pensacola District, and W. M. Motley of Union Springs District, exchanged districts. Several presiding elders were returned for the fourth year; Josiah Bancroft to the Greensboro; O. R. Blue to the Prattville; J. M. Mason to the Montgomery; H. Urquhart to the Eufaula; and J. L. Mathison to the Marianna.

There was only one church listed for Montgomery, and J. O. Andrew was returned to it for his fourth year; R. B. Crawford was appointed for his fourth year to Franklin Street Church, Mobile. Other four-year men were J. W. McCann, Grove Hill; W. H. Wild, Gainesville Circuit; A. H. Mitchell, East Selma Mission; W. Hargrave Morris, Choctaw Corner Circuit; H. D. Moore, Prattville; J. W. Solomon, Villula Circuit; A. L. Sellers, Echo; and H. T. Johnson, Bell's Landing.

R. B. Crawford, Conference Secretary, states that the 55th Conference was at Court Street Church, Montgomery, Dec. 15-20, 1886. Our first church in Montgomery was then known by the name of Court Street, although there was but one church in Montgomery in the appointments. (Dexter Avenue appeared in the 1884 appointments "to be supplied." It did not appear in the 1885 or 1886 appointments, but did appear again in 1887 with J. P. Roberts as pastor. In 1888 the Montgomery appointment was Court Street and Dexter Avenue, with H. D. Moore as pastor. In 1889 Dexter Avenue appears as a station with J. B. Cumming as pastor.)

Bishop Keener again presided, and assisted in admitting E. G. Price, G. K. Williams, T. H. Jones, John L. Grace, Z. A. Dowling, Daniel L. Lindsay, D. D. Reeves, and S. W. Roberts. C. L. Chilton transferred back. Four requested and were granted location: J. M. Hurt, E. M. Glenn, G. M. Sellers, and J. A. Scott. John S. Moore, a professor at Emory College, transferred to

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North Georgia; F. R. Hill to St. Louis; and Z. A. Dowling, T. R. McCarty, W. F. Andrews, and T. H. Hardin to North Alabama. Four died during the year.

A. S. Dickinson became a member of the Conference in 1832 and was the last charter member to die. He served several districts, stations and circuits with marked ability and usefulness. During his last illness he said to his wife: "Bettie, the storm will soon be over, but all is well with me." It was with this dying testimony, characteristic of the life he had lived, that he passed into eternity. He married 1835, Martha S. Smith; 1863, Mrs. Laura Ann (Apperson) Carr; and 1878, Bettie G. Wallace, who died 1904 at Dothan.

J. W. Jordan was a most unusual man—"in many respects a great man." The writer of his memoir thus tells of him: "Plow boy, comic actor, house painter, Mexican soldier, sinner convinced of sin—sinner, by faith in Christ born to God—eloquent minister of Christ, itinerant preacher, superannuated preacher—sick and suffering. . . ." He died with a torturous cancer, loved and ministered to by a host of friends, thousands of whom, including this author's mother, who at that time lived at Greenville, affectionately called him "Father Jordan." He married 1865, Mrs. Esther McCarter of Montgomery, who died about 1892.

R. S. Holcombe, for many years a college professor, died as President of Centenary College, Jackson, La., where he received much of his education. After the War Between the States in which he, but a boy, did his part, he taught school at Barton Academy, Mobile, joining our Franklin Street Church on April 13, 1869. After years of struggle, he finally yielded to the call to preach. He gave much time to educational work, but was also a methodical, evangelical, spiritual, unctuous preacher. He married 1870 Sallie F. Taylor, and 1882, Lake Erie Alexander, who died 1932 at Tuskegee.

J. B. Hudgens's ministry was brief but effective. He died while serving Douglassville Circuit, Pensacola District. His last sermon was preached during the Douglassville camp meeting, his text being, "Prepare to meet thy God." That night he was taken sick and on the following Saturday night, passed to his reward. He married 1868, Lucy Stovall, who died about 1914, and her only child was Rev. T. H. Hudgens.

The 56th Conference was at Greensboro, Dec. 7-12, 1887, with Bishop Keener again presiding. He was now sixty-six years of age. His visit to Greensboro must have brought back many precious memories of his pastorate at Demopolis, less than twenty-five miles away, where, as a twenty-two-year-old youth, he had helped to plant Methodism.

The class for admission was: Andrew J. Briggs, Jr., David J. Hartzog, Thomas H. Hudgens, Daniel B. H. Jeffcoat, and James M. Shofner, James

M. Brown was re-admitted. Schuyler G. Boyd was received from the Louisville Conference. James R. Crawford located at his own request. J. W. Strider transferred to North Carolina; N. P. D. Samford, to North Alabama; C. L. Chilton, to Southwest Missouri; and S. H. Nettles, to East Texas. B. F. Blow had died during the year, his memoir being read by Dr. A. H. Mitchell.

B. F. Blow was born again at Salem Camp Ground in Russell County, under J. W. Starr and E. W. Story. Licensed to preach Feb. 16, 1856, he gave of his best to the Master, continuing in the effective ranks until the fatal stroke that ended his work. Dr. Mitchell says: "B. F. Blow did a great deal of hard work in the Alabama Conference on remote circuits and missions—outside rows, they are called—hard work and poor pay, and when the crowns are distributed and the ranks assigned, many of the honored magnates of the Church will have to give place to men who have labored in the swamps of Alabama and Florida, amidst sickness, poverty and death."

The Conferences of that day seemed to have no trouble finding places for their sessions. This year there were invitations from Mobile, Greenville, Troy and Selma. The choice fell upon Mobile.

The Conference took a forward step this year and appointed a committee consisting of M. S. Andrews, T. F. Mangum, J. W. Rush, W. M. Motley and J. O. Keener "to enterprise a fund for the relief and sustenance of the superannuated preachers and the widows and orphans of the same, which fund shall be separate and distinct from the one known as the 'Conference Claimants' Fund.'"

The Board of Education reported that Centenary Institute exists now only as a local school, but still under the control of the Board of Trustees. The College at Tuskegee was reported as being in "prime condition." Southern University had an enrollment of 201, the largest in history. "The prosperity of the institution, was never greater."

There was before the Board of Education a communication from the North Alabama Conference in reference to schools and school property within their bounds, and asking "for the appointment of a commission to meet with a like commission from their body, to confer upon some matters pertaining to the subject of educational co-operation." But the Board expressed the belief "that any joint action except in the interests of the Southern University, which we regard as a fixture at Greensboro, would be injudicious on the part of this body. We therefore recommend that this body respectfully decline to appoint the commission asked for." The Conference concurred in this matter.

The Committee on Books and Periodicals gave deserved commendation to W. C. McCoy, the new editor of the *Alabama Christian Advocate*, "for his skill and also for his bold and fearless defense of the pulpit and fair name of

our beloved Zion." And pronounced him "quite a master in the art of religious journalism."

The Report of the Committee on District Conference Reports took its business seriously and gave a fairly lengthy report. The one for this session is amusing and typical of all of them during this period:

"The Prattville District Conference Record does not state who was in the chair at the opening of the session. In the *Minutes* of this Conference there is also confusion in the use of capitals. The penmanship is also a little faulty. With the exception of these few slight defects the record is well kept.

"The Eufaula District Conference Record is defective in the use of capitals. And there is some want of attention to proper grammatical constructions. Otherwise the *Minutes* answer very well. In the *Minutes* of the Montgomery District Conference a few omissions of words and letters occur. In mechanical execution this record is a model of neatness. The Records of the Pensacola, Union Springs and Mobile District Conferences are neatly and correctly kept. The Records of the Selma and Marianna District Conferences were not before the Committee for examination." For the conscientious execution of its assigned task, this Committee is to be commended.

M. S. Andrews, serving his fourth year at St. Francis Street Church, Mobile, was pastor-host of the 57th Conference, Dec. 12-17, 1888. The other Mobile pastors were J. S. Rencher of Franklin Street Church, and L. H. S. Chappelle of St. Paul's Church. A. J. Lamar was presiding elder of the District.

Bishop Hargrove presided. He was the first native Alabamian elected to the episcopacy. Born in Pickens County, Sept. 17, 1829, he was converted at the age of eleven years, and joined the Alabama Conference in 1859. He had served as pastor, presiding elder and college president before elected bishop in 1882. The brethren gave him cordial welcome and co-operation.

Ten men were admitted: H. T. Strout, J. B. Tate, Frank P. Culver, Robert S. Adair, J. F. Daily, James M. Glenn, Wm. D. Taylor, Thos. W. Dendy, J. A. Stripling and J. R. McGlaun.

Answering the question, "Who are re-admitted?" there appear the names of G. M. Sellers and H. H. McNeill. The latter had been admitted 1873 into the Alabama M. P. Conference, where he had served fifteen years with great acceptability. The *Conference Journal* says, "H. H. McNeill, a traveling elder in the M. P. Church, applied for membership, and after subscribing to our doctrines and discipline and ordination vows, he was, by vote, admitted." Few men have ever been more beloved in this Conference than was Dr. McNeill.

Preston L. Kirton was received from the South Carolina Conference. E. W. Solomon transferred to the East Texas Conference; H. T. Strout and W. D.

Taylor to North Alabama; and J. B. Anderson to Florida. T. H. Windham, J. H. Lockhart and G. W. Ferrer located, the first named at his own request. The Committee on Memoirs reported two deaths.

A. J. Briggs' father died when he was only two, but a devoted mother reared him in the admonition of the Lord. He became a lawyer, but during a revival in Greensboro, was converted, joined the Church; and feeling the call to preach, was licensed. E. L. Loveless, who wrote his obituary, speaks of him as a "man of warm heart and large brain," saying, "he was the very soul of honor, and the incarnation of generosity; he loved the human race, and nothing that concerned man was without interest to him." He returned from Conference where he had been re-appointed (Monday, Dec. 12, 1887) to Clanton and Verbena, but died in his sleep before day on Saturday following the Conference. He married 1851, Martha Ann Brewer (died 1921) and was father of 3 preachers, George Waverly, Ritchie Jones and A. J. Briggs, Jr.

A. J. Coleman died at the home of his son in Whistler. He was converted as a youth. A man of fine physique, he had almost uninterrupted health, and was effective until a few weeks prior to his death. In August before his death, while in the pulpit at Mt. Vernon, about to announce his text, "he was attacked with a sunstroke and fell to the floor in an unconscious state." He slowly regained his health and in great feebleness went to some of his appointments, but soon had to give up entirely. Modest and retiring, he was withal a man of integrity and courage, purity and unselfishness. He married 1852, Sarah Ann Toland, and 1864, Ella McLendon, who died 1927 as a Mrs. Bell.

At this 1888 Conference, the Temperance Committee Report, signed by C. R. Lamar, Chairman, had this interesting paragraph: "We note with approval the promptness with which the Woman's Christian Temperance Union in Alabama has denounced the female suffrage tendencies of the National Organization, and firmly believe that it would greatly degrade woman if she would drop the sceptre of love which she now wields over the home and the altar, to seize the ballot and wear the yoke of party politics." Our readers may draw their own conclusions as to how right or how wrong this committee was. It is the historian's business to record the facts, and the reader's prerogative to weigh and interpret them.

The 58th Conference met at Greenville Dec. 4-9, 1889, with Bishop Duncan in the chair. G. M. Roper was serving his second year as pastor there, and N. W. Beverly was serving his second year on Greenville Circuit, both in Union Springs District of which O. R. Blue was presiding elder.

J. M. Mason, presiding elder of Eufaula District, was elected secretary to succeed Crawford, and served twenty-years. His assistants for 1889 were George Fontaine, W. P. Dickinson, C. H. Lindsey, and J. B. Cumming. Mason was a member of the Publishing Committee of the *Alabama Christian Advo-*

cate; a member of the Examining Committee for the Third Year; president of the Conference Board of Church Extension; and a trustee of Southern University.

The Conference admitted Charles Wesley Gavin, T. H. Cooper, Byrd L. Moore, Joseph M. Sollie, L. L. Smith, and Wm. K. Dennis. T. W. Dendy was discontinued. R. A. Foster was received from the Denver Conference and W. D. Taylor from the North Alabama. J. M. Boland transferred to the Kentucky Conference, Frank P. Culver to the North Alabama, and C. D. Jordan to the Northwest Texas. A pall of sorrow hung over the Conference because of the death of five members and one probationer.

Wm. B. Neal's ministry dated from 1834 until 1889, except 1839 to 1842, when he was out due to poor health. He served missions, circuits, stations and districts, mostly in the eastern part of the state, "and here no man, living or dead, ever did more for Methodism and the cause of Christ. Where we now have prosperous cities and growing towns, with lofty spires and easy pews, he once preached and sung in log churches and schoolhouses . . . and some of our most eminent preachers are men who were led to Christ and into the Christian ministry through his instrumentality." Every minister should read the tribute of C. R. Lamar to this mighty man of God! He married 1837, Rachel Marcella Stoudenmire; and 1876, Mrs. Eliza Eady.

E. W. Story moved with his father's family to Jackson, Mo., when he was three. Here young Elias was baptized by Jesse Walker, pioneer preacher who established Methodism in Chicago and other parts of the Mid-West. Story was later converted, joined the Georgia Conference, and transferred to the Alabama Conference 1839. J. W. Rush writes: "His quaint ways, sharp wit, clear common sense, fiery temper, stubborn will, intense zeal, untiring labors; all prevailed and controlled by an Elijah-like faith and courage, presented the bony, wizard-like man to my youthful mind as the very embodiment of a religious hero. I have looked upon him as such from that day to this. . . . Original, unique, inimitable, he was absolutely indescribable. . . . The hearer would frequently be excited to laughter or moved to tears; but he always went away with more vivid convictions of the righteousness and mercy of God, the sinfulness of sin, and the power of the Holy Ghost to save the soul." Some of his best work was on colored missions. "With fine judgment, he managed both slaves and masters, and laid down the principles which governed the work for the following twenty years. . . . Scores of Negroes were converted and lived and died in the faith." "He was ripe for death, and God took him to His bosom." E. W. Story's daughter, Lucinda, married 1859, Rev. E. B. Norton; and his daughter, Mary Taylor, married 1875, Rev. J. O. Noble.

R. B. Crawford had attained unto distinction even though he was only 48. He served from 1872 to 1889 as Conference secretary, and his entire ministry

covered a period of less than twenty-nine years. He served missions, circuits, stations and districts. The A. and M. College at Auburn conferred the D.D. upon him. He was twice elected a member of the General Conference, and twice was a member of the Board of Missions. He was always equal to the responsibilities of any position to which he was called. He lived by faith, his whole life being a preparation for the final hour. Consequently, death had for him no terrors. When informed that he was dying, he replied, "It is all right," and bade an affectionate farewell to each member of his family. Rev. E. L. Crawford was his son.

J. S. Rencher was licensed to preach by the Quarterly Conference of the Fort Deposit Circuit in 1872. He served the Evergreen, Lowndesboro, and Hurtsboro Circuits: and the Opelika and the Franklin Street, Mobile Stations. He died while serving this last church, being only forty-one. Says one who knew him well, "Under his preaching the emotions were stirred, the mind enlightened, and the conscience quickened. . . . So high was his devotion to the Church, and so earnest his efforts to save souls, that he won respect from all who knew him, and the warmest admiration and love of Godly men and women." Had he lived longer he undoubtedly would have developed into one of the great men of his Conference. Edwin Reese Rencher of Mobile is his son.

J. W. Boyd spent two years on Greenville Circuit and two on Geneva Circuit, where his health began to fail, but he kept on. In December, 1886, he was sent to Glennville and Malone's, where he remained until his death. His people loved him and gave him every possible help in his work, but consumption cut short his ministry when he was thirty-three.

T. H. Hudgens joined the Church at eleven. His father died Sept. 18, 1886 while serving Douglassville Circuit, and one week later, Thomas was licensed to preach, and appointed to Douglassville Circuit, filling out the year for his father, at the request of the Board of Stewards. He was, in 1887, appointed to Cedarville and Mission, adjacent to Greensboro, where he attended Southern University. He was re-appointed to this charge and was serving it with great acceptability when pneumonia cut him down.

At this Conference the Board of Church Extension had as its anniversary speaker the Honorable Wm. J. Samford, soon to be Governor of Alabama. The Samford name had long been prominent in Methodist Circles, and was long to continue so, as it still does.

A communication was read from W. G. Isaacs who, the year before, had been appointed a Chaplain in the United States Navy, a position he held with distinction until his death.

The following were elected delegates to the General Conference: Clerical—J. M. Mason, O. R. Blue, A. S. Andrews, J. O. Andrew, A. H.

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Mitchell; alternates—A. J. Lamar and M. S. Andrews. Lay Delegates—S. H. Dent, W. J. Samford, Thos. Seay, L. D. Godfrey, and W. J. Hearin; alternates—O. D. Smith and S. W. Chadwick. Among the lay delegates, Thomas Seay was Governor of the State, and W. J. Samford was soon to be Governor. S. H. Dent was one of the State's distinguished lawyers, and was forty years a steward in the Church at Eufaula. W. J. Hearin, Insurance Executive of Mobile, and L. D. Godfrey, a leading lawyer of Gainesville, were outstanding laymen. S. W. Chadwick was a well known banker of Greensboro, and father of J. S. Chadwick. O. D. Smith was a Phi Beta Kappa graduate of the University of Vermont, and a Professor at Auburn for many years, wearing the LL.D. degree from the University of Alabama. It may well be doubted if any Conference sent an abler delegation to this General Conference than did the Alabama.

The committee appointed 1888 to consider the matter of establishing an Orphans' Home at Summerfield reported that it and a similar committee from the North Alabama Conference had agreed to establish the Home at Summerfield, using the old Centenary Institute buildings. The North Alabama Conference was to co-operate in the support of the institution and given a one-half interest in the institution. The report said that the North Alabama Conference had unanimously accepted the offer, and was resolved that the Joint Commission should be authorized to prepare and have passed an enactment of the Legislature of Alabama incorporating the said Orphans' Home, and to provide for its government by a Board of Directors, one half of whom should be from each of the two co-operating Conferences. So the Orphanage (now the Methodist Children's Home, at Selma) was on its way. A. H. Mitchell, O. R. Blue, J. M. Patton, P. G. Wood and H. A. Stolenwerck were appointed on this Conference's Commission to carry out the provisions of the above reports.

The 59th Conference, the last to be studied in this chapter, was at Pensacola, Dec. 3-9, 1890, with Bishop J. C. Granbery in the chair. He had been elected bishop in 1882, but this was his first visit as a presiding officer to the Alabama Conference.

Methodism had only one church in Pensacola, and W. M. Cox was its pastor. Mark S. Andrews was presiding elder of Pensacola District. Bishop Granbery's cabinet consisted of J. A. Peterson, Mobile District; J. R. Peavy, Greensboro; J. S. Frazer, Selma; H. Urquhart, Prattville; J. O. Keener, Montgomery; J. M. Mason, Eufaula; J. W. Glenn, Marianna; O. R. Blue, Union Springs; and M. S. Andrews, Pensacola.

A large class was admitted: B. E. Feagin, L. W. Powell, W. S. Street, C. A. Cornell, M. H. Holt, Hugh Baird, Neely F. Jones, T. P. Fincher, Caleb Bates, J. O. Lawrence, C. P. Atkinson, and J. A. Seale. J. W. Killough and W. B.

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Dennis were re-admitted. C. L. Chilton, transferred back from Southwest Missouri. A. L. Andrews was received from the North Alabama Conference. P. L. Kirton returned, to the South Carolina Conference.

J. H. Lockhart who had been re-admitted 1889 after having located in 1888, was again located at his own request. J. M. Glenn also located, since Bishop Granbery had ruled—we now think erroneously—that one not being appointed to regular work would have to locate. Glenn was resolved to return and finish college, so he requested a location. As we write these words he is the sole survivor of the class of 1888.

E. E. Cowan voluntarily surrendered his credentials to the Conference. It is the happy privilege of this author, who as a lad years later joined the Church under Cowan, to say that at the next Conference, he was re-admitted with recommendations presented by J. S. Frazer from the Quarterly Conference of Choctaw Corner Circuit in the Selma District, J. D. Kersh, pastor, and that from then on, was without a superior in loyalty to the Conference and Church, serving some of our best circuits, stations and districts, and receiving from Southern University the degree of Doctor of Divinity.

Four ministers and one probationer died during the year.

W. H. McDaniel, came to Alabama in young manhood. He was truly one of the old-timers, serving fifty years before superannuation. He was a man of superior intellectual endowment, a skillful controversialist, and never failed to strengthen Methodism doctrinally wherever he labored. And yet he was what almost anyone would call eccentric, caring little for popularity, unyielding in his opinions and combative in his disposition. Whatever just criticism he may be due, it is difficult for this writer to be very critical of a minister who loyally endured the hardships of his day, and through whose ministry "not less than six thousand were added to the Church." McDaniel Church at Brent, was named for his son, John D. McDaniel, who died in 1940.

J. M. Brown entered the ministry of the M.P. Church in Virginia, later coming as pastor of the Montgomery M.P. Church. In 1887, he joined the Alabama Conference of the M.E. Church, South, serving Newbern Circuit 1888; Columbia and Gordon 1889, Evergreen Circuit 1890 (here he suffered a stroke of paralysis). He was an earnest preacher, and a consecrated Christian.

William B. Adams was active from 1850 until retiring in 1872. He was a thoroughly consecrated minister. He married 1834, Mrs. Margaret Sealey; and about 1881, Annie Elizabeth Mooring, who died 1911.

A. M. Jones was characterized by an unspotted life. He came as a little boy with his father (Benjamin M.) to Alabama, joined the church on probation when he was eighteen, attended school at Summerfield where, under

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Eugene V. Levert, he was licensed to preach. He later attended Southern University. In 1862, he joined the Confederate Army as a private. He was later Chaplain of the 55th Georgia Regiment. After the war, he returned to the pastorate and was pastor of Phenix City Station, 1890 when stricken with his fatal illness. "Neither the exciting scenes of civil war, nor the corrupting influence of politics, nor the destitution of hard fields of labor, nor the temptations to speculate in worldly gain, attracted or moved him in the least." He married 1866, Lucy Ann Forsyth; and 1872 Fannie Ophelia Forsyth (sisters), and was father of Neely F. and Lucy Jones.

L. L. Smith, son of Luther M. Smith (chancellor of Southern University), was licensed to preach in 1887. His parents dying young, he was brought up under the care of devoted sisters and an equally devoted brother-in-law (Dr. Laprade). He received his A.M. degree at Southern University in 1889. He was appointed 1889 in mid-year to Marianna, Florida, to fill out the unexpired year for J. B. Cumming, who had been appointed to Eufaula, succeeding R. B. Crawford who had died. At the 1889 Conference, Smith was re-appointed to Marianna. He was a young man of great promise. The work of the Lord prospered in his hand. J. W. Glenn, his presiding elder, said, "I never saw a more triumphant death."

During the Conference year, under the direction of the Board of Church Extension, the Woman's Parsonage and Home Mission Society was organized with the following officers: Corresponding Secretary, Mrs. R. B. Crawford, Eufaula; Treasurer, Mrs. J. M. McNamee, Opelika; District Secretaries—Montgomery, Mrs. N. T. Lupton; Mobile, Mrs. W. P. Dickinson; Greensboro, Mrs. A. S. Andrews; Selma, Mrs. P. G. Wood, Prattville, Mrs. G. W. Paine; Eufaula, Mrs. Emma Roper; Marianna, Mrs. G. Y. Malone; Union Springs, Mrs. J. S. Frazer; Pensacola, Mrs. Annie McMillan. At that time (1889) there were 89½ parsonages in the entire Conference, their valuation being slightly more than \$102,000. At the present time, 1956, it would not be difficult to find three parsonages valued at that.

During the year, W. C. McCoy resigned as editor of the *Alabama Christian Advocate*, and J. M. Mason was elected to succeed him. The Southern University was reported as being in good condition. Board and lodging could be had at Hamilton Hall, across the street from the campus proper, for \$7.50 per month. J. O. Andrew resigned as Financial Agent for the college, and C. L. Chilton was elected to this position.

The Conference commended Paine and Lane Institutes, conducted by the Colored M.E. Church which the M.E. Church, South, had helped to organize in 1870, and recommended that the preachers take a collection during the year for these schools.

The Committee on the Orphans' Home reported that the Home received the

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first child on Sept. 5, 1890, and that there were now six girls and four boys in the Home. Sam P. West, of the North Alabama Conference, had been appointed financial agent, and he had, up to Nov. 30, 1890, collected in cash \$5,107.24.

At this session, there were reported 216 local preachers; 40,150 white members; 20 colored members; the total membership being 40,386. There were 505 churches, valued at \$555,420; and 92 parsonages, valued at \$109,340.

The presiding elders were: Mobile, J. A. Peterson; Greensboro, J. R. Peavy; Selma, J. S. Frazer; Prattville, O. R. Blue; Montgomery, J. O. Keener; Eufaula, W. H. Wild; Marianna, W. S. Wade; Union Springs, H. Urquhart; Pensacola, M. S. Andrews. Some of the special appointments were: President of Southern University, A. S. Andrews; Professors at Southern University, J. A. Moore and F. M. Peterson, and Financial Agent, Southern University, C. L. Chilton.

CHAPTER 45

The North Alabama Conference, 1881-1890

IT HAD BEEN SIXTEEN YEARS since the War Between the States. Alabama's resources were rapidly becoming known, especially her mineral resources in North Alabama. In 1880 her population was 1,262,103. In spite of difficulties caused by the late war, Alabama was moving forward courageously. All denominations were doing their part to help the people. The Methodist Church was in the vanguard encouraging every good cause.

The twelfth North Alabama Conference convened at Huntsville Nov. 23rd, 1881, flushed with a spirit of optimism. When the Conference last convened at Huntsville, 1874, it was four years of age, and reported 31,301 members. Now eleven years old, it reported a membership of 35,110.

W. C. Hearn, pastor of Huntsville Church, reported a white membership of 274. There were no colored members at that time. The pastor's salary was \$1,000, and was paid in full. The church building, seating 800 people, was valued at \$25,000. There were only two stations in Huntsville District, Huntsville and Athens, the other thirteen charges being circuits and missions.

Bishop McTyeire was to preside, but was delayed in arriving, and Anson West was elected to preside. J. A. Thompson, secretary since 1873, was again elected and served a total of seventeen years.

The Conference admitted seven men: R. W. Anderson, H. S. Matthews, Hiram G. Davis, David A. Burns, S. P. West, Samson H. Williams, and Joseph B. Gregory. R. T. Bentley and J. S. Glasgow were re-admitted. J. S. Blair and J. W. West were discontinued, the latter at his own request.

Six located: Robert N. Scales, B. H. Malone, R. J. Sampler, T. A. Scruggs, J. G. Walker and C. M. Livingston—the last three at their own request. At times it is necessary for a Conference to be firm with careless members, as it was at this session. It will serve no good purpose to call names, but it may serve as a caution to careless ministers to know of these resolutions, signed by Anson West, J. A. Thompson, M. E. Butt, W. C. McCoy and J. W. Newman.

One resolution said: "Whereas, _____ failed to attend to the work assigned him at the last session of the Conference; therefore,

Resolved, that he be located." Another read like this: Whereas, _____ is inefficient and unacceptable, so as no longer to be useful in the itinerant ministry; therefore, Resolved, That he be located, etc."

The election of delegates to the General Conference resulted in the following: Clerical delegates—Anson West, J. B. Stevenson, L. M. Wilson, and J. A. Thompson; Alternates—J. W. Newman and R. A. Timmons. Lay—E. A. Powell, W. B. Wood, J. H. Harris, and M. C. Baldrige; alternates—John D. Brandon and H. M. Evans.

Anson West made a report on the *Alabama Christian Advocate*, saying the first number was issued on May 25th, 1881. The Publishing Committee accepted the offer of J. W. Christian, of the North Alabama Conference and T. J. Rutledge, of the Alabama Conference, to publish the *Advocate*, the former to be publisher, the latter to be General Agent. Allen S. Andrews, pastor at Opelika, was elected editor, and served without remuneration for several months. J. W. Christian was elected associate editor, and W. A. McCarty, and J. W. Rush, of the Alabama Conference, and J. A. Thompson and W. C. McCoy, of the North Alabama Conference were elected corresponding editors.

On November 8, 1881, prior to the North Alabama Conference session, the Directors met again. Andrews, feeling that he could no longer continue as editor, asked to be relieved from that responsibility. J. W. Christian was elected editor. In his report to the Conference, West said, "We think we have no one agency in the State, the ministry alone excepted, more potent for good than this religious journal."

C. D. Oliver, in reporting for the Committee on Books and Periodicals, very properly commended the *Advocate* "to all who desire a family paper whose columns are full of pure and edifying matter," adding that this "paper has met with an encouragement almost without parallel in the history of religious journalism."

The Board of Education report mentioned the LaFayette District High School at Ashland, under the presidency of W. T. Pattillo, A.M., who had the assistance of Miss Nettie Pattillo and Prof. L. D. Patterson; and the Guntersville District High School at Collinsville under the charge of M. K. Clements. The report also mentioned the Godfrey Primary and High School that was being taken over at this session; Athens Female College, of which C. L. Smith, Ph.D., "a Christian gentleman of ripe scholarship is the President"; Huntsville Female College, of which Dr. A. B. Jones, "a model Christian gentleman, a thorough scholar, an experienced educator, and an excellent disciplinarian," is President; and Vanderbilt University, where "the facilities for instruction are among the best in America." The report recommended the appointment of A. B. Jones as president of the Huntsville Female College; M. K. Clements as principal of the Guntersville District High

School; R. G. Isbell as principal of the Godfrey Primary and High School; and Hardie Brown, D.D., as president of the State Normal School at Florence.

The *Conference Journal* carried a number of pages of commercial advertisements to help defray the expense of publishing the *Journal*. The advertisements themselves reveal some of the things people used in those days, and throw light on how to appeal to the buying public. One advertisement, was by John L. Rison, a prominent Huntsville druggist, whose place of business was on "Bank Row." Ira Collins, a photographer, advertised "large-size portraits in Crayon or Water Colors. Old Ambrotypes, etc., Restored and Enlarged." J. R. Steagall, proprietor of the Tennessee Livery, Food and Sale Stable, was also proprietor of the Steagall Hotel on the Corner of Clinton and Washington Streets in Huntsville. Not to be outdone, H. McGee also advertised McGee's Hotel, "Lighted with gas. Electric bells and all modern improvements." J. B. Laughlin advertised "Parlor, Household, and Kitchen Furniture . . . from the finest to the commonest" which he would sell "as low as any house in North Alabama for the cash." Also Mr. Laughlin was "dealer in all kinds of coffins." These business men helped themselves, their customers, the general public, and the Conference secretary whose business it was to publish the *Conference Journal*.

J. B. McFerrin, Agent for the Publishing House, believed in advertising. He carried three whole-page ads. One was devoted to the *Christian Advocate* (Nashville), of which O. P. Fitzgerald was editor. This paper was announced as "a fresh religious journal full of interesting information. Popular with young people. Has a department of secular news and the latest market reports. Sixteen pages, stitched and cut. Only \$2.00 a year." Other pages were used to announce our Sunday School literature and well "selected Sunday School libraries."

Before adjourning, the Conference adopted resolutions of thanks to the people of Huntsville for their hospitality, and included one item which we had not seen before in a resolution of thanks. It was an expression of appreciation to Ira Collins, Huntsville photographer, "for presenting each member of the Conference with a photograph of Bishop Doggett. (Bishop Doggett presided at the 1874 Conference at Huntsville, and it is probable that the photographer had on hand the negative of the Bishop made at that time. Bishop Doggett died Oct. 27, 1880.)

The 13th Conference was at LaFayette, Nov. 22-28, 1882, with Bishop Keener in the chair. Three were admitted on trial: Derrell Harrison, William Paine Groover, and Dugald Huey Carmichael. J. G. Walker was re-admitted. G. G. Smith was received from the Alabama Conference, D. L. Parrish from North Georgia, and Joseph W. Shoemaker from the United Brethren in Christ.

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G. J. Hall was discontinued at his own request. J. W. Baine withdrew. Ten located: W. P. Owen, C. W. Smith, R. D. Evans, T. F. Davis, R. F. Mountain, W. C. Hearn, J. M. Towles, J. Randall, James H. Cameron, and B. H. Malone. The last named located 1881. This year he was re-admitted, then located at his own request, thus keeping his record clear. I. Z. T. Morris transferred to the Texas Conference; M. E. Butt to Arkansas; W. L. Clifton to North Texas; R. J. Briggs to Baltimore; and R. J. Wilson to Tennessee. One had died.

J. W. Christian, D.D., served Fredonia, 1873-'75; Montevallo, 1876-'77; and Birmingham Station, 1878-'81. He was editor of the *Alabama Christian Advocate*, a short time. The Committee on Memoirs said of him: "His sublime faith, profound humility, great patience, gentleness, purity and love, all marked him as a man of God. . . . Among his last utterances concerning his spiritual condition, were words like these: 'as to the future, I have no fear. I am sure I will get to heaven. I have no doubt on the subject. I have attained unto the grace of assurance.'"

A paragraph appeared in the report of the Board of Education, A. B. Jones, chairman, concerning Methodist patronage of Roman Catholic schools, saying, "The Church cannot afford to leave the education of her sons and daughters to institutions where the Word of God is forbidden, and where no Christian influence sheds its hallowing light into the soul."

The Board of Education acknowledged a communication from President Atticus G. Haygood, of Emory College, Oxford, Ga., offering to the North Alabama Conference "the same relation to Emory College that the two Georgia Conferences and the Florida Conference hold in joint proprietorship and representation on the Board of Trustees." The Board, however, had already taken action to appoint a commission consisting of R. T. Nabors, W. C. McCoy, J. W. Newman, J. A. Thompson and C. C. Ellis to confer with a similar commission from the Alabama Conference to work together "to unify the male educational interests of the two Conferences." So the Board "respectfully declined to take any action" on the Emory offer.

The year had been a good one. There was reported an increase in every item, numerical and financial, and these reflect spiritual progress.

The 1882 *Conference Journal* carried a feature not previously seen in any *Conference Journal*. The Secretary, J. A. Thompson, had received from R. B. Crawford, Secretary of the Alabama Conference, a few of the main statistical items reported at the latter Conference in 1882, together with the list of appointments which were carried on the last three pages of the North Alabama *Conference Journal*. The extra cost was small and the published items were a matter of convenience and encouragement, besides showing that the Methodists of the two Conferences were "one people."

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The fourteenth Conference was at Birmingham, Nov. 14-20, 1883, with Bishop McTyeire in the chair. J. W. Newman was pastor of Birmingham Station; J. G. Gurley and G. R. Lynch were in charge of the Birmingham City Mission; E. Nicholson was pastor of Elyton and Oxmoor Station; W. M. P. Rippey was pastor of Birmingham Circuit; and B. F. Lea was pastor of Jones Valley Circuit. These charges covered much of what is now Birmingham.

W. C. McCoy was presiding elder of Birmingham District, which included what is now Birmingham, also the Jonesboro, Tuscaloosa, Ashville, Blount Springs, Murphree's Valley, and Montevallo Circuits; and the Cullman and Warrior River Missions, and was many times as large as the present Birmingham District. The total membership then was 5,486, compared with the 1955 membership of 40,003. It is safe to say that the membership in the territory covered by the Birmingham District of 1883 is now not less than 75,000, and maybe more.

Seventeen joined the Conference: P. P. Riley, Wm. A. Randle, Eugene V. L. Finch, Wm. F. Herndon, John T. Millican, Melodious F. Daniel, Henry I. Dupree, Thomas Armstrong, T. M. Wilson, Rodolphus S. Hullett, S. V. Blythe, J. W. Norton, W. O. Horton, R. M. Howell, C. P. Sullivan, Drury D. Warlick, and J. C. Persinger (who outlived all the others and had his name on the Conference roll 69 years).

Derrell Harrison and H. G. Davis were discontinued at their own request. Three located at their own request: J. S. Spencer, J. E. Andrews, and J. C. Hunkapillar. Five were re-admitted: John F. Goldman, Wm. C. Hearn, Wm. A. Montgomery, M. J. Law, and Stephen H. Dimon.

Five were received by transfer: Alonzo Monk, W. A. Rogers, R. H. Rogers, J. D. Simpson, and W. M. P. Rippey (he had been a member of the Conference several years, with no notation of having transferred out, and had served Birmingham Circuit during 1882, and Decatur Station 1881). R. T. Nabors transferred to the Tennessee Conference, and J. R. Sharpe to the Florida. Three died.

C. N. McLeod came 1870 from the Alabama Conference, into which he had been admitted 1841. His memorialist says, "He was one of the few men whose modesty of character prevented him from occupying that position his intellect entitled him to." His pure mind and exalted nature scorned a little and mean act. He lived a long life and died an honored death, leaving the heritage of a spotless record.

J. G. Gurley came as an infant to Pickens County. He joined the Alabama Conference 1860. Most of his ministry was in North Alabama, where he served circuits, stations, and districts, serving as presiding elder of one colored district from 1868-1870, and later on Guntersville, Decatur, and Birmingham Districts. He is said to have preached the first sermon ever

preached in Birmingham. His death, due to cancer, was attended by much pain, but without any shadow of doubt. "My way is perfectly clear," he said to W. C. McCoy, his presiding elder at the time of his death.

S. H. Williams died from injuries caused by a falling tree, at the parsonage at Lentzville. He joined the Conference 1873, but was discontinued 1874 at his own request. He was re-admitted 1881, and appointed to Lentzville Circuit, Florence District. He is said to have spent one and one-half hours each day in secret prayer, and observed every Friday in fasting and prayer. He was a valuable and useful man. He died with no fear of the future, his last words being, "I am going home to glory."

The Conference made plans to observe the centennial of American Methodism and a Committee of Arrangements was appointed: Anson West, President; A. B. Jones, Secretary; L. M. Wilson, Treasurer. S. M. Hosmer, presiding elder of Florence District, presented a resolution calling upon the Conference, in connection with the Alabama Conference, to raise \$100,000 endowment for Southern University (which the Conference had accepted as its male college) "and that subscriptions for said purpose be taken upon the condition that they are binding and payable when the sum of forty thousand dollars is subscribed." John A. Thompson offered an amendment that the money thus collected in the North Alabama Conference be "equally divided between the Southern University, the Huntsville Female College and the Athens Female College." After considerable discussion, this amendment was adopted.

The 1883 *Journal* carried an article by Dr. John A. Thompson, Secretary of the Conference, saying that the Conference embraces "that portion of the State long considered the poorest portion of Alabama, but which now constitutes its chief wealth . . . rich with untold mineral wealth, which is being rapidly developed."

Continuing, Thompson writes especially of Birmingham, only "an insignificant village" a few years ago, but now growing so rapidly that one cannot keep up with its population. "Why," says the writer, "before this article sees the light, it will have twenty thousand." And Anniston was beginning "to rival the Magic City in importance and enterprise. . . . Lots are now being sold to the amount of ten thousand dollars per week." Both cities have done pretty well since Thompson's optimistic article was written, and Methodism in both cities has witnessed a growth commensurate with that of the two cities.

From 1871, the first full year of the North Alabama Conference's history, until 1882, the Church membership had increased from 24,424 white members to 36,577, a net gain of more than 1,000 per year. While Thompson admits that not every phase of the work had increased in this same proportion, there had been a gratifying development along all lines.

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To help defray the expense of publishing the *Journal*, seventeen full pages of advertisements were carried, many of which are interesting. Lamps and lamp chimneys, saddles and harness, shoulder braces, pure spring-water ice, and peerless cologne (it is said to have "had the most delightful and refreshing fragrance" could be bought for only 25 cents), were advertised. Men's dress shirts were advertised at \$1.00 each, and brogans "manufactured by me" and offered to merchants at low rates—"durability warranted," were advertised by Mr. Schaudies, of Huntsville.

"Prayer and Praise," edited by A. G. Haygood and R. M. McIntosh, was advertised as the "most powerful combination of Gospel Songs . . . ever published in this or any other country." The Publishing House was advertising the *Christian Advocate*, edited by O. P. Fitzgerald, as a journal "for the old, the young, everybody," adding that "No word which cannot be read aloud in the family or in polite society" is admitted in any advertisement. Other church papers advertised were the St. Louis *Christian Advocate*, D. R. McAnally and E. M. Bounds, editor; the New Orleans *Christian Advocate*, edited by C. B. Galloway (Bishops McTyre, Keener and Parker being the former editors), being announced as the organ of Southwestern Methodism; the Texas *Christian Advocate* was advertising a special Jubilee Number, with a full and complete review of the work of the Church in Texas—past, present, and prospective; and, of course, the *Alabama Christian Advocate*, with J. W. Rush as editor and George R. Lynch as publisher, was advertised. Most of our Alabama Colleges were advertised, Dr. Thompson announced that young men studying for the ministry could be educated at \$8.00 per month at the Southern University at Greensboro.

Talladega was host to the 15th Conference, Nov. 19-24, 1884, lacking about 30 days of being one hundred years from the time the M.E. Church was officially organized in this country. Bishop Keener was late in reaching Talladega, so W. C. Hearn, pastor at Talladega, called the Conference to order. Following the devotional by J. T. Morris, the Conference proceeded to elect a president. Eight men were nominated: Anson West, J. B. Stevenson, R. A. Timmons, L. M. Wilson, A. G. Copeland, J. T. Morris, W. C. McCoy and S. M. Hosmer—all good men. West received a majority of the 94 votes and was declared elected. He served until the second day when Bishop Keener arrived.

T. W. Ragan, S. R. Lester, J. F. Allison, Edward Fulmer, Joel F. Sturdivant, W. W. Turner, Wm. F. Barnes, and Basil H. O. Cochrane were admitted on trial, and H. M. Moss was re-admitted. J. B. Gregory, H. I. Dupree, M. F. Daniel and D. D. Warlick were discontinued at their own request. J. S. Glasgow was granted a location. There were no deaths, and no transfers out.

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One new district, the Luxapalila, P. K. Brindley, presiding elder, was formed of Fayette Court House Station, Vernon Circuit, Buttahatchie Mission, Bexar Circuit, Jasper Circuit, and some other charges in that section. Within its bounds, in Winston County, was the Godfrey High School, with R. G. Isbell as president.

The Conference became increasingly interested in Southern University, and at this session W. C. McCoy was appointed its Financial Agent, and Joel F. Sturdivant as a Professor there.

R. T. Nabors who had the year before transferred to the Tennessee Conference, passed away during the year, and the Conference adopted resolutions concerning him—"a native of this state, a brother beloved, whose memory we cherish, and one who was an efficient and devoted preacher of the Gospel." Similar resolutions were adopted on the death of Bishop Pierce, who had been assigned to preside at this Conference, but had died on Sept. 3.

For the first time, the Church membership within the bounds of this Conference passed the 40,000 mark, the number reported being 41,318, the net gain for this year being 2,997.

The sixteenth Conference was Nov. 18-23, 1885, at Gadsden, where, fifteen years before, it had been organized. Bishop Wilson presided.

Admitted were Samuel E. Igou, George W. Fields, S. L. Dobbs, Waldo Worley Moore, L. A. Holmes, D. T. Dye, Chas. E. McGibboney, Henry W. Murphree, Lorenzo B. Miller, John W. Davis and Hiram Glass Davis.

W. P. Groover was discontinued at his own request. Basil H. O. Cochrane and C. P. Sullivan were also discontinued. Re-admitted was J. T. Wilkins, while J. A. Heard was received from the Memphis Conference. The following were granted a location: W. E. Cameron, H. M. Moss, R. T. Bentley, W. J. Canterbury, J. T. Coleman, M. K. Clements and C. C. Ellis. J. J. Crowe transferred to the Northwest Texas Conference. Two died during the year.

J. T. Curry was born again June 20th, 1841. He was licensed to preach that same year. He first joined the Alabama Conference, but became a member of the Montgomery Conference when the Conference divided. Then, when the North Alabama Conference was formed in 1870, he became a member. He was a good minister of Jesus Christ, being faithful unto death.

O. W. Samples was converted when he was eleven and would hold family prayers, in the absence of his father, when he was but fifteen. His term of service was three years on Fayette Circuit and two years on Yorkville Circuit, both in Tuscaloosa District. He died a few days before Conference. He was buried at Crumly's Chapel with T. G. Slaughter officiating.

The number of districts was increased to ten, the new being Guntersville, with T. G. Slaughter as presiding elder. He had served the year before on

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Tuscaloosa District, and was followed on that by F. T. J. Brandon. The Luxapalila District was changed to the Fayette Court House District, with Brindley still as presiding elder.

Hardie Brown, who had served several years as President of the State Normal School, now the State Teachers' College, at Florence, was appointed to First Church, Birmingham, and J. A. Heard was appointed President of the Florence school, although it was the property of the State.

The seventeenth Conference was Dec. 1-6, 1886, at Florence, which had entertained the second Conference in 1871 when Bishop Pierce presided. Bishop Hendrix who had just been elected in the spring, presided.

The Conference was growing in size and influence. This year the conference roll, including both clerical and lay delegates, was the longest it had ever been. Appropriately, Bishop Hendrix addressed the Conference on its rapidly increasing responsibilities.

The year 1886 witnessed a still further expansion, eighteen being admitted. (For the first time the full name of each probationer, with two exceptions, was noted) as follows: George Hampton Smith, John Rufus Crowson, Samuel Gay, Joshua Warren, John Henry L. Davis, John Wilson Akin, John Harwell Braswell, Erastus Durant Emerson, Francis Aquilla Rogers, John Taylor Black, John William Lockhart, James Monroe Igou, Lewis Capers Branscomb, James Belton Youngblood, Allen Llewellyn Andrews, William James Reid, T. R. McCarty, and W. F. Andrews.

Four men were received by transfer: L. A. Darsey from the South Georgia Conference; Andrew J. Maddox from North Georgia; J. E. McCann and E. C. Knott from Los Angeles. Darsey was appointed to Elyton Station; Maddox to Cullman Circuit; McCann to Wesobulga Mission; and Knott requested location.

L. B. Miller and W. W. Moore were discontinued at their own request. C. W. Jacobs and E. C. Knott located at their own request. W. A. Rogers and R. H. Rogers were located. H. W. Murphree, a probationer, died during the year, and P. T. McWhorter transferred to the Arkansas Conference.

Some of the special appointments are interesting, as, indeed, are all appointments. J. A. Thompson was appointed Agent for an Endowment Fund for superannuated preachers and the widows and orphans of deceased preachers; W. C. McCoy, Financial Agent for Southern University and Editor of the *Advocate*; Z. A. Parker, American Bible Society Superintendent for Alabama and West Florida; J. F. Sturdivant, Professor in Southern University; J. D. Simpson, Chaplain in this school, and A. L. Andrews, a tutor there; A. B. Jones, President of Huntsville Female College; and M. G. Williams, President of Athens College. All of these important fields took useful men from the pastorate, where they were also badly needed.

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Methodism was growing rapidly in Birmingham. In addition to Elyton Station, the oldest church in the city, there were First Church, Avondale and Woodlawn, St. John, West End City Mission, and such circuits as Birmingham Circuit and Jones Valley Circuit that must have comprised some churches that are now in the city of Birmingham.

The Board of Church Extension announced the names of the officers of the Woman's Department of Church Extension of the Conference as follows: Conference Secretary, Mrs. Anson West; Conference treasurer, Mrs. T. T. Hillman. The District Secretaries were as follows: Huntsville, Miss Ella Scruggs; Gadsden, Miss Carrie Turrentine; Talladega, Mrs. J. Morgan Smith; LaFayette, Miss A. C. Miller; Birmingham, Mrs. W. L. Wilson; Tuscaloosa, Mrs. J. C. Harrison; Fayette Court House, Mrs. Daniel Collier; Florence, Mrs. Henry Sample; Guntersville, Mrs. Pat Henry; Decatur, Mrs. R. A. Timmons.

When the Conference met at Florence in 1871 the church membership was 24,475. Now, fifteen years later, its membership was 47,815, the net gain being 23,343, or close to 100%, all of which indicates faithful service on the part of the ministers and the laity.

The eighteenth Conference met Nov. 16-21, 1887, at Tuscaloosa, the seat many times of Annual Conference Sessions—the Mississippi, the Alabama, the Mobile, and the North Alabama. Bishop Keener presided.

Another large class was admitted: E. H. Price, R. B. Baird, Wm. Brown Andrews, Clinton McConnell Rice, Wilhelm F. Sandford, J. S. Robertson, Wm. B. Wilson, J. R. Sturdivant, E. P. Craddock, W. E. H. Mabry, A. J. Chappell, R. L. Watson, W. B. Bayless, and H. B. Ralls. The last named came as a local elder from the Baptist Church. R. T. Bentley was re-admitted. C. B. Riddick transferred in from the Los Angeles Conference; N. P. D. Samford from the Alabama; and M. H. Wells from the Northwest Texas. J. W. Davis and J. R. Crowson were discontinued at their own request. One died during the year.

Hardie Brown, D.D., was educated at Cumberland University. His first work as a teacher was in Dallas Academy, Selma, later becoming principal of this institution. Still later, he taught at Centenary Institute, Summerfield. During the war he served as Chaplain of the 28th Alabama Regiment. In 1870 he was appointed pastor at Florence. At the end of his second year at Florence, he was elected a Professor at the State Normal School, holding this position for eight years, when he was elected President. This position he held three years, then was appointed to First Church, Birmingham, serving here nearly three years. As a preacher, Dr. Brown is said to have had but few equals. As a scholar, he was outstanding. As a Christian, his humility was at once his

beauty and his strength. As he approached the final hour, he said: "For this hour I have lived. I shall soon be in the shining world."

This session was marked with some unusual incidents. J. B. Stevenson charged Anson West with having violated the Sabbath. Both men were outstanding in the Conference. Pending the investigation, A. B. Jones, equally prominent, moved that the question be made the special order of the day at ten o'clock the next day. After some discussion, Jones withdrew his motion, but it was at once renewed by E. A. Powell, one of the leading lay delegates from Northport. The Conference voted viva voce, but the chair, being uncertain, a standing vote was called for, showing 63 in favor and 47 opposing. After an hour of such lively discussion the session adjourned with a hymn, appropriate or inappropriate depending upon one's views of such discussions: "How Tedious and Tasteless the Hours."

On the next day at the appointed hour, the name of Dr. West was called, "whereupon he addressed the Conference, responding to the complaint" directed against him. Then the *Journal* says, "Brother Stevenson replied, and the character of Dr. West was passed." Thus closed the case.

We are not told the type of Sabbath violation, Dr. West was charged with, but the next day Z. A. Parker, likewise prominent in the Conference, presented a long, strong, well-worded preamble, and a five-section resolution. Section five was stricken out, and section six was withdrawn, but sections 1, 2, 3, and 4 were adopted, all dealing with keeping the Sabbath day holy. Sections 3 and 4 follow:

"It is the sense of this Conference that all of our ministers, including bishops, presiding elders, pastors, editors, agents, college presidents, professors and others, should abstain from the use of Sunday trains in their ministerial work.

"That the pastors, presiding elders, and local preachers be earnestly entreated to so arrange their work that they shall not be compelled to use Sunday trains in performing their various ministerial duties."

J. E. McCann, afterwards a leader in the Alabama Conference, brought in the report of the Committee on Books and Periodicals, commending most highly W. C. McCoy and his editorship of the *Alabama Christian Advocate*, pronouncing this paper as "one of the best Conference papers in all the connection."

The Board of Education reported that Southern University had "entered upon the most prosperous year in its history." Never before at this season of the year had it numbered so many matriculates. The buildings were reported in good condition, attractive and comfortable; the grounds beautifully laid off and tastefully ornamented. The President of the institution gave it as his

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opinion that the "number of students in the Literary Department of the university will soon be the largest in any school in Southern Methodism."

Huntsville Female College was found to be "far surpassing" the "most sanguine expectations" of the Board of Education. It had over 200 pupils with more than ninety in the boarding department. Athens Female College was in a "more flourishing condition" than it had been in for years. The increase in the number of boarding students was about double that of the preceding year.

Dr. J. C. LeGrand and R. J. Riddle appeared before the Conference and presented Anniston as a suitable place for a male or female college. Following their remarks, R. J. Riddle and J. T. Morris presented a resolution calling for a committee of seven "to act in concert with a like committee of the same number, to be appointed by the Alabama Conference at its next session, to take into consideration the inducements of offers made, or to be hereafter made by the citizens of the city of Anniston, for the establishment of a first class male or female college of high grade, to be located at that place." Another section of the resolution authorized the North Alabama Conference Committee, in case the Alabama Conference does not see fit to appoint a committee, "if they find the inducements sufficient to warrant the establishment of either a male or a female college," to go ahead and "negotiate all necessary contracts," etc.

The Conference adopted the resolutions and appointed A. Monk, Z. A. Parker, R. A. Timmons, F. T. J. Brandon, J. T. Morris, V. O. Hawkins, and J. A. Thompson members of the committee.

Another interesting item adopted by this Conference was a resolution, introduced by W. C. McCoy, which said: "Resolved, That it is the opinion of the North Alabama Conference that Dr. D. C. Kelley should at once tender his resignation to the Board of Missions."

Who was Dr. Kelley, and what had he done? The author has no light on the second question, but can answer the first fully. Dr. Kelley joined the Tennessee Conference in 1852. In 1854, he went as a missionary to China; returned 1858, and was appointed pastor at Franklin, Tenn. In 1860 he was appointed pastor at Huntsville, Alabama, and remained there until at least 1863, maybe longer. However, during the war he was a Colonel in General Forrest's Army, and was often referred to as one of the General's right hand men. After the war, he was appointed in 1865 to Lebanon. In 1874 he was on the Nashville District; and was a delegate to the General Conferences of 1878, 1882, and 1886. At the 1886 General Conference, he was elected Treasurer of the General Board of Missions. In 1889 he led the clerical delegation to the 1890 General Conference. In 1890, against his wishes, he was nominated by the prohibition forces for Governor of Tennessee, while pastor at Gallatin,

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Tennessee. Charges were made that he left his pastorate without permission, and had made a statewide campaign. He was not elected, but by the Conference trial committee, was found guilty and suspended from all ministerial functions for six months. The Tennessee Conference was divided, but a very large majority sided with Dr. Kelley, and signed a protest. In 1893, Kelley was again elected to the General Conference, and every one of the other six delegates were those who had signed the protest against his suspension. All this, however, took place three years after Dr. McCoy's resolution, and does not throw light on his reason for offering the resolution.

Attention should again be called to the rapid growth of this Conference. Eleven districts were now included in the appointments, the new one being Bessemer, T. G. Slaughter, presiding elder, with twelve pastoral charges. Two of these appointments were filled by men who became leaders: L. C. Branscomb, Bessemer Station, and J. S. Robertson, Ensley Circuit. Both were natives of South Alabama; both graduates of Southern University; and both loyal to the Church until the good Lord called them to their eternal home.

The nineteenth Conference was at Anniston, Nov. 14-20, 1888. No complete *Journal* of this session was published. Up until this time, there was no fixed plan for financing the *Journal*. Usually, each minister subscribed from fifty cents to two dollars or more to pay for the printing and mailing of the *Journal*. This had evidently been overlooked at the 1887 session, so that there were no funds available for this purpose. The generous Secretary, J. A. Thompson, felt that the general summary of the proceedings, together with the statistical tables and appointments, ought to be published, so at his own expense, did publish this abridged issue of the *Journal*, together with a little note expressing the hope that "the members of the Conference will refund as soon as they may." Subsequent history does not tell us whether or not the brethren "refunded" the secretary, but at this Conference it was moved that two thirds of the cost of the publication of the *Journal* should be paid by the Board of Missions, and one third by the Board of Church Extension.

If any further action was taken at the Anniston Conference in reference to the establishment of a college there, no record is found in the reports. It is presumed that the Committee deemed it injudicious to push the matter any further, the inducements being thought to be insufficient.

This session did witness the admission of thirteen: J. A. May, G. E. Boyd, Wm. J. Davis, G. L. Jenkins, W. L. Rice, Henry Trawick, Wm. E. Faust, J. H. Vann, Eli N. Pitts, Wm. P. Hawkins, L. M. Powell, R. I. Walston, and H. J. Brown. J. J. Crowe and E. M. Glenn were re-admitted.

The following were received by transfer: C. M. Hensley from St. Louis; Charles Taylor from Kentucky; E. H. Moon and Quincy A. Oats from

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North Mississippi; and W. M. McIntosh from Florida. J. R. Sturdivant and R. L. Watson were discontinued at their own request; R. F. Winston located at his own request; R. N. Ledbetter and R. G. Isbell were located, the latter "on account of secularity"—he was president of a college—but he was received in again next year; M. H. Wells transferred to the Louisville Conference.

Eight brethren died. No complete *Journal* for this Conference was published, so there appeared no memoirs of these Godly men, but from W. T. Andrews' "Memorial Sketches," we find information on some of them, but not on J. H. L. Davis and G. W. Fields.

T. H. Deavenport was a public-spirited man and a patriot. He served as a private and then as a Chaplain in the Confederate Army. As a preacher, he never sought safety, ease, emolument or honor, but served with acceptability where he was sent.

Uriah Williams died at the home of his son, Emory T. Williams. He was converted in early manhood and was licensed to preach under the presiding eldership of Robert Paine. For fifty-nine years, he faithfully preached the Gospel. He believed in and preached a "known Jesus and a felt religion." His was an unaffected humility. He lived and served, and served well, in what has been called "the heroic age" of Methodism.

J. N. Glover was, in early manhood, irreligious, even to the point of speaking lightly of religion. But after he was a full-grown man, "he thought on his ways," and saw his great error, gave himself to Christ, and was soundly converted. He was licensed to preach and joined the Conference from the Gordo Circuit, and most of his ministry was in West Alabama. He died in triumph.

N. P. D. Samford, son of W. F. and S. P. Samford, was the youngest of thirteen children. Even in childhood he evinced signs of a mental calibre far above mediocrity—a characteristic of the Samford family. He graduated at the East Alabama Agricultural College, and chose the law as his profession. Soon stricken with disease, he was brought so low that he caught glimpses of the otherside. For months, the agonizing prayer of his friends was for his life, only life. In answer to these prayers, he was, as if by a miracle, raised almost from the dead. He had communed with God in the solitude of the night watches, and his spirit came forth purified as if by fire. This new life he dedicated to God. Thenceforth, his life work was to proclaim the unspeakable love of the world's Redeemer. For two years he served with gratifying success at Marianna, Florida, then transferred to North Alabama, and was appointed to the Birmingham Circuit, where he was again taken sick, and died.

G. M. G. Dunkin joined the Church at the age of twelve years. His ministry was brief, but fidelity marked every step of it. He passed away in great peace, strengthened by an unerring faith.

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T. F. Hardin graduated 1884 at Auburn, joined the Alabama Conference, and was appointed to Repton Circuit. In 1886 he transferred to North Alabama. Here he served Northport Circuit for a year, being appointed the next year to Romulus Circuit, where as a "result of a mysterious accident, which has never been fully explained," he passed away. Thus ended a brilliant and promising life.

The twentieth Conference was at Huntsville, opening Nov. 20, 1889, with Bishop Duncan in the chair. The Conference now carried on its roll 134 clerical members and 43 lay members.

Joining the Conference were 12 men: H. C. Howard (who later became prominent as an author, Emory University Professor, and preacher), J. D. Ellis, G. E. Driskill, Wallace Clay Driskill, John J. Stowe, Isaac B. Sargent, Samuel Van Buren Smith, Leonard Wesley Cain, F. W. Brandon, G. W. Read, J. W. Cary, and J. H. McCoy (later Bishop). Was ever a finer class received at any session of the Conference?

Those received by transfer were A. G. Haygood (later Bishop) from North Georgia; David Leith from Memphis; H. S. Hamilton from St. Louis; G. W. Briggs from Texas; M. E. Butt from Arkansas; J. A. Jester from Denver; and L. H. Green from North Georgia.

J. A. May was discontinued at his own request, and H. J. Brown on motion of his presiding elder. W. A. Montgomery was located at his own request. The Conference lost eight by transfer: G. F. Boyd to North Texas; W. P. Hawkins and J. H. Vann to Florida; W. D. Taylor to Alabama; J. F. Goldman to St. Louis; Isaac M. Blanton to North Georgia; Alonzo Monk to Memphis; and Q. A. Oats back to North Mississippi. Two died during the year.

R. D. Carver joined the Alabama Conference 1857. He located in 1868, but was re-admitted into the North Alabama Conference in 1874. Here he rendered most excellent service. He was no ordinary man. "No man ever saw him in the pulpit unprepared or with an apology for a sermon. None ever sat under his ministry but felt a master was before him . . . his sermons were learned, profound, logical . . . a man of much prayer and true humility." And yet he never attained unto prominence. Why? His biographer, A. G. Copeland, asks, "Why was Clay, or Webster, or the great Calhoun, not President? Why was not Lovick Pierce or John B. McFerrin Bishop?" He does not answer the questions, but the reader can make his own application. Some really great men do not attain unto the highest positions in life.

J. A. Neely joined the Alabama Conference in 1855. "He was a field hand in the Conference all his life, never having been on a district, a station, or a good-paying circuit." Moses L. Whitten, who wrote his memoir, says: "He perhaps did more hard work as a pastor, more preaching and better preach-

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ing on a smaller salary than any man who ever labored in the bounds of our Conference." He was highly respected, even by men who differed from him, and when he died, a vast concourse attended his funeral.

At this session delegates were elected to the 1890 General Conference, as follows: Clerical—W. C. McCoy, S. M. Hosmer, Anson West, T. G. Slaughter, and A. B. Jones; alternates—Z. A. Parker, A. G. Haygood, and J. B. Stevenson. Lay Delegates—Frank Jackson, of Florence; A. C. Miller; of Zana; I. D. Mason, of Columbiana; N. M. Rowe, of Triana; and J. T. Watkins, of Attalla; alternates—John R. Kennedy, of Tuscaloosa; J. D. Hammond, of Jacksonville; and M. V. Henry, of Birmingham.

In 1887, Bessemer District was formed. In 1888, Birmingham District was re-named North Birmingham District, and Bessemer District was re-named the South Birmingham. In 1889, there was another change, the former reverting to its old name—the Birmingham—and the latter retaining the name South Birmingham.

The twenty-first Conference was at Birmingham, Nov. 19-25, 1890. Bishop Granbery presiding for his first time over this Conference. J. W. Newman, J. D. Simpson, and J. A. Thompson was nominated for Secretary. Thompson, calling attention to the seventeen years he had served, asked to be excused from further service. Newman was then elected, and re-elected every year through 1912.

Resolutions signed by W. T. Andrews, W. R. Kirk and A. B. Jones were presented expressing thanks to Dr. Thompson "for his long, faithful and efficient service to the Conference as Secretary." Later in the session Dr. Jones, in behalf of the Conference, presented Dr. Thompson with a handsome, gold-headed walking cane in token of appreciation of his long years of service. Still later, G. W. Briggs, in behalf of the Conference, presented W. C. McCoy with a gold-headed cane in recognition of his magnificent service as Editor of the *Alabama Christian Advocate*. Both Thompson and McCoy made suitable responses for these expressions of appreciation of their service.

Under the leadership of the brilliant H. C. Morrison, Secretary of the General Board of Missions, the Conference subscribed "about \$2,500" to send out new missionaries by this Conference.

Among the other visitors to the Conference were Bishop Duncan, who had presided at the previous Conference; W. F. Tillett, representing Vanderbilt University, then a Methodist institution; David C. Morton, of the Board of Church Extension; and W. P. Harrison, the Book Editor of the Church, representing especially the *Quarterly Review*.

Members of the Alabama Conference presented to this session were J. M. Mason, Editor of the *Alabama Christian Advocate*, succeeding Dr. McCoy;

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T. F. Mangum, J. W. Solomon, J. B. Cumming, H. Urquhart, A. S. Andrews, W. A. McCarty, C. L. Chilton, and Josiah Bancroft, about as distinguished a group of leaders as could be gathered together from any one Conference.

Conference sessions in this period usually required six full days, and sometimes longer. This was due in part to the excessively long reports made by the various Boards and Committees. That was particularly true of this session, but much was accomplished.

The following were admitted: Charles Leslie Herring, Wm. B. Woodall, John Lancaster Williams, Andrew Jackson Lee, M. R. Smith, W. K. Simpson, W. L. Rice, James Henry Jennings, Gilbert LaFayette Crowe, Dennis William Bouley, and T. O. Jones. John William Worsnop, of the St. Louis Conference, was admitted on trial as an undergraduate in the fourth year. C. L. Herring is the sole surviving member of this class.

Rufus Nicholson and J. S. Glasgow were re-admitted. J. J. Stowe and E. N. Pitts were discontinued at their own request. L. G. Johnston was received from the North Georgia Conference, and W. W. Dorman from the North Mississippi. R. G. Isbell transferred to the East Columbia Conference; E. M. Moon to the North Mississippi; and J. A. Thompson to the South Georgia. Six located, each at his own request: J. L. Brittain, G. R. Lynch, D. W. Harvey, W. A. Randle, J. A. Jester and J. W. Lockhart. Three died.

J. B. Youngblood was converted when he was twelve, and grew up a model Christian. Educated at Providence Academy in Pickens County, he read Latin and Greek well, and was a competent English scholar. He was licensed to preach in 1877 at Yorkville Quarterly Conference. He served four years as a supply, after which he was admitted into the Conference. His ministry was brief but telling.

L. R. Bell moved in 1853 with his father to East Alabama. Here young Largus served as a class leader, steward, and Sunday School Superintendent, and in 1854 was licensed to exhort. In 1858 he joined the Alabama Conference. "In the dark days of 1862 when our Southern homes were being made desolate by war, the spirit of Largus Bell was fired with patriotic zeal and Christian sympathy and he wended his way to the tented fields, preaching the Gospel to dying men, and ministered to the sick and encouraged the weak." Returning from this service he again took up his ministry. In 1870 he was appointed presiding elder of LaFayette District. He was a man of marvelous faith, strong in prayer, modest in manners, true to his Church, affectionate in his family, and wholly consecrated to the ministry.

J. B. Stevenson, son of Elam and Lydia Stevenson, the former a faithful local preacher over half a century, was licensed to preach and joined the Tennessee Conference in 1843. Several of his appointments were in North Alabama, where he was serving when the North Alabama Conference was

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organized, and became a part of it. He was nearing the end of his third year on the Roanoke Circuit when the Master, whom he had served so faithfully, so long, and so well, called him from labor to rest. During the first seven years of his ministry he preached "about 1,400 sermons, witnessed more than 1,000 conversions, and received upwards of 500 into the Church, travelled on horseback 12,000 or 14,000 miles and received as salary about \$550.00." All of his children were Christians. One of his sons, Henry M. Stevenson, gave 46 years of service to this Conference, and one of his grandsons, Thomas F. Stevenson, is now a member of this Conference.

Some of the appointments, and some of the statistics reported by W. T. Pattillo, the efficient statistical secretary, are interesting.

The Conference closed this decade with eleven districts, which, with their presiding elders were as follows: Huntsville, F. T. J. Brandon; Guntersville, M. E. Butt; Gadsden, W. E. Mabry, Anniston, T. G. Slaughter; LaFayette, L. A. Darsey; Talladega, P. K. Brindley; Birmingham, Anson West; Tuscaloosa, R. A. Timmons; Jasper, J. T. Morris; Florence, J. A. Heard, and Decatur, W. C. McCoy.

Among the special appointments were: President Huntsville Female College, A. B. Jones; Tutor in the Southern University, Henry Trawick; Agent Methodist Orphanage, S. P. West; Chaplain to the State Convicts, Evan Nicholson; American Bible Society Superintendent in Alabama and Florida, Z. A. Parker; and President of Athens College, M. G. Williams.

Patillo reported a total membership within this Conference of 53,808. There were 585 Sunday Schools, with 3,444 teachers, and 31,427 pupils. The Conference reported 602 churches, valued at \$583,620, and 122 parsonages, valued at \$159,025. The churches averaged in value a little less than \$1,000 each, and the parsonages slightly more than \$1,300 each. These 1890 figures seem small to us, but they reveal notable progress as compared with the 1880 figures.

The Methodist Episcopal Church, 1881-1890

THE 15TH CONFERENCE CONVENED IN BIRMINGHAM Nov. 24, 1881. Bishop Simpson, in his opening service, made a touching reference to his first visit to this Conference twelve years ago, mentioning "the state of the country at that time, the circumstances under which they labored, the struggles through which the conference had passed, the present hopefulness of the Church, and its ultimate success."

J. B. Loveless was elected secretary. One was admitted: Columbus F. McGaha. E. H. King and J. W. Addington were re-admitted. P. M. Kinsey was discontinued.

Strong resolutions were adopted on the various causes. The Committee on Education expressed the need for "an academy in each presiding elder's district, at least one school of higher grade in the Conference, and one university east of the Mississippi River for our work in the South," and suggested "that three delegates be appointed by this Conference to meet delegates appointed by other Conferences to locate such a university." The delegates appointed were Peter Groover, J. G. Johnson, and D. S. Lowery. No statistical tables were published, the Secretary noting that "These tables are so confused and inaccurate that we do not print them."

The Conference adjourned on Saturday afternoon after Bishop Simpson read the appointments. However, the brethren did not rush homeward. Special services were held on Saturday evening, and says the *Conference Journal*, "All the members of the Conference remained in the city over the Sabbath," and regular Conference Sunday services were held—Love Feast at 9 A.M., preaching by Bishop Simpson at 10:30 A.M., and by E. Q. Fuller, editor of the *Methodist Advocate*, Atlanta, at 3 P.M., and again at 7:30 P.M.

The districts remained the same as for the last year. The presiding elders were permitted to live where they could most conveniently serve their districts. J. L. Freeman of Lebanon District lived at Balm; T. R. Parker of Birmingham District lived at Hanceville; and J. G. Johnson of the South Alabama District lived at Seminary.

Wedowee was the seat of the 16th Conference which opened Nov. 30, 1882, with Bishop E. G. Andrews in the chair. Seven were received on trial: Charles

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L. Mann, J. W. McGee, C. J. Hammitt, N. Maloy, J. Williams, B. R. Fite, and Robert Harden (credentials from the Congregational Methodist Church). J. D. Pierce was received from the Southeast Indiana Conference. J. C. Green transferred to the Colorado Conference. The Conference lost two by death.

David Garrison was a minister for nearly sixty years, and a member of this Conference since 1871. "Few ministers ever suffered greater discouragements than he did for upwards of 30 years. He met with opposition at home as well as from other sources. Yet amid it all he had the spirit of rejoicing," and died in peace.

Phillip Groover professed faith in Christ in 1814, was licensed to preach in 1818, and joined the traveling connection in 1823. He served long and well, and died in the triumphs of the faith.

The Conference reported two academies—Mt. Union Seminary in Conecuh County, and Andrews Institute in DeKalb County. A total of \$350 was on hand with which to build another school in Henry County.

An additional district, the East Alabama, was established, bringing the number to four. In the South Alabama District a new appointment called Forest Home, at Headland, was listed. In connection with this appointment was the Forest Home Seminary. C. L. Mann was appointed pastor of the charge and principal of the seminary.

The 17th Conference convened at Edwardsville Nov. 29th, 1883, with Bishop Cyrus D. Foss presiding. J. Halpenny of the Virginia Conference, and J. Rogers of the Savannah Conference transferred in. J. S. Blair and J. B. Ansley were admitted on trial. T. S. Raines and J. W. Stewart were re-admitted. Two were discontinued: N. Maloy and J. W. McGee, J. B. Tope transferred to the West Virginia Conference, E. H. King to Michigan, and J. Halpenny to Kentucky. There were no deaths, but the Conference heard with profound sorrow of the death of E. Q. Fuller, editor of the *Methodist Advocate*, Atlanta. His frequent visits to this Conference had endeared him to the brethren here.

The Conference Secretary expressed his regret at not being able to record the Report of the Committee on Education, "as it is very lengthy, though an excellent document otherwise."

T. A. Pharr was appointed to preach the Centenary Sermon at the 1884 Conference, thus joining with the various branches of Methodism in observing the centennial of Methodism in the United States. After recording the usual routine business of an Annual Conference Secretary Loveless says: "Thus we met, acted, and parted, having one of the most harmonious sessions we have ever had. There were three or four conversions and as many accessions to the Church during the Conference." That's worth recording for it is not at every session of an Annual Conference that conversions are witnessed.

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Bishop J. M. Walden presided at the 18th Conference at Birmingham Oct. 16-20, 1884. One of the high lights was when J. W. Jones and J. P. McGee, superannuates, made brief remarks touching their experiences, and expressed their devotion to the M.E. Church. As they finished, Bishop Walden called for the hymn beginning, "How Happy Every Child of Grace," which was sung heartily, while there was a general hand-shaking and embracing among the old veterans of the Conference. Such moments in an Annual Conference are always worthwhile.

Nine were admitted: J. D. Edwards, Richard Crumpton, Wm. B. Tedder, Cornelius Burrell, James P. Hall, Richard W. Burdeshaw, Wm. H. Newton, James M. Mason and B. J. Spivey. Nicholas Baggett was re-admitted, while B. R. Fite and Robert Harden were discontinued. C. C. Burson transferred to the Kentucky Conference.

The beloved J. C. Self passed away during the year, but no memoir was carried in the Conference *Journal* nor in the *General Minutes*. He was a member of that large and well-known family of Selfs that have been a blessing to Methodism in many parts of the State.

The Committee on Education reported four institutions under the sponsorship of the Conference, as follows:

Forest Home Seminary, Headland, value of property, \$1,200; enrollment, 52; average attendance, 26; amount received for tuition and applied to the support of the teacher, \$123.30. Mount Union Seminary, Conecuh County—value of property, \$400. Andrews Institute, DeKalb County, value of property, \$4,500; enrollment, 120; average attendance, 50. Simpson Institute, Logan, Alabama. Value of property, \$700; enrollment, 112; average attendance, 75.

The presiding elders for the ensuing year were: East Alabama, T. R. Parker; Birmingham, J. L. Freeman; South Alabama, T. A. Pharr; West Alabama, J. M. Bowman.

The 19th Conference convened at Edwardsville on Nov. 26, 1885, with Bishop Willard F. Mallalieu in the chair. There were six admissions: W. J. Wilemon, A. T. Vandiver, John A. Johnson, Jones C. Grant, John M. Vickers, and John Webb. Two were discontinued, J. P. Hall and James B. Ansley, the latter at his own request. L. H. Massey transferred out.

The Conference was saddened by the news of the death of J. W. Jones, but no memoir appears in the *Minutes*. He was a long-time member of the Conference, and greatly beloved.

Among the official visitors were T. C. Carter, D.D., successor to Dr. E. Q. Fuller as editor of the *Methodist Advocate*, now published at Chattanooga; and Dr. Earl Cranston, representing the Book Concern, afterwards a Bishop. There was no change in the districts, and the same presiding elders were again appointed.

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The 20th Conference convened at Logan, on Nov. 20, 1886, Bishop Charles H. Fowler presiding. Six were admitted on trial: C. W. Miller, L. J. Braswell, J. B. Davis, P. W. Blackwell, P. C. Chaney, and W. L. A. Self. J. D. Pierce transferred in from the Northwest Iowa Conference; C. C. Burson from the Kentucky; and W. F. Laidley from the Des Moines. C. S. Burrell was discontinued, and J. M. Bowman was located at his own request.

J. S. Blair died. He was a graduate of Vanderbilt University, who came to Alabama as a local preacher in the M.E. Church, South, "But becoming dissatisfied with the proscriptiveness of that church, joined the M. E. Church, and in 1883 joined the Conference and was appointed to Andrews Institute," where he was doing a very fine work. He died of pneumonia "passing away in great peace, with a conscious triumph in Jesus."

Perhaps the most important item discussed was a resolution which was adopted, placing "our several schools under the management of an executive board constituted by the appointment of two trustees from each local board, the Conference Superintendent of Education being the chief executive thereof." It was further resolved that "said schools shall be operated as departments of the Alabama Conference School under the name of Andrews College, the Conference Superintendent of Education being the President of the Faculty, who shall make a general report to the Annual Conference and to the Parent Board of Education."

Another matter involving education was the appointment of a committee "to locate and establish a university in Alabama," composed of Bishop Malla-lieu, J. L. Freeman, J. D. Pierce, W. C. Stewart, Wm. H. Smith and C. L. Mann.

C. J. Hammitt brought in a report on the State of the Church, in which gratitude to God was expressed for the "wonderful success that has crowned our efforts during the year. At almost every point in the Conference many souls have been converted. Quite a large increase in membership is reported, and all the lines of Church work are greatly strengthened. . . . There has been a considerable increase in the benevolence for which we thank God."

Three of the four presiding elders appointed this year were new. In addition to J. L. Freeman, re-appointed on the Birmingham District, they were: C. F. McGaha, East Alabama District; J. N. Rampy, West Alabama District; and D. S. Lowery, South Alabama District.

For a number of years, the Conference had appointed a Statistical Secretary, but published the statistics for the first time this year. The report shows a total membership of 6,045, including 105 local preachers. By districts, the membership was reported as follows: Birmingham, 1,776, plus 38 local preachers; East Alabama, 2,425, plus 35 local preachers; South Alabama, 842, plus 14 local preachers; West Alabama, 1,098, plus 18 local preachers.

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The strongest charge, numerically, was Murphree's Valley in the Birmingham District, with 577 members, plus 11 local preachers. Hanceville, in the West Alabama District, was second, with 420 members, plus 7 local preachers. Only two parsonages were reported, one at Murphree's Valley and one at Village Springs.

No one can question the consecration of these heroic ministers. The statistics show that the total salaries of the thirty-five pastors was \$3,655, slightly more than \$104 per year, per pastor. The highest salary was \$691.00, paid by Birmingham and Mission. The next was \$250.00, paid by Portersville. Small salaries, small collections, small memberships, small property values, did not deter them. On they went! Discouragements were but stepping stones to further effort and achievement.

The Conference went back to Birmingham for its 21st session on Dec. 1st, 1887, with Bishop W. F. Mallalieu again presiding.

Admitted on trial were John B. Davis (1886), B. J. Spivey (1883), Wm. L. A. Self (1886), Alsie R. Grant, and Joseph D. Short. Re-admitted were J. M. Bowman and L. A. Clifton. George F. Hopkins was received from the Wilmington Conference, but he was immediately transferred to the North India Conference. C. J. Hammitt transferred to the Wilmington Conference; Charles W. Miller to the South American Mission; W. F. Laidley to the Des Moines Conference and I. H. Miller to the Holston. Wm. B. Tedder was discontinued, and two were translated to the Church on High, but no memoirs appeared in the *Minutes*.

J. J. Brasher was a leader in church and civic affairs of Blount County. He opposed secession and was not in sympathy with the Confederate Government. When the M.E. Church re-entered Alabama in 1867, he became one of its leaders. He has been described as a "mighty expositor, invincible in debate on the doctrines of Methodism, tremendous preacher, unexcelled in our Conference as a singer, outspoken patriot." He was the father of John Lakin Brasher who is so well loved today. J. J. Brasher served as pastor and presiding elder for years, but for the last few years was a supernumerary member of his Conference.

T. R. Parker was once offered the presidency of Emory College, Oxford, Ga. One of his friends wrote of him: "What a preacher he was! No member of the Conference nor visitor to the Conference has excelled this master preacher. One of his great texts, 'My heart is fixed, O God, my heart is fixed,' is graven on his tomb stone where his ashes lie in the quiet country cemetery at Hopewell Church in Cullman County. Once when he reached his appointment, skull and cross-bones were posted on the church with orders to stay out. He went straight for the door. One of the threatening mob said, 'Don't you see that sign?' 'Yes, but I have an appointment to preach here at this hour.

Let me go ahead with my preaching and then take such steps as you see fit.' They listened. He preached. Some of them clasped him in their arms. He had won out, by the power of God in his marvelous ministry."

Visitors to this session included J. M. Reid of the General Board of Missions, J. H. Vincent (later a Bishop), Dr. Earl Cranston of the Western Book Concern (later a Bishop); Dr. W. A. Spencer, of the General Board of Church Extension; Dr. T. C. Carter of the *Methodist Advocate*, Chattanooga, Z. A. Parker of the American Bible Society, and V. O. Hawkins, L. F. Whitten, and A. G. Copeland of the North Alabama Conference of the M.E. Church, South, and Luman S. Handley of the Presbyterian Church of Birmingham. These visitors indicate the high esteem in which the Conference was held by the General Church.

J. D. Pierce was elected delegate to the next General Conference with J. L. Freeman as the reserve. The name of the lay delegate is not recorded in the *Journal*. In the matter of appointments, the districts were increased to five—Birmingham, East Alabama, West Alabama, North Alabama, and South Alabama.

No Conference was held during 1888, but the reports for that year were given at the 22nd session on Jan. 31st and the first few days of Feb. 1889, at Alco, Brewton, with Bishop Isaac Joyce in the chair.

Admitted were: W. P. Weston, J. E. Langdale and George W. Lee. C. H. Newell was received from the Des Moines Conference; and T. J. McCain and James M. Dobbs from the Congregational Methodist Church. S. L. Hanscomb transferred to the East Maine Conference; Wm. J. Wilemon and J. M. Vickers located at their own request. One died.

Lemuel Bowers was a licensed preacher nearly 60 years. When the Church divided in 1844 he decided not to go into the Church, South, "deciding that it was too much akin to politics." Later he told T. O. Summers that he would put his relations with them, "but only until he should have a chance to go back to the M.E. Church, which he believed would be re-established in the South and spread over the whole earth. Twenty-three years later he saw it re-organized in Talladega, and was re-admitted into the Conference by Bishop Clark, Oct. 17, 1867, and appointed to Lebanon Circuit." He later served Sand Mountain, Edwardsville, Scottsboro, Kelly's Creek, and Marshall Circuits. He served Sand Mountain Circuit three times and Edwardsville Circuit twice. "It is said that he never missed an appointment." He died of pneumonia.

Progress was noted in the matters of finances, numbers and new charges. An Anniston District was formed with the veteran J. L. Freeman as presiding elder. In the Birmingham District there appeared such new charges as Attalla and Gadsden, Ensley City and Dolomite, and Bessemer.

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The Decatur District was established with ten charges listed, including Decatur. The South Alabama District continued with J. B. Miller as presiding elder. A new District, called the DeFuniak Springs Mission District, under the presiding eldership of C. H. Newell, took care of West Florida. Newell was also pastor at DeFuniak Springs.

The Conference treasurer's report showed a decrease of \$82.90 as compared with last year's report, he having received a grand total of \$552.85 from the five districts for the various causes. The membership reported was 6,400, plus 108 local preachers. There was, however, a decided increase in the amount paid on the preachers' salaries.

New Decatur was the seat of the 23rd Conference, January 21-25, 1890, Bishop John F. Hurst presiding. Seven were admitted: Daniel C. Beltz, Hiram J. Brown, Samuel S. Owen, John Tredinick, Simeon Jones, Thomas Stokes and Henry T. McKey. Henry W. Bailey was received from the Kentucky Conference. J. E. Langdale was marked both discontinued and located, at his own request. Having just been admitted the year before, the correct notation would probably be "discontinued." C. P. Davis had withdrawn during the year, and one had died.

J. D. Short was appointed in 1888 to Lime Rock Circuit. The next year he was appointed to the Mount Union Circuit, but died during the year. He was a consecrated, useful man and gave promise of becoming a most efficient minister.

Delegates were elected to the Ecumenical Conference, as follows: Clerical—J. L. Freeman and H. W. Bailey; lay—Dr. A. N. Ballard and L. P. Baber.

J. L. Freeman, C. F. McGaha, and W. I. Powell were appointed as a committee to confer with Bishops Hurst and Joyce and Dr. Hartzell, Secretary of the Freedman's Aid and Southern Education Society, on the matter of the educational work in Alabama.

A telegram was received by the Conference announcing the death of A. S. Lakin, a charter member of this Conference, but who cast his lot with the Colored Conference when it was organized. He was greatly loved and J. L. Freeman, J. B. Miller and C. C. Burson, together with Wesley Prettyman, of the Central Alabama Conference (Colored), were appointed to attend the obsequies at Huntsville on Sunday.

The Conference Superintendent of Education, C. L. Mann, made an extraordinary report concerning property and land given the Church for church, school and parsonage purposes. The total amount given, he judged, would be \$500,000.00. This included a tract of 200 acres and a new building to be erected at Bluffton at the expense of the Bluffton Land, Ore and Furnace Company. He reported that the new stone church at Anniston, valued at \$65,000, had been completed, and told of a parsonage lot that had been given

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at Anniston, valued at \$2,640; a lot given at New Decatur, valued at \$2,000; and an entire block at Attalla given for a church and parsonage, valued at \$10,000. His report closed with these words: "We expect about the first of May to begin work on the new university building which will be the finest college building in America. We have reason for profoundest gratitude to God for his signal blessings upon our work."

There was an encouraging increase in the total membership, and the increase in the pastors' salaries was especially noteworthy. The membership had increased to 6,577 with 718 probationers. There were also reported 114 local preachers. There were 153 churches; still there was a shortage in parsonages, only four being reported. The amount paid on pastors' salaries was \$7,739.03, plus \$499.25 for presiding elders, and \$32.00 for Bishops. The highest salary, \$1,025, was paid by First Church, Birmingham, followed by Bluffton, which paid \$1,000. Had it not been for the generosity of the Board of Missions, the pastors could not have gotten by on such small stipends.

Alabama Conference, M.E. Church, South, 1891-1900

WE RESUME OUR STORY of the march of the Alabama Conference of the M.E. Church, South. The 60th session convened in the lecture room of the Church in Selma Dec. 16th, 1891, and continued through the 21st. Bishop Hendrix presided, this being his first visit to this Conference since elected bishop in 1886. J. M. Mason was re-elected secretary, his associates being A. J. Lamar, W. P. Dickinson, George Fontaine, and J. M. Glenn.

Visitors presented to this session, included, besides Dr. Walter R. Lambuth of the Board of Missions, and Dr. Z. A. Parker of the American Bible Society, at least four men from the North Alabama Conference: M. H. Wells, J. F. Sturdivant, H. C. Howard, and Sam P. West (Financial Agent for Alabama Methodist Orphanage). Another visitor was Dr. D. Sullins, of the Holston Conference, president of Emory and Henry College, who later became the father-in-law of the beloved George R. Stuart.

The Conference admitted eight on trial: G. N. Winslett, Robert C. Williams, Samuel T. Sanders, Albert S. J. Haygood, W. T. Ellisor, and Isaac F. Blair. E. E. Cowan and James M. Glenn were re-admitted, and J. E. McCann was received from the North Alabama Conference.

Neely F. Jones and Thompson H. Cooper were discontinued, the latter at his own request. D. B. H. Jeffcoat located at his own request. Three had died.

J. W. McCann was converted and licensed to preach in early life, serving several years as a local preacher. He served over much of what is now the North Alabama Conference, and even in Mississippi. His strong point was his revival work. Sinners could feel that the man who was denouncing their sins, loved their souls. Says A. J. Lamar, "A glorious ministry was his, through all the forty-four years of its course. His usefulness continued to the last, and marked him as a living illustration of the statement that the righteous shall bear fruit in old age." His sons, J. E. and W. A. McCann, were loyal members of this Conference for years, and his only daughter became the wife of Rev. A. H. Moore. Several grandchildren now carry on the noble tradition. The death of this saintly man occurred at the parsonage home of his son, W. A. McCann.

D. C. Crook had preached with unusual power at Girard, in the morning, and before the hour for the evening service had arrived, was called to his reward. He spent four years in college, studying law, but at the outbreak of the War in 1861 raised a company of volunteers and was mustered into the Confederate service. J. B. Cumming, his memorialist, says: "By his upright and manly course, he soon won the confidence of his comrades-in-arms, and upon the re-organization of his regiment, was elected Lieutenant Colonel. The command of his regiment for a considerable time devolved upon him, and for a time the command of his brigade. On the fateful 21st of July, 1864, while gallantly leading his regiment in a charge on the Federal lines in front of Atlanta, he fell, pierced through by a minnie ball. Then it was he said to a bosom friend: 'I am severely wounded and may die. If I die, tell my father and family I fell like a soldier in the line of duty. But I don't believe I will die, and I have promised God that if He will spare my life, I shall spend whatever strength and energy I may have in His service, trying to induce sinners to forsake the errors of their ways and seek the peace and joy of a Saviour's love. I believe my prayer has been heard, and that I have been accepted, and shall one day preach the Gospel of Christ.'" He was right; God heard his prayer and spared his life. He kept his promise. In 1866 he was licensed to preach and joined the Tennessee Conference. Believing that a warmer climate would be beneficial, he transferred to Alabama in 1870, and here he gave unreserved service to Christ until the Lord called him home.

H. D. Hill came to Alabama about 1870, where he engaged in teaching. He joined the North Alabama Conference in 1873. After his transfer to the Alabama Conference in 1880, he served Marianna, Camden and Oak Lawn, Citronelle, and for 1890-91 was appointed to Butler and Mt. Sterling, but was unable to enter upon his work. In spite of every effort at recuperation, his health steadily deteriorated. H. D. Moore says that as a preacher he had few equals. "It is safe to say he died as he lived, a praying, loving, earnest Christian, and there is no doubt of his having entered into his reward."

The Commissioners of the newly established Orphanage—A. H. Mitchell, O. R. Blue, J. M. Patton, H. H. Stewart and P. G. Wood—gave a good report of this institution. There were at that time 53 in the home—30 girls and 23 boys; 22 from the Alabama Conference, 27 from the North Alabama, and four from Florida. During the year, ten of the children joined the Church. Under the leadership of Mrs. Sallie Canning, of Selma, friends had contributed \$765.65 to install water works in the Summerfield Orphanage. It was announced that it was costing \$6.25 per month to care for each inmate or about \$331.25 per month to care for the children. Sam P. West of the North Alabama Conference was Financial Agent and rendered notable service.

The Conference reported 41,501 white members, plus 203 local preachers.

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There were 14 colored members distributed as follows: Mobile District, 6; Pensacola District, 3; Prattville District, 2; and one each in the Greensboro, Marianna, and Union Springs Districts.

The 61st Conference was at Eufaula, Dec. 7-13, 1892. Bishop Oscar Penn Fitzgerald, who had been elected a bishop in 1890, was scheduled to preside, but did not arrive until the middle of the second morning. W. H. Wild, presiding elder of the Eufaula District, called the Conference to order, and on motion, A. S. Andrews was made temporary chairman. Following the calling of the roll, the Conference elected O. R. Blue as acting president.

Eight were admitted: T. H. Cooper, J. S. Chadwick, O. S. Welch, E. A. Dannelly, R. A. Moody, T. B. Barrow, D. B. Dismukes, and H. S. Ellison. Henry Trawick was re-admitted. W. B. Wilson was received from the North Alabama Conference, and J. W. Shoaff from the Baltimore.

S. T. Sanders and Hugh Baird were discontinued; C. S. Perry and G. W. Mathison were located at their own request. H. D. Moore transferred to the Holston Conference, and was stationed at Church Street Church, Knoxville; R. S. Adair to the West Texas Conference; and C. R. Lamar to the Texas Conference. Two died during the year.

"W. A. Rice was born somewhere and some date about forty-two years ago," wrote J. S. Frazer, his memorialist. Doubtless his story is without parallel. When he was a babe, he was stolen by a circus. His earliest remembrance was in Cincinnati, Ohio, though indistinct. But well did he remember the circus campaign of Dan Rice through Texas. In 1861 the company disbanded in Montgomery, and the little boy was left in charge of Dr. _____, who was destitute of kindness. To escape the blows of an inhuman creature, the friendless boy would crouch and tremble under the shrubbery and along the alleys of the city. For several Sabbaths Mrs. W. H. Smith, now in heaven, saw him on the street, and carried him to Sunday School. Ere long, this child fell into the hands of Jefferson Hamilton, one of Alabama's most distinguished preachers who, as Frazer quotes, "expounded unto him the way of God more perfectly." He also lived briefly under the influence of J. A. Heard and T. S. Abernethy. Hamilton said to him, "William, you must go to Summerfield to school." William had no money, "but Brother Wm. Otis, of Mobile, had money, and a mind to use it for good, and he did."

In the fall of 1868, William Rice entered Summerfield under John Massey, who said that William Rice "did more in the two years he was in my school than most young men do in four." He was licensed to preach in 1870, and joined the Conference 1873, serving Tallahatta Circuit, Marianna Station, Wetumpka Station, East Selma, Camden and Oak Lawn, Monterey Circuit, Uniontown, Marion, and Auburn. In 1891, he was appointed to Tuskegee, but his health failed and he could not serve. A. J. Lamar, his presiding elder, ad-

vised him to take a year's rest. This he agreed to do, and moved to Summerfield, where he died. Would that space permitted a recital of Frazer's estimate of him. He was methodical and perspicuous, and remarkably gifted in the use of the English language.

His death was triumphant. When the watchers at his bedside saw his lips moving, one stooped to listen, and heard from the quivering, dying lips, "everlasting life." "Again he listened—'and he was not for God took him.'" This Godly man's son, Herbert W. Rice, D.D., now (1956) pastor at Prattville, is nobly carrying on the good father's work. And two grandsons, H. W. Rice, Jr., of the Alabama Conference, and Richard H. Rice, of our General Board of Education, hold high the banner hoisted by Wm. Albert Rice.

J. F. DeBardeleben was converted under B. B. Ross in 1868 at Union Church on Tuskegee Circuit. He was licensed to preach in 1880. He was a good preacher, but, says J. W. Rush, "The chief cause of his wonderful success in winning souls to Christ was his holy and blameless life, and the mighty unction that attended his preaching. . . . While preaching, his face often beamed with a heavenly radiance. Whole congregations were sometimes moved under his sermons, not because they were full of worldly wisdom but because of the presence and power of the Holy Ghost with him." Continuing Rush says, "His death was glorious. He died at his post and in the full triumph of the Christian faith." Just a few moments before he breathed his last, in perfect consciousness, he asked his wife, "Is this death?" She answered him, "Yes, it is death." He exclaimed, "Thank God!" and in an instant he fell asleep in Jesus. Death has not closed his ministry, for as noble a family as Alabama has ever known is carrying on his work. His daughter, Mary Christine DeBardeleben, is now (1956) a retired missionary; a son, John T. DeBardeleben is a retired Army Chaplain; one daughter (Ethel) is the widow of the late Rev. R. P. Cochrane; another daughter (Capitola) is the wife of Rev. Carleton Preer; and another son, William Joseph DeBardeleben, died 1953 in the North Georgia Conference.

The 62nd Conference was at Opelika, Dec. 13-17, 1893. Bishop Hargrove was in charge. The Bishop was at home in the Alabama Conference, having himself given years of service here during his younger manhood.

Eight were admitted on trial: C. S. Talley, H. C. Threadgill, O. J. Goodman, J. W. Breedlove, E. L. Crawford, W. B. Segrest, Jefferson B. Adams, and E. W. Roberts. J. W. Henson was received from the Florida Conference, and J. E. Collins from the Los Angeles. W. B. Wilson transferred back to the North Alabama Conference. C. M. Martin and N. W. Beverly were located at their own request; Wm. H. Morris was located. Two ministers had died.

O. R. Blue, D.D., son of Neil Blue, was born in Montgomery, when it was a mere village. He was licensed to exhort March 2, and to preach on Oct. 12,

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1843, his father being secretary of the Quarterly Conferences that issued these two licenses. From his memoir by J. W. Rush, we learn that from the first he read the best literature, and closely studied the best theology. His sermons were clear, logical, spiritual and convincing. Rush says, "He always held that the simple Word of God is the means whereby, under the power of the Holy Ghost, souls are brought to Christ, and he regarded all philosophizing in the pulpit as a degrading perversion of the office of the preacher. Hence he studied simply to expound and illustrate and enforce the Word of God. This he did with such power and clearness that revivals followed his preaching everywhere." He is described as being fearless without being boastful; serious but not sanctimonious; tender but not effeminate; cheerful without frivolity; combining heroic courage with delicate, tender sympathies. In 1860 he was sent by the citizens of Macon County to represent them at the Convention that passed the ordinance of secession. In times of danger he never flinched. He stood at his post during the yellow fever epidemic in 1854 and again in 1855, in Montgomery. And in 1873 when the yellow fever again broke out, he being absent, he at once returned and did what he could to relieve the afflicted. From his heart there flowed a stream of sympathy for the unfortunate. He gave away his money "like it was trash." His constant giving kept him a poor man, but he was rich in the things of God.

C. R. Williamson, son of Rev. Thomas J. Williamson, was born in Oak Bowery, renowned for its schools, churches, and refined society. Charles was licensed to preach July 1, 1872, at Auburn, and served Citronelle, Eutaw, Livingston, Demopolis, Wetumpka, Summerfield, St. Paul (Mobile), Camden, Glennville, and Mt. Meigs. Z. A. Dowling says of him: "Thoughtful, considerate, strictly conscientious, a gentleman to the manor born, of commanding presence, and pleasant address, he impressed himself deeply upon young and old, and thereby constrained him to follow the Master as he followed Christ." His last service was at Mt. Meigs on Aug. 30, 1889. From the pulpit he went home that day a confirmed invalid, and for six months lay apparently at death's door. Improving somewhat later, he sought help from a change of climate, going to San Antonio, Texas, and later to Tate Springs, Tennessee, but nowhere experiencing more than temporary relief. In answer to a question asked him by his father a few days before death, he gave emphatic assurance of his perfect trust in God and of his readiness to depart.

This Conference received from J. W. Newman, secretary of the North Alabama Conference, a certified copy of a resolution, signed by M. H. Wells, Z. A. Parker, V. O. Hawkins, and P. K. Brindley, asking the bishop presiding at the North Alabama Conference to "appoint a commission of seven members of this Conference," and asking the Alabama Conference to have the bishop residing there to appoint a like commission, "who shall confer together

respecting the interest of Methodist male education in the State, and report the same to the next Conference."

C. L. Chilton, president of the Alabama Conference Board of Education, read "Report No. 3" of this Board, the last of eight paragraphs being as follows: "Resolved, That we cheerfully comply with their request, and ask the Bishop presiding to appoint from our body a commission to consist of five preachers and two laymen to confer with the aforesaid commission from the North Alabama Conference." Bishop Hargrove appointed the following commissioners: J. W. Rush, H. Urquhart, A. J. Lamar, J. O. Keener, J. S. Frazer, W. H. Banks and P. G. Wood, the last two being laymen.

The time had again arrived for the election of delegates to the General Conference. The Bishop appointed J. B. Cumming as secretary of the following clerical tellers: G. M. Roper, W. M. Cox, and J. P. Roberts. M. D. Thomason was appointed secretary of the following lay tellers: W. J. Samford, F. Law, and W. H. Banks.

Clerical delegates elected: A. J. Lamar, A. S. Andrews, J. M. Mason, J. O. Keener, and T. F. Mangum; alternates—M. S. Andrews, J. W. Rush, and J. S. Frazer. Lay delegates—Fleming Law, B. M. Washburn, W. J. Samford, J. Rawls, and J. W. Portis; alternates—W. H. Banks, J. J. Flowers, and R. M. Greene.

Additional reports from the Board of Education expressed pleasure that Southern University was enjoying "continued prosperity," especially considering "such adverse conditions," as "the monetary depression, the competition of colleges offering free tuition, the opposition in certain quarters, the general apathy as regards higher education, and the number of free students which it carries," adding: "That such an institution has been able to maintain itself, and turn out such a splendid work, is occasion of devout gratitude to God."

The reports of the other Boards and Commissions show some progress and an immense amount of sacrifice and hard work. It is difficult for us who live in these prosperous times to realize the financial stringency of the times now under consideration, especially in the South. And, yet, we read nowhere of any thought of discouragement, to say nothing of defeatism. Having survived the difficulties of the past twenty years, they could see nothing but victory ahead. And toward that victory they put forth every effort!

The 63rd Conference was at Brewton, Dec. 12-17, 1894. This was the young town's first experience in entertaining a Southern Methodist Annual Conference, but it did so to the gratification of all concerned. Bishop Duncan, who had presided at the 1889 session, presided here.

Eight were admitted: G. W. Hinton, J. F. Feagin, James I. Weatherby, John W. Mathison, A. C. Bowen, W. C. Kersh, James S. F. Stephens, and

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D. F. Ellisor. N. W. Beverly was re-admitted, and G. M. Calhoun was received from the Northwest Texas Conference.

Isaac F. Blair was discontinued at his own request; C. L. Chilton located at his own request; and three transferred; A. S. J. Haygood to the Indian Mission Conference; J. A. Moore to the Mississippi Conference; and J. S. Chadwick to the New Mexico Conferences. Three died.

C. L. Chilton was a leading man culturally, educationally and spiritually, and had the love of his brethren. He located to do evangelistic work. This provoked resolutions, signed by A. J. Lamar and J. M. Mason, which stated that the "General Conference of our Church has repeatedly refused to create or recognize evangelists as a distinct class in our ministry, or to prescribe restrictions and limitations for their work." Therefore, the Conference, while recognizing the right of any one of its members to locate at his own request, did disclaim any responsibility for what a member may do after his location, and that "we do not by granting the request to locate, give authority to do a work for which the General Conference has not provided." The resolutions further said, "that we deplore the course proposed by C. L. Chilton, and, having confidence in his integrity and personal love for him, would gladly retain him in the itinerant work."

Today, if Chilton were living, he could be appointed to do "evangelistic work," as have many in recent years, including J. O. Hanes, Allen W. Moore, J. L. Brasher and others. (Chilton was readmitted in 1898, and served Greensboro and Union Springs, but in 1903 "announced his voluntary withdrawal from the ministry and membership of the Methodist Episcopal Church, South." At this same session, his brilliant young son, Claudius L. Chilton, Jr., who had been admitted in 1902, was discontinued at his own request—a great loss, in both actions, to the Church, and, maybe to this good man and his son.)

W. K. Norton was a son of John W. Norton, who was for ten years a member of the South Carolina Conference, but settled near Clayton when William was about four. William served fifty-three years—forty-nine in the effective ranks. He was as chaste and refined as the purest woman, according to W. H. Wild. He was often referred to as "a man in whom there is no guile"—pure in his thoughts, gentle in his speech, and upright in his conduct. In his daily life he adorned the doctrines of Christ by his holy living. He was a model of neatness and order. He did his work so well that one of his successors in the pastorate said: "It was easy to begin where he left off."

Josiah Barker practiced law for a while in Tuscaloosa, later moving to Pickens County, where he was elected Probate Judge, and where he was converted under George Shaeffer, and licensed to preach. In 1863 he was appointed Chaplain of the 40th Alabama Regiment, and served as long as his

health would permit. Says J. W. Rush, "He shed more tears, and shouted 'Hallelujah' oftener than any man I have ever known, and it was all perfectly sincere, not a particle of affectation in it." None was ever ready to enter the battle against sin than he. "He went in with a shout, he fought with a shout . . . and he came out victorious." After superannuating, he made his home in Montgomery. In increasing feebleness he walked among the people, spotless in life, full of the hope of immortality, and ready at any time to depart and be with Christ.

T. H. Cooper, the probationer who died, was born in a home that radiated with Christian light, says A. S. Andrews. He early cast his lot with the children of the Most High, and gave promise of becoming a most unusual minister, but death intervened, "and he was not, for God took him."

At this session J. O. Keener was appointed president of Southern University, succeeding A. S. Andrews, who had served with efficiency for many years, and who this year was appointed to Greenville.

The Conference listened with eager interest for the report of the Joint Commission on Methodist male education in Alabama, which met at First Methodist Church, Birmingham, on April 17, 1894. The following were present: from the North Alabama Conference—J. B. Gregory, T. G. Slaughter, L. A. Darsey, J. D. Simpson, F. T. J. Brandon, A. C. Miller and B. F. Cassady; from the Alabama Conference—J. O. Keener, J. S. Frazer, A. J. Lamar, P. G. Wood, and W. H. Banks. (J. W. Rush and U. Urquhart, other members from the Alabama Conference, were absent.) Z. A. Parker appeared before the commission and made statements concerning the feasibility of founding a Methodist Male College in the vicinity of Birmingham. "After prolonged discussion, the following resolutions were passed:

"Whereas, There has been nothing presented to us upon which to base any hope that anything better than what we now have will be given in the near future, and

"Whereas, we deem it inexpedient to attempt anything in the way of a new college now, therefore, be it

"Resolved, We recommend that the two Conferences continue united on the Southern University at Greensboro, and use our best efforts to endow the same at an early date."

The vote on the adoption of these resolutions were nine to three, as follows: Affirmative—Frazer, Keener, Simpson, Slaughter, Cassady, Wood, Banks, Miller and Lamar; Negative—Gregory, Darsey and Brandon. The above report was incorporated as an appendix to the Report of the Board of Education adopted by the Conference.

The 64th Conference met at Troy, Dec. 12-16, 1895, with Bishop Galloway

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presiding. A. J. Briggs was pastor-host, and J. R. Peavy was presiding elder of the Union Springs District of which Troy was a part.

Four were admitted: B. F. Marshall, John A. Gorday, Robert J. Ross, and J. F. Price. F. A. Rogers, G. H. Smith and T. K. Roberts transferred in from North Alabama; N. R. Hamer from Florida; and J. S. Chadwick from New Mexico and asked to be discontinued. Two ministers died.

F. H. Wardlaw was licensed to preach by LaFayette Circuit in 1848. In 1854-55, he supplied Uchee Colored Mission, filling 28 regular appointments each month. In 1856, he was appointed to Dadeville Circuit. He next served Glennville Colored Mission, then Cowikee Colored Mission, then from 1861 through 1864 was again in charge of Uchee Colored Mission. For 1865, he was appointed Post Chaplain at Opelika, but the close of the war in May, 1865, left him without work until Conference, when he was granted a supernumerary relation. In this relation he undertook, in 1867, to hold the colored members of the M.E. Church, South, in Opelika. His own brief comment on his year's work is, "I failed." Says J. M. Mason: "Like Abernethy, Levert, and many of our other best men, he found that no self-sacrificing devotion to the service of the newly emancipated freedmen could hold them in communion with the Church which had converted them from paganism, and ministered to them in their slavery. The intoxication of newly acquired freedom made them easily accessible to alien influences." In 1869, Wardlaw located, but was re-admitted 1876. He afterwards spoke of the seven years of location as "the lost years." He was content to serve in lowly stations. His wife preceded him to the grave by five months.

G. M. Roper was brought up in the nurture and admonition of the Lord. His memorialist, A. S. Andrews, was his pastor when he was converted. Roper's father, Benjamin Franklin Roper, died 1857 and left him to the care of his energetic mother. In 1853, his family had moved to Mobile. He was educated at Barton Academy, "one of the finest institutions of the kind in the Gulf States." He had hardly reached his majority when he was called to take part in the government of Mobile, and commanded the confidence of the public for his good sense, enterprise and conservatism. He greatly aided his remarkable mother (Caroline Matilda Montgomery Roper) who had built up a large estate, which would have been an ample endowment for her and her children, but for "the disastrous results of the late war." His religious life was not neglected. On a wet Wednesday night, during 1870, at a prayer meeting presided over by his pastor (Dr. Andrews) young Roper gave his heart to God. Henceforth, "wherever truth and righteousness led, he fearlessly followed, regarding not the consequences. . . . The calls of God and humanity were heeded and obeyed by all hazards. Among her younger sons Mobile and Alabama had few braver, truer, or more devoted defenders." For twenty

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years he served such appointments as Citronelle, Demopolis, East Selma, Pensacola, Union Springs, Tuskegee, Greenville, and Dexter Avenue, Montgomery. He fell in the prime of his manhood, leaving "a noble heritage of good works, Christian fidelity, and holy triumph over death and the grave."

The 65th Conference was at Court Street Church, Montgomery, Dec. 2-7, 1896, with Bishop Granbery in the chair. T. F. Mangum was serving his fourth year on the Montgomery District, and W. P. Dickinson was closing his second year at Court Street.

The class for admission on trial was: C. H. Motley, R. W. Greene, and W. A. Prince. D. B. H. Jeffcoat was re-admitted, and Walter Q. Vreeland was received from the Louisville Conference. W. K. Dennis transferred to the Kentucky Conference. One died during the year.

W. M. Motley's boyhood was spent at Tuskegee where he went to school until he was fifteen. He then entered Centenary Institute at Summerfield. In 1848 he entered Emory College in Georgia, graduating in 1852. His first appointment (1854) was Wesley Chapel, Mobile, and his last was Greensboro District in 1896. For 49 years he went forth, a tireless, effective, faithful preacher of the Gospel, always blameless in his life and official administration. J. W. Rush, his boyhood friend and his college bed-fellow, wrote an obituary that was a worthy tribute to a worthy man.

The *Journal* also carried a tribute to Bishop Haygood who passed away during the year. Bishop Haygood had once been a member of the North Alabama Conference, and was much loved by both Conferences.

The Committee on Books and Periodicals announced a number of new books just off the Southern Methodist presses, such as: *A Young People's History of the Chinese*, by Dr. W. G. E. Cunyngham, then a widely known leader in the Church; *Child Life in Our Mission Fields*, by Mrs. Daisy Lambuth and Miss Kate Harlan; and *Life Among the Orientals*, by Dr. W. W. Wadsworth of the North Georgia Conference. Announcement was made that W. M. Baskervill was bringing out a series of little books on "Southern Writers," and also there was soon to appear a series on "The Pioneers of Southern Literature," by S. A. Link. Commendatory mention was made of: the *Christian Advocate* (Nashville), the *Methodist Review*, the *Review of Missions*, the *Epworth Era*, the Sunday School literature, and especially the *Alabama Christian Advocate*, of which J. O. Andrew was editor. S. M. Hosmer, Business Manager of this paper, had to give up this work and S. P. West, of the North Alabama Conference, who had been Financial Agent for the Orphanage, was chosen to succeed Hosmer.

In the Report of the Board of Education, mention was made of the High Schools conducted in six of the districts, noting that there were 533 students in these schools. Two of these were conducted by members of the Conference,

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A. L. Andrews being principal of the Eufaula District Academy, and J. B. Adams principal of the Pensacola District High School at Georgiana. This was before Alabama had set up high schools in every county. These high schools and academies, headed by some of our most capable and consecrated men, did a work the value of which cannot be over-estimated.

The 66th Conference was at Union Springs, Dec. 15-20, 1897, with Bishop Galloway again presiding. A large class was admitted: J. W. Reinhardt, James A. Groves, C. A. Williams, Alonzo C. Smith, J. E. Northcutt, Neil A. Gillis and Isaac W. Chalker. N. W. Beverly located at his own request. The Conference lost two by death.

J. W. Menefee was licensed to preach and joined the Conference in 1876. After serving a number of charges with acceptability, he was in 1896 elected Financial Agent of the Orphanage, succeeding S. P. West who was that year elected Business Manager of the *Alabama Christian Advocate*. Brother Menefee was serving the Orphanage when death overtook him. Though humble and unpretentious, he possessed rare gifts as a preacher, and often rose to lofty heights in his appeal to his fellow man. His ordination vows were sacred to him, and wherever he was appointed to labor, he performed the work with cheerful heart and willing hand.

J. E. Collins died at twenty-eight. From the time he was licensed to preach until death was but a brief span, but they were years of usefulness. "In personal bearing he was nature's gentleman. A dignified mien, with courtly manners rendered doubly charming by a pure heart, gave him such rank among his comrades . . . as calm and gentle as a queenly woman, yet as brave as a knight of old, he met the issues in his work in such a way as to thrill the hearts of those who loved God." At the end of his last night on earth, "when the first faint light of day was visible, he spoke of the beautiful sunlight and pavements of gold. With his last breath he gasped: 'This is eternity.' He was at his journey's end, and at home."

The delegation elected to the General Conference were, clerical delegates: A. J. Lamar, J. O. Keener, J. M. Mason and T. F. Mangum; alternates, J. O. Andrew and J. R. Peavy. W. F. Vandiver, of Montgomery, headed the lay delegation, followed by D. C. Turnipseed, of Flora (now Peachburg); Dr. John Massey, of Tuskegee; and J. M. Carmichael, of Ozark. The lay alternates were M. D. Thomason, of Pine Hill, and O. D. Smith, of Auburn.

This Conference memorialized the General Conference "to so change the *Discipline* of the M. E. Church, South, as to permit preachers to perform the marriage ceremony where the laws of the State permit them to do so."

A paragraph from the report of the Board of Education is illuminating: "While we regret that the North Alabama Conference has resolved to build and maintain a college of its own, and has taken steps to tender back to us

in fee simple the half-interest in the Southern University which we gave to them, still we are glad to say that they go out from us richly laden with the fruits of the institution, having twenty-six of our graduates in their body, many of whom rank with their highest and best ministers. We pray the blessings of the new and everlasting covenant upon them in this as in all other departments of their work."

For the first time the membership passed the 50,000 mark. The statistical secretary reported a total of 50,663. This included 166 local preachers, 50,491 white and six colored members. The membership, the next year or two, slipped backward, and it was 1901 before the 50,000 mark was again reached.

Greensboro, long a favorite site for Methodist Conferences, was host to the 67th Conference, Dec. 7-12, 1898. Bishop Key was elected to the bishopric in 1886, but had never before presided at the Alabama Conference.

The lay members of this Conference were conspicuous for character and loyalty, among whom were J. W. Portis, of Sugsville; D. P. Christerberry, of the faculty of Southern University; H. L. Mellen, of Livingston, son of a great educator of West Alabama and East Mississippi; J. H. Malone of Gastonburg, whose son is now a professor at Birmingham-Southern College; R. O. Simpson, of Furman, especially interested in the education of youth, white and colored; E. M. Davis, of Prattville; W. L. Lancaster, of Wetumpka, later State treasurer; J. A. Wilkinson, of Autaugaville; W. T. Andrews of Gold Hill, still active at First Church, Opelika; Judge A. E. Barnett of Opelika, father of Albert E. Barnett, of Candler School of Theology, Emory University; J. A. Bullock, of Shorters, later prominent in our old Court Street Church, Montgomery; Dr. C. C. Thach of Auburn, long-time president of the Alabama Polytechnic Institute; D. C. Turnipseed, of Flora, a leader in the Superannuate Home Movement; S. H. Dent of Eufaula, for forty years a member of the Board of Stewards, and several times elected to the General Conference of the Church.

H. B. Register of Geneva, who later joined the Conference and whose son, D. Y. Register, is a retired member of the North Alabama Conference; W. J. Baxley, well-known citizen of Dothan; T. J. Killebrew, of Newton, a well-known manufacturer; James D. Flowers, of Bolling, later a wheel-horse in Methodism at Dothan; J. B. Murphy, one of the State's best known High School Superintendents; George S. Lazenby, active in his local church and prominent in Conference affairs; Guy McGowan, of Latham; W. W. Morland of Havana; A. M. McMillan of Pensacola; G. W. Cook of Chipley, Florida; A. C. Tippen of Escambia, Florida; G. H. Logan of Cypress, Florida; J. S. Dudley of Farmersville; L. C. Brown of Faunsdale; R. Y. Young of Selma; J. A. Brown of Escatawpa; J. M. Wilson of Grove Hill; W. J. Hearin, of Mobile; and other equally good men were delegates. Many of the

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descendants of these loyal leaders now carry on the work with equal fidelity.

At this Conference, Simeon W. Williams, W. B. Parrent, L. T. Reynolds, and J. D. Stallings were admitted. Of this number, only S. W. Williams now lives. After successful pastorates here, he transferred to Texas, preaching in Dallas, Austin, and other Texas churches. After retirement he returned to Alabama and now (1956) lives at Furman.

C. L. Chilton was re-admitted. H. D. Moore was received from the Louisville Conference. I. F. Betts transferred to the Pacific Conference; J. M. Greene to the Baltimore; and J. B. Adams to the Louisville. The Conference lost seven by death.

D. W. Barnes was licensed to preach in 1882; and was called by his brethren "a noble spirit," "a manly man," "a guileless man," pure, generous, noble. He left a family worthy of their great heritage.

W. C. Kersh was a member of a devout family. He was licensed to preach 1890. He served only two charges, failing in health in the midst of his second charge, and superannuated and soon entered into the Church triumphant. He was gentle and sweet-spirited, yet firm and courageous, and gave promise of a life of usefulness.

J. M. Scott served faithfully in the M.P. Church from 1856 to 1869, when he was received into the Alabama Conference of the M.E. Church, South. Here he served for twenty years, superannuating in 1889. During his long ministry, he was found to measure up to the standard of a true minister of Christ. He left his loved ones the noblest heritage of all—a good name, and a number of his descendants, known to this writer, are carrying on Christian activities in a noble way. One son, Joseph Anderson Scott, was in the Conference 1880-86.

G. M. Calhoun was licensed to preach in Texas in 1888, and received into the Northwest Texas Conference in 1889. In 1894, he transferred to Alabama, but served only three circuits here before being stricken down by disease while holding a protracted meeting. He was a happy, radiant Christian, a faithful pastor, a good preacher, each day growing in favor with his people.

G. W. Hinton died at the home of his brother, T. J. Hinton. In September, 1882, under the preaching of F. A. Rogers, he was genuinely converted. Although still a young man when God called him, he was no ordinary preacher, but proclaimed the gospel with gracious results. He died as he lived, full of faith in God.

M. S. Andrews, D.D., was a son of Mark and Mary Andrews, who settled near Oak Bowery in 1834, where young Andrews prepared for college. "For forty-six years," says J. W. Rush, "he went and came at the bidding of his Church, and no man in Alabama surpassed him in usefulness." His last days were his best; his last hour the time of his sublimest victory.

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A. S. Andrews worked his way through Trinity College, now Duke University, graduating in 1854. In 1855 he took charge of a flourishing educational institution at Glennville, for two years. He also served St. Francis Street in Mobile; Eufaula; Dayton; as Chaplain in the Confederate Army; Columbus (Miss.) Female College; St. Francis Street again; as President of Southern University; Court Street, Montgomery; Opelika; Selma; as President of Southern University again; Greenville; and finally Union Springs. He was elected to the London Ecumenical Conference, and five times to the General Conference. His last sermon was preached on Sunday preceding Annual Conference. His text was "Have faith in God." Says his memorialist, "The sermon was delivered with unusual physical energy, clearness and beauty of thought, and great spiritual unction. After preaching he retired to his study. His wife (Virginia Frances Hudson), passing through on her way to the parsonage, exchanged with him a few pleasant words about the sermon, kissed his forehead, and went on into the house. In less than an hour he was dead—stricken with paralysis. This closed the splendid career of a splendid man, and there passed from us into heaven one of the best men the Conference ever had.

The special appointments were: J. O. Keener, president of Southern University; F. M. Peterson, professor Southern University; H. Urquhart, editor *Alabama Christian Advocate*; A. C. Bowen, student Vanderbilt University; J. E. Northcutt, principal Montgomery District High School; A. J. Lamar, secretary of Education in addition to his pastorate at Court Street, Montgomery; J. M. Dannelly, Conference Secretary of Missions, in addition to his pastorate at Dothan, then in Marianna District, with J. P. Roberts as presiding elder; T. H. Jones, Agent Methodist Orphanage; and J. M. Glenn, principal of Pensacola District High School.

J. O. Andrew retired this year as editor of the *Alabama Christian Advocate*, and H. Urquhart succeeded him. A resolution, signed by E. L. Crawford and J. A. Peterson, "instructing" the Publishing Committee of the *Advocate* "to immediately, or as soon as practicable, withdraw all the interests of the Alabama Conference from the *Alabama Christian Advocate*," and to unite our Conference Publishing interests under the best possible terms with the (Nashville) *Christian Advocate*, or some other good conservative, loyal Southern Methodist paper" was introduced. The discussion of this was made the order of the day two days hence, when, after a brief discussion, the resolution was tabled. As to why it was made, this writer knows not. The editor was an Alabama Conference man, and the resolution could not have been based on any anti-North Alabama feeling. The *Advocate* Business Manager, a member of the North Alabama Conference, was given high praise and cordial endorsement by the Conference Committee on Books and Periodicals. Anyway,

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the two Conferences continued to co-operate in publishing the *Advocate*, and that plan continues to this day. As a rule, the Conferences alternate in selecting the editor, who, at this time is, and has been for the past thirty years, excepting one four year period, also the Business Manager.

The 68th Conference was at Government Street Church, Mobile, Dec. 6-11, 1899, with Bishop Candler presiding. He was elected Bishop in 1898, and this was his first time to preside at this Conference. He had had much experience, however, as an administrative officer, having been appointed presiding elder when he was twenty-three, and having later served as president of Emory College, now Emory University.

W. M. Cox was closing his first year on the Mobile District, and W. P. Dickinson was closing his first year at Government Street Church. W. P. Hurt was pastor at St. Francis Street; L. C. Calhoun at Broad Street, and T. A. White was supplying Spring Hill Avenue. Mobile Circuit was being served by J. A. Seale. Mobile proper, at that time, had four churches. At this Conference another charge was formed, called Oakdale Mission, and T. A. White, who had served four years on the Spring Hill Avenue Charge, was appointed to it as supply pastor. E. C. Moore was appointed to Spring Hill Avenue. We thus get a hurried glimpse of Mobile Methodism as of 1899.

Admitted on trial were: E. W. Coleman, Henry W. Chambers, Dow P. Slaughter, Wm. R. Bickerstaff and Thomas G. Jones. S. M. Hosmer and Edward L. Brown were received from the North Alabama Conference. Two died during the year.

J. O. Keener, son of Bishop Keener, was a man of rare intellectual gifts, that had been carefully and prayerfully developed. In July, 1874, while attending the Sea Shore Camp Meeting at Biloxi, Miss., he was soundly converted. Henceforth he was to be the servant of Christ. During his ministry of twenty-four years, he served missions and circuits, large and small; stations, weak and strong; as presiding elder and as college president. His long-time friend, A. J. Lamar, says: "He was a five-talent man and the last penny of every talent was invested in his Lord's service . . . he was a golden-hearted, sunny-spirited man . . . filled with the most generous impulses, he was quick to help every good cause, and ready to minister to every distress. His last illness was of three weeks' duration. . . . Through it all he was patient and cheerful. . . . In the last moments his mind wandered, and he was again at his loved employ, preaching the Gospel of his Lord. His last words before he slept were the words of that Gospel: 'I will dwell in the house of the Lord forever'; 'For a good man some would even dare to die, but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us'; 'He was dead and is alive again.' So, repeating his own words, he passed to the presence of his

Lord, and out from our sight until we shall meet again in the land of unending day."

J. W. Glenn, when quite small, came to Glennville, Alabama. His father served once in the itinerant ranks, and sought to give his children the best possible education, so James attended LaGrange College in North Alabama. He was converted in 1854 and licensed to preach in 1855. The divine approval rested upon his work as a circuit rider, a station preacher, and a presiding elder. He was a man of much prayer, and a great reader of the Bible. He is said to have memorized long passages, indeed, whole books. "With but one aim in life, to glorify God in saving souls, his life flowed calmly, even under the heaviest storms. His son, James M. Glenn, Ph.D., is a retired member of the Conference.

S. M. Hosmer, having been elected president in 1899 of Southern University to succeed Keener, transferred to the Alabama Conference. E. L. Brown and J. W. Shoaff, D.D., were appointed professors in this institution, while J. A. Groves and J. W. Mathison were appointed students there. A. C. Bowen was again appointed a student at Vanderbilt University, then a Methodist institution. F. M. Peterson, former professor at Southern University, was appointed president of the Alabama Girls Industrial School, now Alabama College, at Montevallo. A. L. Andrews was appointed Conference Secretary of Education in addition to his pastorate at Wetumpka. J. E. Northcutt was again appointed principal of the Montgomery District High School.

At this session there were reported 146 pastoral charges, with 115 parsonages, valued at \$131,553.00. There were nine districts, and seven district parsonages, valued at \$14,650.00. The 564 church buildings were valued at \$726,031.00. The church membership 49,037 plus 144 local preachers.

The 69th Conference was at Ozark, Dec. 12-18, 1900, under the presidency of Bishop Fitzgerald. Ozark was in the Eufaula District, J. R. Peavy, presiding elder. L. H. S. Chappelle was pastor.

Seven were admitted: E. C. Moore, J. T. Mangum, C. C. Daniel, E. C. Maye, W. W. Crymes, J. T. Eckford, and James E. Bird. J. B. Trotter was received from the Florida Conference. J. A. Groves was discontinued at his own request, and J. F. Price was located at his own request. J. E. Northcutt and A. C. Street transferred to the Louisiana Conference, and J. I. Weatherby to East Texas. Two members of the Conference, and an undergraduate, died during the year.

J. S. Peavy came from a family of preachers, his grandfather, Joshua Peavy, and two uncles, William and John W. Peavy, being at one time members of this Conference, and his brother, John R. Peavy being now presiding elder of the Selma District. A maternal uncle, John Roberts, was also a minister. Peavy served faithfully ten years in the pastorate, superannuating in 1884.

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A. J. Briggs, son of Rev. A. J. and Martha Brewer Briggs, was a quick and apt student, and at an early age developed rare qualities as a writer and speaker. He entered Southern University in 1883. A. L. Andrews says that he at once took his place among the first of his fellow-students. "As an orator he was without a peer, and the charm of his eloquence never failed to impress his auditors." During his college days he was impressed with the call to the ministry, but studied law, as he had planned, and practiced for a year in Pensacola. "Personal ambition prompted him to continue in the law, while duty pointed out another path. After a severe struggle he yielded to his Lord's command and gave himself, heart and soul, to his God-given work." He served Deatsville, Clanton and Mt. Meigs Circuits, and the Troy, Prattville, and Greenville Stations. People flocked to hear him and waited with rapt attention upon his ministry. During his second year at Greenville, his health began to fail. He was carried to Asheville, N. C., hoping for renewed strength, but to no avail. He was brought back to Greenville where "the curtain fell upon the last scenes of a radiant and useful life."

J. D. Stallings' ministry had just begun when God called him to come up higher. His only charge was the Texasville Circuit, which he was serving at the time of his death, at the District Parsonage at Eufaula, where he had gone to attend a District Conference. He was a young minister who, had he lived, would surely have entered into great usefulness.

Plans were made to send delegates to the Ecumenical Missionary Conference of the M.E. Church, South, in New Orleans, April 24-30, 1901, as follows:

Clerical—J. B. K. Spain, J. M. Dannelly, W. S. Wade, J. R. McGlaun, L. H. S. Chappelle, T. Y. Abernethy, H. D. Moore, E. E. Cowan, N. R. Hamer, H. Trawick, J. E. McCann, B. C. Glenn, A. J. Lamar, C. P. Atkinson, J. W. Rush, J. P. Sanders, L. C. Calhoun, and H. T. Johnson. Alternates—W. M. Cox, J. A. Peterson, T. F. Mangum, A. J. Cousins, J. M. Mason, J. R. Peavy, J. P. Roberts, J. B. Cumming, J. S. Frazer, C. A. Rush, W. Bancroft and J. M. Glenn.

Lay—A. C. Danner, H. L. Mellen, R. O. Simpson, J. B. Greene, A. E. Barnett, B. R. Bricken, S. H. Dent, M. D. Thomason, W. D. Dillard, M. Lightfoot, L. W. Payne, and T. A. White (local preacher). Alternates—J. W. Portis, L. J. Lawson, G. W. Rentz, J. A. Wilkinson, C. C. Thach, D. C. Turnipseed, J. Rawls, J. B. Murphy, and C. L. Wiggins.

In the annual report made by the orphanage trustees is a paragraph dealing with the workers salaries. Miss Sudie V. Hunt, the matron in charge, was paid \$40.00 per month; Miss Helen Dumas, the assistant, \$15.00 per month. Mrs. Marie Jackson, another assistant, \$12.00 per month; Miss Bessie Rencher, teacher, \$25.00 per month; the colored gardener, wagoner, etc., \$10.00 per month; the colored cook, \$6.00 per month; the colored wash woman,

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\$10.00 per month. The total monthly pay roll was \$118.00. Fortunately, they all received their board in addition to their salaries.

J. M. Dannelly, Secretary of the Board of Missions, reported that the Board was now assisting 40 mission charges as compared with 33 last year, the increase of seven showing "the persistency with which we are entering unoccupied territory, having in view the occupancy of every inch of ground within our bounds."

N. P. Banks, Chairman of the Committee on Books and Periodicals, appealed for a more zealous support for the *Alabama Christian Advocate*, saying: "Six thousand subscribers from two conferences containing 112,000 members is not as good a showing as we ought to make."

Henry Trawick, President of the Epworth League Board, reported 63 chapters with 2,421 members, this being a loss of one chapter and thirteen members since last year, a situation that the Board "deplored" and earnestly requested the pastors to correct.

Henry D. Moore, President of the Sunday School Board, reported that interest in the Sunday School work was "evidently on the increase." He pronounced the Sunday School work in "prosperous condition."

G. M. Sellers, President of the Board of Education, presented the longest report which gave a good account of Vanderbilt University; spoke highly of Southern University, saying that its curriculum now "stands abreast of any in our Church"; commended the Alabama Conference Female College, describing it as the warm, vitalizing atmosphere of a living Christianity, saying, "This is the atmosphere our daughters breathe at Tuskegee"; mentioned the High Schools and academies sponsored by the church in the Montgomery, Mobile, Eufaula, Pensacola, Selma, and Marianna Districts; commended Paine and Lane Institutes to the co-operation of the church, asking the Conference to appropriate \$500 for the use of these colored schools; and recommended the appointment of the pastors to the leadership of the schools in the Conference.

The statistical secretary reported 150 pastoral charges, an increase of four. There was an increase of nineteen societies. The church membership was 49,538, an increase of 501. The number received on profession of faith was 2,577, which was seven less than reported a year ago. If the report must be in figures, then the year 1900 was not too good.

Yet the brethren went forth to their new year's work with faith and courage. The nine presiding elders were: Mobile, W. M. Cox; Greensboro, O. C. McGehee; Selma, J. R. Peavy; Prattville, A. J. Cousins; Montgomery, J. S. Frazer; Eufaula, T. F. Mangum; Marianna, J. P. Roberts; Union Springs, W. S. Wade; Pensacola, J. M. Mason.

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THE M.P. CHURCH NEVER GREW IN SIZE in proportion to its merit. The Alabama District was never a large body. It had no large churches. Its annual sessions were usually in rural churches. These words imply high commendation for a group which never wavered in its loyalty to a program entailing devotion and sacrifice. But its numbers were small, and its missionary activities, other than at home, were never extensive.

The 53rd Conference met at Millerville, Clay County, Nov. 16-19, 1881, with E. R. Moore, the president, in the chair. G. H. McFaden was elected president for the ensuing year.

During the year, two of the ministers passed away—James Collins, a beloved superannuate, and J. D. Brooks, pastor of the Lowndes Circuit, whose home was at Greenville. J. A. Sellers, useful local preacher, also died during the year. Two superannuated—N. Urquhart and Allen Robinson. W. J. Nolen was appointed colporteur of the Alabama Bible Society. J. T. Whitaker transferred to the Texas Conference. A. G. Grove, L. L. Hill, M. P. Messer and J. A. Bledsoe were left in the hands of the president. J. S. Tekell and T. M. McGraw were left without appointment at their own request. There were appointments to fourteen pastoral charges.

The 54th Conference was at Robinson Springs, Nov. 17-20, 1882. L. L. Hill preached the annual Conference sermon, using Prov. 11:30 as his text. S. O. Townsend was elected president for the new year, with M. M. Sweatt and W. J. Hilliard as secretaries. A. J. Johnson was received into the Conference.

J. A. Spence introduced, and the Conference adopted, a resolution expressing "our kindest regards to all our sister churches of non-Episcopal Methodism, and hold ourselves in readiness to unite with them on terms honorable to ourselves and consistent with our constitution and Discipline." In line with the spirit of this resolution, J. A. Spence, H. H. McNeill, J. M. Townsend and I. D. Houser were appointed fraternal messengers to the State Convention of the Congregational Methodist Church. E. R. Moore presented a resolution setting apart Jan. 8-15, 1883, as a week of prayer "for the prosperity of the M. P. Church."

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Attention was given to the establishment of an M.P. High School at Robinson Springs. The following were appointed as an Executive Committee to collect money for the building and "to make arrangements as to teachers and character of school," as soon as the \$1500 necessary for the building has been subscribed: S. O. Townsend, H. H. McNeill, E. R. Moore, W. F. Smith, Bolling Hall, J. M. Townsend, J. E. Jones, and Wm. Zeigler.

The 55th Conference was at Bethsaida Church, Ramer, Montgomery County, Nov. 14-19, 1883. Among the visitors was Dr. T. H. Lewis, president of the Westminster Theological Seminary in Maryland, and messenger from the Annual Council of the M.P. Church. The officers elected for the new year were: J. T. Howell, president; S. O. Townsend, secretary; H. H. McNeill, assistant secretary; C. E. Crenshaw, conference steward.

Montgomery had been being supplied by a minister loaned by the Maryland Conference. But for the past few years, in the "Plan of Appointments," Montgomery Station had been marked, "Unsupplied." In the *Minutes* of the 1883 session there appear these words: "By special permission of the Conference, Brother F. M. Gilmer, delegate from Montgomery Station, replied to the speech of L. L. Hill of the preceding day. . . ." (There is no reference in the proceedings of the preceding day to any speech by Hill. Author.) In the record of the evening (afternoon) session we read: "On motion, L. L. Hill was permitted to speak thirty minutes in reply to Brother F. M. Gilmer." As to what the situation was that provoked this debate, the *Conference Journal* does not enlighten us. But in that same afternoon session, the following resolution, signed by C. E. Crenshaw and L. W. Jenkins, M.D., was offered: "Resolved that this Conference is willing for the President to employ such minister, who may procure a transfer, to serve Montgomery Station, at the request of its members." While the discussion of this question was in progress, the Conference adjourned, but at the evening hour the resolution was "further debated, and on motion, was laid on the table." The next day, it was taken from the table, and after still further debate, and a "yea and nay" vote, it passed 18 to 7.

H. H. McNeill was elected president of the Central Home Missionary Society, with W. F. Smith vice president; G. H. McFaden, secretary; and I. D. Houser, treasurer. The following delegates were elected to the General Conference: Clerical—E. R. Moore and W. J. Nolen; alternates—S. O. Townsend and H. H. McNeill; Lay—L. W. Jenkins and C. E. Crenshaw; alternates—F. M. Gilmer and M. M. Sweatt.

Four were admitted in 1883: J. S. Howell, A. J. Atwell, L. A. Smith and F. A. Gibson (from the Congregational Methodist Church). J. A. Spence and I. D. Houser were appointed fraternal messengers to the General Conference

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of the Congregational Methodist Church which was to convene at Mt. Jefferson, Lee County, in May 1884.

A committee, J. A. Spence, W. F. Smith and G. H. McFaden, was appointed "to take under advisement the practicability of organizing the colored people of Alabama, as far as they relate to our Church, into a permanent and active Church organization." For the first time in several years the membership passed three thousand, the exact figures being 3,139, with 66 probationers. The number of accessions during the year was 523, the net increase being 434.

The 65th Conference was at Union Hill Church, Pike County, Nov. 13-17, 1884, with J. T. Howell in the chair. The transfer of W. J. Finley, D.D., of the Tennessee Conference was announced.

A Board of Trustees of the proposed High School at Robinson Springs, was elected, as follows: H. H. McNeill, W. F. Smith, Dr. T. D. Hall, Maj. B. Hall, J. A. Jones, J. M. Townsend, and Wm. Zeigler. For the ensuing year, S. O. Townsend was elected Conference president, with H. H. McNeill and J. S. Howell as secretaries.

The death of Judge B. S. Bibb, of Montgomery, for years one of the leading laymen of the Church, was announced. The Conference *Journal* rates him as "A kind master, a loving husband, an affectionate father, an obliging neighbor, and a man in the noblest sense." It might well have mentioned also his unquestioned ability and loyalty as a churchman.

The 57th Conference was at Mt. Carmel Church in Montgomery County, Nov. 12-16, 1885. Officers for the new year were: E. R. Moore, president; J. T. Howell, secretary; J. S. Howell, assistant secretary; A. W. Rucker, Conference steward. W. J. Finley transferred to the Ohio Conference. Two new ministers were received: J. E. Bassett and J. P. Dancer.

The treasurer of the Executive Committee of the Robinson Springs High School made his report, which evidently, was not encouraging, for after consideration, the Conference voted to abandon the project and that "all the money collected for that purpose be returned to the donors." Thus ended the second attempt to establish a school at Robinson Springs.

W. J. Nolen and I. D. Houser were appointed fraternal messengers to the Christian Conference to convene in Chambers County in October, 1886. H. H. McNeill and J. T. Howell presented resolutions heartily endorsing "the effort now being made to build a monument in Montgomery to the memory of our Confederate dead."

In the "Plan of Appointments" for the coming year, J. T. Howell, a member of this Conference, was appointed to the Montgomery Station, a pulpit which for some years had been filled only by transfers or by men borrowed from the Maryland Conference. The statistical report showed a membership of 3,413, a net gain of 206.

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Robinson Springs was host to the 58th session Nov. 17-22, 1886. The officers for the new year were: J. T. Howell, president; J. S. Howell, secretary; W. G. Frazier, assistant, and C. C. Myers, Conference steward.

G. W. Cox and T. J. Ledbetter were admitted into the itineracy. Anniston was designated as a Mission. This year marked the establishment also of Sand Mountain Mission. The parcel of ground at Robinson Springs, owned by the Conference, was donated to the Robinson Springs Church.

The 59th session was at Ebenezer Church on Union Circuit, Nov. 17-21, 1887. Officers were: S. O. Townsend, president; W. G. Frazier, secretary, J. S. Howell, assistant; and D. O. Stanfill, Conference steward.

The following delegates to the General Conference were elected: Clerical, J. T. Howell and H. H. McNeill; alternates, G. H. McFaden and E. R. Moore; lay, D. O. Stanfill and C. E. Crenshaw; alternates, F. M. Gilmer and C. J. Brockway.

Three were received and placed under the stationing authority: W. R. East from the Congregational Methodist Church; J. R. Savage from the M.E. Church; and C. D. Messer.

The "Plan of Appointments" listed eighteen appointments, five of them being marked "Unsupplied." W. J. Nolen was appointed Conference Missionary; J. T. Howell, Conference Evangelist; H. H. McNeill, pastor of Montgomery Station. J. E. Bassett and G. W. Cox, having informally left the Church for some other unnamed denomination, their names were stricken from the Conference roll.

The Conference, believing that "in Christ there is neither male nor female," voted "that all members, whether male or female, above the age of 21 and of good standing, are alike entitled to vote in all church elections, for its officers, and for delegates to the Annual Conference, and all resolutions to the contrary are hereby rescinded." Yeas, 23; nays 7. The church membership reported this year was 3,746, the net gain being 392.

The 60th Conference was at Smith's Chapel, Troy Mission, Nov. 15-20, 1888. Announcement was made at the opening session of the death of three members: E. Moore, Jacob Sellers, and P. T. Carmichael.

For sheer interest this Conference stood out. At the 1887 session S. O. Townsend had been elected Conference President. He with two laymen, C. J. Brockway and J. M. Townsend, constituted the Stationing Committee. They appointed H. H. McNeill to the Montgomery Station.

At this 1888 session, under the head of the passing of "official character," the name of H. H. McNeill was called. While the motion to defer the examination of his "official character" was pending, McNeill arose to claim that he had no "official character," since he had been released from his appointment during the year, and the chair could not entertain the pending motion. The

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chair felt, however, that he could, and so ruled. McNeill appealed from the ruling, but the chair was sustained.

The next morning, the Conference president made his report, during which he said: "Soon after the rise of the Annual Conference, a majority of the members of the Montgomery Station held a meeting, and refused to accept McNeill as their pastor, who had been regularly and legally appointed. The refusal was emphasized by nailing up the doors of the church against him. After making an effort to have the church receive their pastor, and failing, the pastor asked for a release, which was granted. As there was no constitutional or disciplinary provision for such action upon the part of the local church, and a charge having been brought against the church for not conforming to the law, I, as your President, summoned a court as provided by the *Discipline*, and proceeded to try the church."

The trial committee found the church guilty. The counsel for the church appealed to the Annual Conference. This appeal came before the 1883 session, now under consideration, and was sustained by the Conference, Whereupon the Conference proceeded with the examination of McNeill's "official character." McNeill was prosecuted by J. T. Howell and W. J. Nolen. He was defended by S. O. Townsend and L. L. Hill. Without going into all the details—be it remembered that not one single charge was brought against the defendant's moral character, but only against his "official character."

During the examination, E. R. Moore, a former Conference president, made the statement that McNeill was being persecuted rather than prosecuted. This charge immediately brought J. T. Howell and W. J. Nolen to their feet with denials.

Charges being sustained against McNeill, he, with G. H. McFaden, long a Conference leader, and L. L. Hill, one of the outstanding men of the Conference, "asked for certificates of withdrawal from the Conference, which were granted." S. O. Townsend, who had defended McNeill, also "stated that he wished to hold no relation to the Conference for the ensuing year." In spite of all this, McNeill was invited by the Pulpit Committee to preach at eleven o'clock on Conference Sunday, and did!

J. T. Howell was elected president for the ensuing year, and J. S. Howell, secretary of the Conference, was appointed pastor of the Montgomery Station. E. R. Moore, a former president, was left without an appointment, as was also S. O. Townsend, the late president, both at their own request. The total church membership reported was 3,932, a net increase of 385. A parsonage was reported for the Dallas Circuit, making three for the Conference.

(The *Journal* of the Alabama Conference of the M.E. Church, South, at Mobile, Dec. 17, 1888, says: "H. H. McNeill, a traveling elder in the M.P. Church, applied for membership in this body, and after subscribing to our

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doctrines, discipline, and ordination vows, was by vote, admitted." His first appointment in the M.E. Church, South, was to Wadsworth Mission, which that year assessed and paid a salary of \$295.00. Every assessment was paid in full. He became in a few years, one of the most beloved and most courageous preachers in his Conference.)

The 61st Conference, was at Montgomery, Nov. 6-11, 1889, J. T. Howell in the chair. The president's report was encouraging: "New churches had been built, old ones repaired, and parsonages in contemplation and course of erection." Howell was re-elected president. He, with C. E. Crenshaw, who became his father-in-law, and A. Baker constituted the Stationing Committee. J. S. Howell was elected secretary, and J. W. Cook Conference steward. Fraternal messengers were present from the Congregational Methodist Church, and similar messengers were appointed to attend the next session of the Congregational Methodist Conference.

Charles P. Davis, who had just withdrawn from the M.E. Church, J. E. Chapman, of the Congregational Methodist Church, and W. M. Grant, a licentiate from the Wilcox Circuit, were received into the itinerancy, J. P. Morgan, a licentiate from Chambers Mission, was received with the hope that he might be so placed that he could attend school. It was announced that S. O. Townsend had purchased Deatsville High School and had become its principal, and the school was recommended to the people.

The 62nd session was at Troy, Nov. 12-15, 1890. G. R. Brown was unanimously received as a transfer from the Georgia Conference. J. T. Howell was re-elected president. The Conference voted against the proposed constitutional amendment handed down by the General Conference allowing women to preach. W. D. Stewart, T. M. Eddins, and J. L. Roberson, after examination, were placed under the stationing authority of the Conference. The reports indicated progress, the membership of the church being 4,070, a net increase of 394.

The 63rd Conference opened at Union Church in Shelby County on Dec. 3, 1891. The officers elected were: J. T. Howell, president (re-elected); George R. Brown, secretary; O. F. Warner, Conference steward. Howell reported that "all of the pastors have been faithful except W. R. East who fled from the flock to which he was sent as shepherd. I ask that a special committee be appointed to ascertain the cause of his fleeing."

C. B. McDaniel was announced as a transfer from the Georgia Conference. He was introduced as a "young man of gifts, graces and qualifications. . . . We cordially welcome such men."

President Howell in his annual report said, "We need men . . . who will carry the church to victory, forcing their way undaunted through the midst of hissing gainsayers, and with the cross in their hands, and unswerving faith

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and undying love in their hearts, climb over mountains of difficulties, build churches, and preach Christ everywhere. Such men we already have. Other are coming. . . . Be of good cheer. The prospects were never more encouraging. . . . Behold, He cometh. O for the full blaze of divine truth of liberal Methodism to flood our district as the sunlight doth the State of Alabama."

The following were elected General Conference delegates: Clerical, J. T. Howell and S. O. Townsend; alternates, George R. Brown and E. R. Moore Lay, C. E. Crenshaw and Joseph Bell; alternates, W. H. Zeigler and C. Grove. Two men were admitted into the Conference: George W. Jones and W. C. Jackson.

The General Conference having requested the Annual Conference to vote on the adoption of the Articles of Faith, as revised by the committee appointed for that purpose, the Conference voted that "the Articles of Faith, as they now stand, be adopted." The Conference further requested that the General Conference change the words "Catholic Church" in the Apostles' Creed to the "Church of Christ."

The Statistical Secretary reported that the membership had reached 4,277, and the President pronounced this as "the most prosperous year in the history of our Conference since the war."

The 64th Conference opened Nov. 23, 1892 at Robinson Springs where many other happy sessions of the Conference had been held. Officers elected for the ensuing year were: E. R. Moore, president; George R. Brown, secretary; O. F. Warner, Conference steward. The Conference, by rising vote thanked President Howell "for the fair and important manner which has characterized his administration."

A motion was made and adopted to require the president to travel over the district, and his salary was fixed at \$500 per year. J. S. Howell, long active in the Conference, transferred to the Central Texas Conference.

Resolutions were adopted asking the Legislature to enact laws preventing the running of freight trains, furnaces, and kilns, on Sunday, and Petitioning the United States Government not to allow the World's Fair to be kept open on Sunday.

Union Church, Dallas County, was host to the 65th Conference, Nov. 10-14 1893. J. T. Howell was elected president; C. B. McDaniel, secretary; and O. F. Warner again elected Conference steward. M. Barnett was received and placed in the Introductory Class. J. P. Morgan was appointed College Agent, to take subscriptions and collect money for this cause. President Howell, who was also pastor of Dallas Circuit, was "instructed to look after the Colored M.P. Church in Alabama."

When the "Plan of Appointments" was arranged, T. M. Eddins and S. O. Townsend were left in the hands of the president; E. L. Moore was in school.

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at Ramer; W. J. Nolen was Conference Missionary; J. A. Spence, N. A. Dobbs, and N. Urquhart were superannuates; and George R. Brown was left without an appointment at his own request. Ira T. Champion, who later became so prominent, was introduced as a visitor, and his name appeared for the first time in the Conference *Minutes*.

Many will be interested in the method of the M.P. Church in examining the characters of the pastors. Here it is: "The names of the pastors, in the order they stand on the roll, shall then be called. The president, addressing him, shall ask:

"Brother, have you carefully and faithfully performed the duties of a pastor? What have you done for Sabbath Schools? When did you arrive at your appointment? When did you leave it? How long have you been absent from your field of labor during the year? Did you take the collections in the manner prescribed by the Conference? Read your report. Who is your delegate?

"The delegate's name being called, the president shall say in the presence of the pastor, 'Brother _____, was Brother _____ faithful as your pastor? Was he exemplary?' To the Conference, the president shall say, 'Shall his character pass?'" By vote of the body the minister's character passes or the passage is deferred as the case may be.

The Church seems to have been making its best progress in the rural districts. Montgomery was the only station in the Conference this year, and its membership, reported in 1891 as 108, had now, two years later, dwindled to 58. Some of the circuits, however, had shown good gains. The Lee Circuit, this year the largest, had increased during this same period from 360 to 421, and the Evergreen Circuit, next in size, had grown from 318 to 412. The net increase in membership reported at this Conference was 473.

The 66th session convened at Jennings Chapel, near Northport, Nov. 7, 1894, J. T. Howell, president, in the chair. The president expressed optimism at the Church's progress. Said he: "The statistics of our Church, when compared with that of the Alabama Conference of the M.E. Church, South, show that our Conference, with a membership of about five thousand was instrumental in receiving more people into the Church, than was our sister church with nearly ten members to our one. It should be encouraging to us to know that this has been the case for several years during the last two decades."

President Howell announced the death during the year of N. L. Henley of the Chilton Circuit and of E. R. Moore of the Pike Circuit. The latter had labored faithfully from 1870 until his death. His son, E. L. Moore, was appointed to the Pike Circuit for the rest of the year. J. T. Howell was re-elected president, and E. L. Moore, secretary.

The vote of the Conference on "Constitutional Amendments" was by a

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"handsome majority" in favor of providing that "no annual Conference shall elect a woman as delegate to the General Conference," and of providing that "no Annual Conference shall elect a woman to the office of Elder."

During the Conference a special collection, amounting to \$5.55, was taken to "pay the secretary for his labor." The secretary added the following note in parentheses in the *Minutes*: "(It is worth it.)"

Three were received to serve under the Stationing Authority of the Conference: E. W. Lawley, J. M. Carroll, and A. L. Townsend. B. C. Stanley was received from the Congregational Church.

There were twenty-three pastoral appointments, which indicates expansion. These were divided into four sub-districts. A notation at the end of the "Plan of Appointments" was this: Loaned to Long Island C. E. Church, George R. Brown."

The statistical report showed the membership at 4,789, a net increase this year of 548. The total raised, including pastors' salaries, was \$4,437.85, an average for the 23 appointments of \$192.95. One wonders how they subsisted at the same time having unalloyed admiration for their devotion.

Union Hill Church, near Troy, was host to the 67th Conference which convened Nov. 6, 1895. The same Conference officers were re-elected, with John W. Cook as Conference steward.

In making his annual report, President Howell announced the transfer into the Conference of J. McD. Radford, of the Georgia Conference, and E. A. Wright, of the North Carolina Conference. Radford had served during the year at Montgomery Station, and Wright on the Talladega Circuit.

The following were elected to the General Conference: Clerical, J. T. Howell, C. B. McDaniel, and W. J. Nolen; alternates, S. O. Townsend, J. P. Morgan and J. McD. Radford. Lay, C. E. Crenshaw, O. F. Warner and Joseph Bell; alternates, Ira Champion, John W. Cook and A. W. Rucker.

The death of N. Urquhart, superannuate member, was noted. Two ministers were received into the Conference: J. R. Crawford, from the M.E. Church; and J. E. Sampley, from Lowndes Circuit.

At the end of the Conference *Minutes*, E. L. Moore, the secretary, appended a personal note in which he said, "The Conference of 1895 was the best, I think, Alabama has seen. The members were in good spirits, better dressed, had better reports, and were, I think, better satisfied. We had an increase in the last four years in membership of 49%. Also an increase of from 30 to 50% in collections this year." The church membership was 5,079, the net gain being 547.

The 68th session met at Pleasant Grove, Sumter County, on Nov. 18, 1896. Once again J. T. Howell was elected president, and once again E. L. Moore was elected secretary. Warren Neilson was elected Conference steward.

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Near the beginning of this session W. G. Frasier brought the following charges against S. O. Townsend: (1) Disloyalty to the government of the M.P. Church; (2) Neglect of official duty; (3) Unfaithfulness to the interests of the Church. The Conference resolved itself into a committee of the whole, and proceeded with the trial, which lasted several hours. Townsend pleaded "not guilty." It was agreed by the Conference that if the charges of disloyalty were sustained, the other two charges would not be pressed. The charge of disloyalty was sustained, the roll being called and every member of the committee present voting "yes, signifying his conviction that Townsend was guilty. . . ." Townsend's name was dropped from the Conference roll.

The next day President Howell made his annual report. He was much pleased with the progress that had been made during the year. Things were looking brighter. Said he: "It has been several years since we have heard the despondent croaking of the faint-hearted. The past four years' work has been so successful as to silence even the sigh of the incredulous and deprive the groaning pessimist of his desired dish of fearful forebodings."

Howell believed that there had been carelessness in the annual reports of the pastors, and that if all members had been carefully registered, the total church membership would be "10,000 instead of 6,000." A Christian Endeavor Union was organized with C. B. McDaniel as president; J. P. Morgan as corresponding secretary; E. L. Moore as recording secretary; and G. W. Jones as treasurer.

The Conference not having a college, but desiring a safe school that could be recommended for its young people, adopted the State Normal College at Troy "as the school of our patronage in Alabama." It was further voted "That our young men preparing for the ministry pursue their studies there if possible, and that J. T. Howell be made Dean of that department as per suggestion of Dr. Eldridge its president."

Announcement was made that J. T. Howell and Ira Champion were, on their own resources, publishing the *Methodist Protestant Telephone*, and an appeal was made for the fullest possible co-operation from the Conference.

In the "Plan of Appointments" it was stated that George R. Brown was transferring to the West Virginia Conference, and J. McD. Radford was transferring back to the Georgia Conference. The financial report was encouraging, the amount raised being \$11,109.37, which was an increase of \$3,515.40.

The 69th session was at Elmore, Dec. 1-6, 1897. The same officers were re-elected for the ensuing year. W. H. Day was elected Conference steward. Announcement was made of the death of W. J. Nolen. Two new members were received: E. J. Benton and John L. Mosley.

Pastors were instructed "to canvas their fields of labor to find out how

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much material and money can be secured . . . looking to the establishment of an Orphan's Home under the auspices of the Alabama Conference of the M. P. Church."

The 70th session was in Montgomery, Nov. 10-13, 1898, the Church then being on Bibb Street. President J. T. Howell was in the chair. New churches had been organized at Ozark and Millville. For the first time in five years a new president was elected, C. B. McDaniel. With the exception of one year, J. T. Howell had served ten consecutive years as president. E. L. Moore was re-elected secretary, and L. W. Kolb was elected Conference steward.

Several were elected to membership in the Conference. A. J. Lumpkin was placed in the preparatory class; J. A. Mathison, J. L. Canterbury, M. E. Grant and C. L. Sanders were placed under the Stationing Authority. J. L. Morrell and J. P. D. Wilkerson were placed in the first year's class and recommended for ordination as elders.

The president's report showed that during the year J. L. Thompson was received from the Georgia Conference, and placed on Talladega Circuit. He further reported, "I have received into our Church two evangelists, five local preachers, and one local minister from the M.E. Church, South, this year."

The report of the Stationing Committee showed that C. B. McDaniel was re-appointed to Montgomery Station, E. L. Moore to the Pleasant Grove Station in Sumter County, J. P. Morgan to the Troy Mission, and J. T. Howell to the Ozark and Brantley Charge.

Of the new men received, M. E. Grant was sent to Charter Oak Circuit; A. J. Lumpkin to St. Clair Circuit; J. L. Canterbury to Millville; C. L. Sanders to Cullman Circuit; and J. A. Mathison to Clanton. J. L. Morrell and J. P. D. Wilkerson were appointed Conference Evangelists.

The 71st session was at Troy, Nov. 9-13, 1899, C. B. McDaniel, in the chair. The election of officers resulting as follows: C. B. McDaniel, president; E. L. Moore, secretary; W. H. Day, Conference steward.

The following were elected delegates to the 1900 General Conference: Clerical, J. T. Howell, E. L. Moore and C. B. McDaniel; alternates, J. P. Morgan, F. A. Gibson and G. W. Jones. Lay, C. E. Crenshaw, A. W. Rucker and T. H. Crenshaw; alternates, L. W. Kolb, J. M. Townsend and Ira Champion.

Five were received: J. B. Chance and T. C. Casaday in the preparatory class; J. C. Speer, T. F. Davis, and John D. Keith in the first year class. E. W. Lawley was transferred to the Mississippi Conference. J. A. Spence, long time leader in the Conference, a superannuate, died during the year.

The president's annual report indicated progress, as did the reports of the pastors. A new church had been erected at Ozark; one on the Macon Circuit; one at Sandusky on the Jefferson Circuit; and one at Union Grove. Churches

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had been organized during the year at Clayton, Clanton, Kline's Chapel, and Marvin Springs. "Possibilities are wonderful," said the president.

The Conference still had hopes of establishing an educational institution, and passed the following resolution: "Resolved, That this Conference authorize the Board of Education to take such steps as it deems best in selecting a place and erecting a suitable structure for an M.P. Educational Institution."

During the year a tent costing more than \$200 was bought for the two Conference evangelists.

At this Conference as a delegate from Lowndes Circuit was T. H. Crenshaw, who was beginning a period of faithful service in this Church. He was a nephew of C. E. Crenshaw, and a grandson of Judge Anderson Crenshaw, and was this year elected delegate to the General Conference.

We come now to a new century. The 72nd Conference opened at Ramer, Nov. 8th, 1900, with C. B. McDaniel in the chair, whose annual report showed that several new churches had been organized, new houses of worship built, old churches repaired, and other improvements made on church property. There had been a decided advance in the spiritual condition of the Church. The preachers had been faithful, and good reports had come from nearly every charge.

McDaniel was re-elected president and E. L. Moore was re-elected secretary. Ira Champion was elected Conference steward. The report of the Committee on Missions called for the appointment of a missionary "to be sent to Birmingham as soon as possible."

The resolution passed at the last Conference instructing the Board of Education to take steps in erecting a Methodist Protestant educational institution, evidently had borne no fruit, for again the Conference expressed its regret at having no school of its own, and recommended "that our Conference adopt the school at Ozark, as a school in which to place our young preachers who may be recommended by the Board of Education for help."

The Conference admitted the following: C. H. Reese, W. C. Conner, R. L. Prim, and M. R. Evans, the last two being admitted "with a view to obtaining help to educate them for the work of the ministry." T. C. Casaday and J. B. Chance were advanced to the class of the first year. J. C. Speer, J. E. Sampley, J. A. Mathison and M. E. Grant were "licensed to administer the ordinances for one year."

There were thirty-one pastoral appointments this year, compared to fourteen in 1881. The Official Report listed 6,069 members, not counting 182 probationers, nor "sixteen ministers and sixteen preachers." The net increase over last year was 399. There were now eight parsonages and 104 churches. The total raised for all purposes was \$16,008.51. These figures show decided progress during the decade.

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THE 22ND CONFERENCE WAS AT DECATUR, Dec. 3-7, 1891, with Bishop Galloway in the chair. J. W. Newman continued as secretary with the following assistants: L. C. Branscomb, E. M. Glenn, and D. A. Burns.

At the close of the session, the Conference reported eleven districts; 614 churches, valued at \$654,842; 121 parsonages, valued at \$159,545—our preachers did not live in mansions in those days; 329 local preachers; and a membership of 54,757. During the year the pastors received 3,847 members on profession of faith. The 1891 figures compared with those of 1900 indicate rapid growth.

Ten were admitted: E. B. Norton, Basil H. O. Cochran, Euclid H. McWhorter, F. H. Gardner, George A. White, Wm. M. Wade, Edward L. Brown, Jas. D. Lockhart, Robert M. Archibald, and Samuel F. Matthews. W. A. Montgomery, was re-admitted; and Marshall H. Wells was received from the Louisville Conference; Milton M. Hawkins and J. C. Morris from the Southwest Missouri Conference.

A. J. Lee and L. W. Cain were discontinued at their own request. G. L. Hewitt, Henry Trawick, J. H. Hamilton, M. M. Hawkins and W. J. Davis located at their own request. L. H. Green and T. R. McCarty transferred to North Georgia; T. W. Hardin to Memphis; J. E. McCann and A. L. Andrews to Alabama; C. B. Riddick to Louisville; and G. W. Briggs to Texas. The Conference lost three by death.

Daniel Duncan—Father Duncan, or Uncle Daniel, as many called him, was converted at a camp-meeting in Virginia in 1820, later moving to Alabama. He was licensed to preach by the LaFayette Circuit; and gave forty-four years to the ministry. He served missions, circuits, stations, and districts "cheerfully enduring its hardships and enjoying, to the full, all that was enjoyable, both social and religious." W. T. Andrews, says, "He was truly a man of God; he walked and talked with God." He is said to have been an earnest forceful preacher, and would often catch the fire of his heavenly theme, and grow sublimely eloquent. He died at the home of his daughter, Mrs. J. Morgan Smith, for whom Kate Duncan Smith School is named.

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B. F. Lea began in the Tennessee Conference in 1867, but fell into the North Alabama Conference in 1870. He was in the Confederate Army three years and six months, spending eight months in a Northern prison camp. He gave twenty-one years to the Conference. A. G. Copeland tells of visiting Brother Lea three weeks prior to his death. "When I entered his room, he was on his bed, pale and worn. When he saw me, his eyes sparkled with heavenly lustre, and he drew me to his bosom and kissed me, saying, 'I am so glad you have come. I have prayed to see you and give you my last message to the brethren of the Conference. Tell them, when they meet in Decatur, I shall be in Heaven. As the good Dr. McFerrin said, they will know where to find me. Tell them the Gospel I have preached these many years sustains me and comforts me now as I am nearing the river. Christ is mine and I am His. Glory to His Name! Tell the brethren I love them with a brother's love. Tell them I shall watch and wait for them at the beautiful gate. God bless every one of them.'"

Of W. C. McCoy, V. O. Hawkins, his close friend wrote: "He grew up inured to toil, with an impulsive nature, a strong physical constitution, and great courage. So that, when the first drum beat for braves to defend their country's cause, it found William McCoy, with intense Southern convictions, ready to take up arms in her defense. The first service rendered was under Quantrell's band of partisan rangers. That did not suit him. He soon left Quantrell and joined the Army of Northern Virginia under Stonewall Jackson. In a short time he was one of Jackson's trusted couriers. Shot and shell never came too thick and fast for him to go to any part of the line with an important message. In a hand-to-hand contest on Sunday, May 12, 1864, being overpowered, he became a prisoner of war and was taken at once to Elmira, N. Y. It was here, in prison, through a kind Providence, under the labors of Rev. Mr. Blount, of Alabama, he was led to 'repentance toward God and faith in the Lord Jesus Christ.'

"After the surrender of the Confederate forces, Missouri was in such an unsettled state, it was thought best for him not to go back home. So, aimlessly the soldier boy wandered, in tattered garments, till late one afternoon he sat on the railroad track in North Alabama, in a pensive mood; the tears from his eyes unbidden flowed. Approaching night and hunger drove him from the place of despondency. In the not far distance could be seen smoke curling from an unpretentious hut. Thither the downcast wanderer went, and asked for food and lodging for the night. It was here he fell into good hands. It proved to be the house of a local preacher in our Church. That night began an attachment between James Cox and W. C. McCoy that knew no abatement." Dr. Hawkins then tells of his marriage in 1867 to Annie E. Vaughan, of Blount County; of his license to preach on Nov. 27, 1869; of his joining the Conference in

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1870; of his first few charges; and of his rapid rise to leadership in the Conference. He became a popular and much-loved pastor, a trusted presiding elder, and able editor of the *Alabama Christian Advocate*, a successful financial agent for the Southern University, an alert delegate to the General Conference, and a brother beloved. In April, 1891, he took his bed, and was a great sufferer until death brought release. Dr. Hawkins was with him often in his last days. On being asked, "Do you find the Gospel you have so long preached to others, sufficient in this trying hour?" he said, "Real does not express it; it is everything to me." While his friends sang, "On Jordan's Banks I Stand," he pointed his finger up, and clapped his hands in holy ecstasy. Said Dr. Hawkins, "Just before he breathed his last I told him he would soon be at rest, and I asked him, 'Do you still trust the Saviour?' He said, 'Yes, He is precious to me.'"

There was no difficulty in those days in finding a place to hold the Conference. This year Tuscumbia, Talladega, Gadsden, and LaFayette invited the Conference.

The 23rd session was at LaFayette, November 16-21, 1892, with Bishop Keener in charge. This was his fifth time to preside. The brethren liked him, and he liked them. He was now 71, and had been a bishop 22 years.

Admitted on trial were: Stephen B. Robinett, J. F. Rudisill, C. W. Seale, M. J. Williams, Robert Wilson, John W. Cowan, W. P. McDonnald, Theodore Copeland, and J. R. Turner, R. H. McDade and H. W. Key were re-admitted, and Robert O. Wier was received from the Florida Conference, and Henry L. Booth from the Tennessee.

Three were discontinued at their own request: G. A. White, J. D. Lockhart, and J. L. Williams. H. B. Ralls and J. F. Allison located, at their own request. G. J. Hall was announced as having withdrawn. A. S. Whitehurst transferred to North Texas; C. C. O'Neal and L. G. Johnson to North Georgia; W. M. Wade to Los Angeles; and W. B. Wilson to Alabama. The Conference lost two by death.

C. D. Oliver gave nearly forty years to the active ministry. Besides serving Mobile, Montgomery, Auburn, Tuscaloosa, Florence, Gadsden, Athens and Huntsville, he served a short while as a presiding elder, and as Agent for the American Bible Society. A man of fine appearance and courtly manners, he was a general favorite in the social walks of life. As a preacher, he ranked high. He was elected several times to the General Conference, and also represented the State of Alabama-at-large in the International Sunday School Convention at Toronto, Canada, about 1873. While pastor at Tuscaloosa he was given the degree of Doctor of Divinity. Dr. Oliver was one of the original trustees of Vanderbilt University.

C. S. D. Lassiter was converted when seven, while at his mother's knee in

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prayer. When thirteen, he was received into the Church by Lovick Pierce. In 1858, he joined the Alabama Conference, and fell into the North Alabama Conference in 1870. Because of feeble health, he had to superannuate several times, each time re-entering the active service when his health permitted. His appointments were always hard ones—never what we sometimes call the “leading appointments,” but he was always “abundant in labors and usefulness.” E. W. Jones says that his faith and power in prayer were “something wonderful,” and that he “received into the Church more than a thousand persons.”

An unusual resolution at the memorial service referred to the life of E. A. Powell, of Northport, who had been elected a lay delegate, but died before the Conference convened. The resolution remembered the remarkable service rendered the Church through the years by Col. Powell, and expressed sympathy to the family of this good man who had become “a familiar figure at the annual sessions of this Conference, where he was honored by his fellows for his sound sense, ripe counsel, unflinching integrity and untiring services.”

An interesting memorial came from the Birmingham District Conference in reference to building a new college. The Board of Education, responding to this memorial, brought in the following report:

“We, your Board of Education, having calmly and carefully considered the memorial from the Birmingham District Conference in reference to building a new college, most respectfully report that we do not consider any action thereupon expedient.” This report was signed by S. M. Hosmer, F. P. Culver, J. W. Shoemaker, W. T. Andrews, L. C. Branscomb, L. A. Holmes, George Hampton Smith, J. H. Leslie, and David Leith.

Z. A. Parker, one of the advocates of the new college, moved to make further consideration of the question the order of the day for Monday at ten o'clock. J. D. Simpson moved as a substitute that “the time be extended till the question be disposed of.” The substitute prevailed, and a lively discussion followed. The vote, however, was very close, being 70 to 68 against adopting the Board of Education's report. Dr. Parker resigned as a trustee of the Southern University, and J. D. Simpson, often called “the St. John of the Conference,” was elected in his place. Other trustees elected at this time were S. M. Hosmer, J. W. Newman and N. M. Rowe.

Resolutions signed by L. F. Whitten, R. W. Anderson and S. R. Emerson, “most earnestly” petitioning “the General Assembly of Alabama, now in session at Montgomery, to enact a law prohibiting the running of freight trains through any part of the State of Alabama on the holy Sabbath Day,” were adopted.

The Committee on District Conference Records reported that it had “care-

fully and minutely" examined all the records placed in its hands. This is easy to believe when we read their report.

The Committee found the Birmingham District Conference record "a model journal, and above criticism." That of the Tuscaloosa District was "a model of neatness, clear and clean." The record of the Gadsden District "spells the word 'recommend' with only one 'm'—and 'tribe' is used for 'triple' or 'treble.'" The Decatur District record was criticized for using the expression, "the benediction by the chair." In the Talladega District record "the name of the presiding officer is omitted in the proceedings of the afternoon sessions of the first and second day—it reads 'P. E. in the chair.'" The Huntsville District Record is "in the main, correctly kept," although there are a few errors; such as the use of the singular for the plural form of the noun, and vice versa." In the Guntersville District Record, "while the chirography is fair, the ink used is pale and mars the appearance of the record."

In the Florence District Record "on page 217 the word 'population' is used in the plural, when it should be in the singular." Also "on page 219, it is recorded that 'the church is behind in the support of the church,' whereas it should be 'behind in financial obligations.'" The committee suggested that the secretaries "give more care to the proper punctuation of the subject matter of their records, and that they avoid use of abbreviations."

The 24th Conference was at Talladega, November 15-21, 1893. Bishop Duncan presided. Admitted on trial were: F. A. Vann, E. H. Hawkins, Wm. L. Hendricks, G. W. Alley, and Ira F. Hawkins, who still lives as a greatly loved superannuate. J. L. Brittain and G. L. Hewitt were re-admitted, and J. W. Bradford was received from the Florida Conference; W. B. Wilson from Alabama; and G. F. Boyd from Northwest Texas.

There were two discontinuances: S. B. Robinett, at his own request, and S. F. Matthews. R. H. McDade was announced as having withdrawn. E. H. McWhorter transferred to the Pacific; E. P. Craddock to the North Mississippi; R. O. Wier to the Florida; H. W. Key to the Memphis, and Charles Taylor to the Kentucky Conference. Taylor was Southern Methodism's first Missionary to China, and he died February 5, 1897 at Courtland, the last charge he served in this Conference. Two died during the year.

M. L. Whitten, says J. S. Davis, was converted at the Cypress Camp Ground near Florence. He was licensed to preach by John Sherrill and joined the Tennessee Conference in 1855, his first appointment being Russellville, Alabama. He served several charges in North Alabama until May, 1861, when commissioned a Chaplain in the 9th Alabama Regiment. After the war he resumed his ministry. He was in North Alabama when that Conference was organized, and became one of its leaders. His perception was

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quick, his understanding broad, his memory tenacious. His sermons were a benediction.

Wm. R. Kirk joined the Alabama Conference in 1861. In 1866 the Montgomery Conference, one of the two sections into which the Alabama Conference had been divided, was at Jacksonville, and Brother Kirk was appointed to this charge. He afterwards served Talladega Station, Talladega Circuit and Talladega District, Huntsville District, Decatur District, and other charges, finishing his life's work at Avondale in Birmingham. His memorialist, A. G. Copeland, says that in all these fields he "met the foes of man and the Church, and was a crowned victor from every engagement." He was once a member of the General Conference. In the pulpit he was clear, forceful, logical. "He fell with the harness on, and bright with use." A good and useful man, he will be remembered by a host of Methodists, whom he won to Christ and His Church.

Delegates to the General Conference were elected: Clerical, Anson West, J. W. Newman, S. M. Hosmer, T. G. Slaughter, Z. A. Parker and R. A. Timmons; alternates, F. T. J. Brandon, Amos B. Jones, and J. D. Simpson. Lay, Thomas S. Plowman, Daniel Collier, Thomas Bradford, James K. Powers, John R. Kennedy, and B. F. Cassady; alternates, A. C. Miller, I. D. Mason, and N. M. Rowe.

The big issue before this session, judging by the time given to it, was the establishment of a college in this Conference. At the last Conference the Board of Education report, opposing such a step, was not adopted, the vote being 68 for adoption, and 70 against.

At this 1893 session, the question of establishing a new college was again presented, in a resolution signed by L. A. Darsey and W. E. H. Mabry, and presented by the former. Following suitable preambles, the resolution read as follows:

"Resolved, 1st, That this Annual Conference do now appoint Anson West, W. E. Mabry, Z. A. Parker, R. A. Timmons, F. T. J. Brandon, J. B. Gregory, P. K. Brindley, C. M. Hensley, J. S. Glasgow, M. E. Butt, E. M. Glenn, M. N. Morris, J. S. Robertson, J. T. Morris, E. V. Gregory, Solomon Palmer, Charles Drennen, M. V. Henry, N. M. Rowe, A. C. Miller, Henderson Cowden, J. D. Hammond, Marion Roberts, Daniel Collier, J. S. Paden, and Thomas Bradford, who, in co-operation with friends of education in North Alabama, shall take in hand and set forward such measures, and secure such means as may be requisite for securing a suitable locality, and providing grounds, buildings and other equipments for a male college in the bounds of the North Alabama Conference.

"Resolved, 2nd, That said committee is hereby clothed with due and proper authority to do whatsoever is necessary to be done to solicit, receive, secure,

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hold, disburse, convert and expend funds, to secure and hold lands, titles, estates, properties and immunities in behalf of the North Alabama Conference of the M. E. Church, South, and to take any other steps necessary to the ends herein contemplated, provided no debt is made without adequate means for paying the same."

S. M. Hosmer moved that this resolution be discussed as the "special order of the day at 2:30 o'clock this afternoon." This was agreed upon, and when that hour arrived, Z. A. Parker moved that the resolution be adopted. General discussion ensued and pending the discussion, the Conference, on motion, adjourned.

The next morning, Z. A. Parker offered an amendment to the resolution that was pending, which authorized the committee named in the L. A. Darsey resolution "to appoint a sub-committee of seven to confer with the Alabama Conference with respect to the removal of the Southern University." Continuing, the amendment said:

"Should the Alabama Conference elect to entertain the subject and appoint a like committee as the one contemplated and named in this preamble and resolutions, then said committee in conjunction with said like committee appointed by the Alabama Conference, shall be empowered to go forward and select and provide a suitable place for location and erection of college buildings somewhere in North Alabama, to which the Southern University shall be removed."

But, provided the amendment, if the Alabama Conference should not elect to join the North Alabama Conference, "then said committee hereby appointed by this Conference, shall go forward and enter upon the work contemplated in the above preamble and resolutions." In that event, the North Alabama Conference was to deed back to the Alabama Conference its half-interest in Southern University.

M. H. Wells then offered resolutions as a substitute for the Parker amendment and the original (Darsey) paper. Omitting the preambles, the substitute resolution read as follows:

"Resolved, 1st, That the Bishop presiding be empowered and is hereby requested to appoint a commission of five members of this, the North Alabama Conference, to meet a like commission from the Alabama Conference, to whom all matters pertaining to the location, building and endowing of a school for the Methodists of Alabama shall be referred.

"Resolved, 2nd, That we pledge our Conference to abide by the decision of said commission in all matters to them referred." That substitute was signed by M. H. Wells and S. M. Hosmer.

The discussion of these matters continued through Saturday morning, was

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taken up again in the afternoon, and consumed all of Saturday afternoon, or until 4:45 o'clock, when a motion was made to adjourn.

Again Monday morning the matter was brought up. Z. A. Parker offered another paper "as a substitute for the amendment he had previously offered to the paper presented by L. A. Darsey, which was also a substitute for the original paper." Omitting the preambles, the paper was as follows:

"Resolved, That the Bishop presiding at this session of the North Alabama Conference be requested to appoint a commission of seven members of the Conference, and that we request the Alabama Conference to have the Bishop presiding at its next session to appoint a like commission who shall confer together respecting the interests of Methodist male education in the State, and report the same at the next session of this Conference." This paper was signed by M. H. Wells, Z. A. Parker, V. O. Hawkins, and P. K. Brindley. (M. H. Wells withdrew the paper he had previously offered as a substitute for the original paper offered by L. A. Darsey.) This paper was then unanimously adopted.

We have already noted in Chapter 47 that the Alabama Conference resolved to "cheerfully comply" with the request mentioned in the above resolution, and that the commission was appointed, that it met in Birmingham on April 17, 1894, and that by a vote of nine to three (two Alabama Conference commissioners were absent) the Joint Commission voted it "inexpedient to attempt to do anything in the way of a new college now," and it resolved to "recommend that the two Conferences continue united on the Southern University at Greensboro, and use our best efforts to endow the same at an early date." (See Chapter 47 for a more complete account of this Joint Commission meeting.)

The Committee on Books and Periodicals reported, among other matters, that the *History of Methodism in Alabama* by Anson West was just off the press, and urged every Methodist family to secure a copy. The report said that West was six years in collecting the material and in writing the book. J. M. Wilson moved that West be requested to write a second volume, bringing the History down from 1865 to the present time, which motion was adopted, but West did not feel equal to the immense amount of work involved.

The 25th Conference met at Athens, November 28-December 3, 1894, Bishop Duncan again presiding. These dates included Thanksgiving Day, and on that day Bishop Duncan, at the invitation of the Conference, preached an appropriate sermon.

A number of connectional officials visited this Conference: Dr. E. E. Hoss, editor of the *Christian Advocate* (Nashville); Dr. J. J. Tigert, Book Editor, and editor of the *Methodist Review*; and Dr. W. R. Lambuth, Missionary Secretary. These three were later elected bishops.

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An unusually large class was admitted on trial: G. W. Hall, J. O. Hanes, Stephen B. Johnston, J. C. Prince, Henry L. Hargett, Robert L. Crump, P. L. Abernethy, W. B. Hope, L. C. Sims, James R. Fullerton, John Beverly Andrews, William A. Bivens, G. T. Harris, Samuel J. Parrish, James T. Lane, W. P. McGlawn, O. N. Holmes, and W. T. Daniel. Lane is the only surviving member of this class, and though retired, is (1956) diligently serving as a supply pastor in the Alabama Conference.

Received by transfer: W. O. Waggener from the Montana Conference; Nathaniel H. Olmstead from the South Georgia; Oscar L. Millican from the North Georgia; Matthew M. Blease from the St. Louis; and Wm. M. Wade from the Los Angeles.

R. T. Bentley located at his own request. W. B. Bayless transferred to North Texas; W. E. H. Mabry to Florida; W. M. McIntosh to North Mississippi; H. T. Strout to Illinois; and W. W. Dorman, J. H. Braswell, W. B. Andrews, and Samuel Gay to Northwest Texas. Five died during the year.

R. W. Coons was converted at a camp meeting in Pickens County. He joined the Mobile Conference in 1867, and was serving Murphrees Valley Circuit in 1870 when the North Alabama Conference was organized, in which he served the remainder of his life. For 1894 he was appointed to Elkmon Circuit, and entered upon his work with his customary enthusiasm. Ill health, however, soon overtook him, and he died.

M. G. Williams, D.D., joined the Tennessee Conference in 1854, the Arkansas Conference in 1867, the Southwest Missouri in 1869, and the North Alabama in 1879, where he served as pastor and as president of Athens College. He gave forty years to the Gospel ministry.

A. G. Copeland, M.D., was admitted to the Tennessee Conference 1848. He located in 1855 and practiced medicine for sixteen years, all the while being a faithful local preacher. He was re-admitted to the North Alabama Conference in 1871, and served with great acceptability. Decided in his convictions, prudent in conversation, and upright in deportment, he lived and died a faithful minister of Christ.

C. E. McGibboney was converted under the ministry of Sam P. West. After nine years of faithful service God called him to his high reward.

N. H. Self joined the Alabama Conference in 1855. After serving seventeen years, he located for seven years. In 1879 he was re-admitted into the North Alabama Conference, and superannuated in 1891. He was devoted to the Church at whose altars he ministered. He died of a heart attack.

The Board of Education reported that it had before it both the majority report and the minority report of the Joint Commission appointed by the two Alabama Conferences to consider the matter of a male college. The Board

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reported that it had been "informed that lands and building material of considerable value may be secured as donations for the purpose of building and equipping a college," and offered the following resolution:

"Resolved, That a Committee of thirteen be appointed by the Conference to look into the merit of these offers and report the same to the next session of this Conference."

This report was adopted and the chair appointed the following committee: Anson West, J. B. Gregory, S. M. Hosmer, Z. A. Parker, A. C. Miller, J. W. Newman, S. L. Dobbs, I. W. McAdory, G. C. Arrington, L. A. Darsey, E. M. Glenn, J. C. Morris and Thomas Bradford. The North Alabama Conference College, later known as Birmingham College, and still later to become Birmingham-Southern College, was at last on its way.

The 26th Conference met at Gadsden on November 21, 1895, this being the fourth time in this growing town. Bishop Galloway did not arrive until the second day. J. W. Newman, Conference Secretary, called the Conference to order, and nominated F. T. J. Brandon as temporary chairman. He was elected. Newman was again elected secretary, whereupon the Conference proceeded to elect a president. Anson West was elected, and presided until the arrival of Bishop Galloway the next day.

Five were admitted on trial: Wm. R. Hendrix, Fred F. Osborne, A. M. Yoe, T. K. Roberts, and W. E. Morris, James R. Hunter and H. B. Ralls were re-admitted. Wightman F. Melton was received from the Florida Conference, and Gilby C. Kelly from the Louisville Conference. B. H. O. Cochran was located at his own request. J. C. Morris transferred to the Tennessee Conference and was stationed at McKendree Church in Nashville. F. A. Rogers, G. H. Smith, and T. K. Roberts transferred to the Alabama Conference. Two died during the year.

W. E. Mabry joined the Alabama Conference in 1859. He served four years there, six in the Mobile Conference, one in the Tennessee, and twenty-four in the North Alabama, serving some of our leading stations and districts. He superannuated in 1894, and died at the home of his son, Rev. W. E. H. Mabry.

J. T. Bartee, a Christian hero, joined the Tennessee Conference at Huntsville, Alabama in 1844. He was amiable and intelligent, emulous without folly, and pious without fanaticism. His long service was greatly blessed to the glory of God and the good of his fellowman. As we write these words, his daughter, Ellen, widow of Rev. J. W. Cary, still lives in her late eighties at Decatur.

This Conference voted to accept the Tuscaloosa Female College, as its property "whenever all indebtedness shall have been liquidated." The following trustees were appointed: J. L. Williamson, J. R. Kennedy, Glenn Foster,

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J. C. Harrison, G. W. Christian, F. M. Jackson, S. L. Dobbs, F. P. Culver, J. D. Ellis, R. W. Anderson, J. T. Morris, W. F. Andrews, and L. C. Branscomb. The Board recommended the appointment of J. D. Simpson as president of the college.

The Board of Education brought in its Majority Report and its Minority Report concerning the proposed new college. The Majority Report called for the continuance of the same previously appointed committee, "with the same powers, for another year."

The Minority Report, stating that there had "been no offer to justify a continuance of the agitation of a 'new College,' requested the Conference to drop the subject for the present." This report was signed by Joel F. Sturdivant, F. P. Culver and J. D. Ellis. S. M. Hosmer moved the adoption of the Minority Report, but the Majority Report was adopted.

The Board of Education also announced that A. B. Jones, so long president of the Huntsville Female College, had purchased property in Gadsden admirably suited for the prosecution of female education, and gave great encouragement to the establishment of this school to be known as the Jones College for Young Women, and recommended the appointment of Dr. Jones as its president.

The 27th Conference met at Tuscaloosa on November 18, 1896, with Bishop Granbery presiding. J. S. Chadwick, George M. Hall, R. Tom Tyler, W. B. Woodall, J. C. Craig, Harry E. Wheeler, H. N. Rosser, Jr., J. A. J. Brock, and C. Carlton were admitted. C. C. O'Neal was received from the North Georgia Conference, and James F. Clark from the Tennessee. S. N. Burns was re-admitted.

R. S. Hullett, A. J. Maddox, and D. W. Bouilly were located at their own request. W. B. Wilson transferred to the Northwest Texas Conference. The Conference lost five by death.

D. S. McDonald joined the Alabama Conference in 1857, and served until 1876 when he located, being re-admitted into the North Alabama Conference in 1879. His last appointment was Madison Station, for 1895. In May of that year he was taken ill, and was unable to render further service, and died in December. He led a pure life, maintaining a reputation above suspicion.

C. L. Dobbs was one of the best known ministers of the State. When he was a small boy his parents moved to Lebanon, DeKalb County, soon to become the county-seat. His father was not a Christian but his mother was a thorough Methodist. She died when Cicero was a boy, but her Christian influence remained. He was converted in 1852 and joined the Church under John D. Worrell. He was licensed to preach at Van Buren, September 15, 1855, Charles Strider being his presiding elder. He joined the Alabama Conference in 1857; was ordained a deacon by Bishop Kavanaugh in 1859, and

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an elder by Bishop Early in 1861. He was appointed a missionary to the Confederate Army in 1865. In 1871 he transferred to the North Alabama Conference and was on the Montevallo Circuit when he passed away. In him was no guile, says his memorialist. As a pastor he was thoughtful, gentle, painstaking and efficient. As a preacher, he never failed to edify. He lived without a stain upon his Christian character, and died rich in good works and in the triumph of the Christian faith.

J. E. McCain was converted in youth; licensed to preach November 5, 1851; received into the Conference as an elder from the M.E. Church in 1877; served several missions and circuits; and superannuated in 1891. He was marked by purity of thought and feeling, sincerity of purpose, zeal for souls, and a strong, abiding faith in God.

J. A. Heard, D.D. was educated at Randolph-Macon College, Va., among his college mates being McTyeire, Doggett, and Wightman, all later to become bishops. After finishing college, he studied law, and was at one time associated with the Honorable John A. Campbell, afterwards a Justice of the United States Supreme Court, and Assistant Secretary of War in President Jefferson Davis' Cabinet. But God called him to preach, and he joined the Alabama Conference in 1843. He served many leading stations in that Conference, including Montgomery, and was twice a presiding elder. Transferring 1870 to the Memphis Conference, he served Jackson, Tennessee, as pastor, and later, as presiding elder of the Memphis District. He served as president of two Tennessee Colleges, and then returned to accept the presidency of the State Normal School at Florence. He organized the Church at Sheffield. He next served as pastor at Tuscaloosa, and then the Florence District. He spent 53 years in the active ministry, superannuating in 1894. His funeral was from First Church, Memphis, where two of his sons worshiped. There was a profusion of flowers, some of them coming from former slaves who never lost their love for their old master and friend.

L. M. Wilson was converted and joined the Church in 1848. The next year he joined the Alabama Conference, and served until 1863, when he became a Captain in the Confederate Army. Returning from the war, he served as presiding elder of the Jacksonville, Talladega, Tuscaloosa, Decatur, Birmingham, and LaFayette Districts, serving the Talladega District twice. He was local 1875-1877, during which time he served in the Legislature of Alabama. He was a member of the General Conference of 1882, and a delegate to the Methodist Centennial meeting at Baltimore in 1884. He was a hard worker, his motto being, "Not slothful in business." All in all, he was one of the genuinely outstanding men of the Conference.

The special Committee of Seven to whom had been referred the matter of building a new college for men within the bounds of the Conference, re-

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ported that there was need for such a school, and requested the appointment of a "committee of thirteen, clothed with plenary powers by this Conference to locate, build, and equip a college in our bounds . . . provided said committee shall not involve either the college or the North Alabama Conference in any debt whatsoever." Bishop Granbery appointed the following committee: A. West, F. T. J. Brandon, J. B. Gregory, J. S. Glasgow, E. M. Glenn, J. S. Robertson, G. W. Read, Z. A. Parker, J. H. Leslie, I. Q. Melton, H. G. Davis, R. A. Timmons, and J. T. Morris.

Dr. G. C. Kelly and N. M. Rowe were appointed delegates to the National Convention of the Anti-Saloon League to be held in Washington the next month. Some of the non-pastoral appointments follow: E. L. Brown, Professor Southern University; Z. A. Parker, President Athens Female College; J. B. Andrews, Conference Colporteur; W. F. Melton, Vice-President Nashville College for Young Ladies; G. C. Harris, Student Tuscaloosa District High School; S. P. West, Assistant Editor *Alabama Christian Advocate*; J. A. J. Brock, Principal Tuscaloosa District High School; J. D. Simpson, President Tuscaloosa Female College.

The 28th Conference was at Florence December 1-6, 1897, with Bishop Galloway in the chair. The Bishop being late, Anson West was elected to preside. The following were received: James Wilson Johnson, Herndon P. Self, W. R. Beal, W. D. Parrish, C. C. Godbey, Wm. R. Eddins, James A. Dozier, Lee P. Hunkapillar, and James C. Francis. T. K. Roberts was received from the Alabama Conference; W. E. H. Mabry from the Florida Conference; and W. P. Blevins from the Holston.

J. B. Andrews, W. M. Wade and M. J. Williams located at their own request. J. W. Worsnop transferred to the St. Louis Conference; W. A. Bivens to the West Texas; A. B. Jones, to the Memphis; and H. N. Rosser to the Columbia. Three died during the year.

J. L. Coleman, son of Judge Daniel Coleman ("a man of legal learning and a jurist of marked ability, and above all an upright, perfect man, after the pattern of a Bible Christian"), was educated at LaGrange College, near Leighton, and later graduated in Medicine at Louisville. He was an heir to much wealth, but he counted all things but loss for Christ's sake, and in 1853 joined the Tennessee Conference. He served circuits and stations and twice as presiding elder. His memorialist says that "his life, gauged by Bible standards of Christianity, was as nearly perfect as that of any man."

Evan Nicholson's father moved to Alabama while Evan was yet a boy. Here at Van Buren Camp Ground, in DeKalb County, he was converted. He joined the Alabama Conference in 1855, and served faithfully, the last eleven years being as chaplain of the State convicts. During the years of his pastoral work he traveled, mainly by private conveyance, 57,995 miles, witnessed

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1,978 conversions, and received 2,350 persons into the Church—no mean record.

W. D. Nicholson served none of the leading appointments. He was not strong in body, and there were several years when he was unable to serve regular pastoral charges. But during his active ministry, from 1852 to 1889, he was a faithful and patient toiler in the vineyard of the Lord.

Four delegates to the General Conference were elected, but it required several ballots. The clerical delegates, in the order named, were: A. A. West, J. W. Newman, S. L. Dobbs, and S. M. Hosmer. The alternates: J. D. Simpson and John B. Gregory.

The layman had an even harder time electing delegates. On the first ballot, thirty-four votes were cast and twenty-eight men were voted for. Twelve ballots were cast before the four delegates were elected as follows: Daniel Collier, Dr. J. C. LeGrand, N. M. Rowe, and I. D. Mason; alternates: Thomas Bradford and John R. Kennedy.

George W. Read offered a resolution calling upon the Conference to deed back to the Alabama Conference the half-interest in the Southern University. This action was suggested because the "North Alabama Conference has in process of erection the buildings necessary for its own male college," and because, the resolution further stated, "it is now reasonably certain that we shall be able to begin our college work not later than September, 1898." The resolution also stated that "such proportion of the educational assessment as has heretofore been paid to the officers of the Southern University be hereafter applied to the work of our own college." This resolution was signed by G. W. Read and J. T. Morris. J. F. Sturdivant moved to table the resolution, but the resolution was adopted by a vote of 96 to 63.

Two days later, Dr. J. C. LeGrand, a lay delegate, elected this year as a delegate to the General Conference, presented a protest against this action, based on the belief that "it will be many years before we shall have a similar institution equal to it (the Southern University) within our bounds," stating also that "we believe it is impossible for Methodism in Alabama to maintain more than one male college of high grade, and that we really need more high schools and fewer colleges," and also expressing the belief that "this action will be detrimental to the unity and prosperity of Methodism in Alabama." This protest was signed by the following lay delegates: J. F. Koonce, J. D. Moore, A. C. Miller, R. A. Lewis, L. D. DuPuy, J. H. Wilson, J. H. Finch, Thomas Bradford, T. C. Banks, I. D. Mason, J. M. Pearson, J. C. LeGrand, John R. Kennedy and T. G. Gross.

Another similar protest was signed by 39 clerical members. The protest was short, saying, "We, the undersigned clerical members of the North Alabama Conference, do hereby record our earnest protest against the action of the

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Conference, in giving up our interest in the Southern University." The signers were such leading men as F. P. Culver, J. D. Ellis, S. L. Dobbs, V. O. Hawkins, T. G. Slaughter, R. W. Anderson, G. C. Kelly, W. O. Horton, R. M. Archibald, J. T. Wilkins, T. A. Kerr, W. E. Faust, H. S. Hamilton, W. O. Waggener, Z. A. Dowling, G. E. Boyd, F. H. Gardner, O. N. Holmes, J. W. Newman, S. M. Hosmer, L. C. Branscomb, E. H. Hawkins, J. D. Simpson, Thos. Armstrong, W. K. Simpson, H. C. Howard, P. L. Abernethy, W. T. Andrews, S. R. Lester, T. O. Jones, R. I. Walston, R. B. Baird, J. H. Jennings, H. P. Berry, C. L. Herring, W. E. Morris, J. F. Sturdivant, G. L. Jenkins and T. P. Roberts. (One man who signed the above protest, C. L. Herring, still lives—in Birmingham, 1956.)

T. K. Tierce was appointed Agent for the "New College." Dr. A. B. Jones, who transferred to the Memphis Conference, resigned as chairman of the Sunday School Board, and J. B. Wadsworth, a well-known layman of increasingly able leadership, was elected in his place. W. F. Melton was appointed President of Tuscaloosa Female College in the place of J. D. Simpson, who was appointed on the Tuscaloosa District.

The committee appointed to build a college reported that they had decided on a location "a little distance outside the corporate limits of the city of Birmingham," at Owenton. The committee "had the promise of a donation of lands to the amount of one-hundred acres. Titles, or satisfactory papers for titles, have already been secured to thirty-six acres of these lands." The committee reported that work had begun on one building, grounds had been prepared, a well had been sunk and excavations for buildings had been made, saying further, "It is the purpose of the committee to prosecute the work, so auspiciously begun, to final and glorious success. In God we trust and go forward."

Huntsville was host to the 29th Conference, November 23-28, 1898, Bishop Key presiding. Among the lay delegates attending for the first time was F. B. Yeilding, of Birmingham, who later became one of the outstanding laymen of the Conference, being frequently elected to the General Conference, and holding membership on a number of important Boards and Commissions. For more than a quarter of a century he was a member of the Board of Trustees of the *Alabama Christian Advocate*. His sons are now active in the Church. Other prominent lay delegates to this Conference were: J. H. Wilson, J. B. Wadsworth, N. M. Rowe, J. M. Pearson, W. R. Rison, Frank Jackson, J. R. Kennedy, M. N. Manning, I. W. McAdory, E. B. Almon, T. C. Banks, Thomas Bradford, Daniel Collier, W. F. Feagin, I. D. Mason, W. L. Dinsmore, J. M. Springfield and W. H. Sadler.

Nine were admitted: J. M. McCleskey, George Stoves, W. E. Aldridge, L. F. Stansell, R. L. Wilson, R. E. Tyler, B. T. Cantrell, W. W. Scott, and J. T. Self. Of this class, George Stoves alone survives (1956). W. W. Dor-

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man was received by transfer from the Northwest Texas Conference; Robert Hodgson from the New Mexico; J. H. Vann and J. L. Jones from the Florida; Jesse Wood from the Pacific; and L. R. Allison from the South Georgia. Charles Wolford and James Williams, elders from the Alabama Conference of the M.E. Church, were received into the Conference. F. F. Osborne and C. Carlton were discontinued. David Leith transferred to the Memphis Conference, and W. E. H. Mabry to the Florida. One was expelled. One died during the year.

G. L. Hewitt was admitted in 1878. After serving several charges, he located in 1891, but was re-admitted in 1893. His last appointment was Oneonta Circuit, largely in the county of his birth, which he served 1896-1898. He was outstanding as a pastor, truly a shepherd of his flock, enjoying always the confidence of the people over whom the Lord had made him overseer.

The Conference, judged by the number of distinguished visitors present, was growing in numbers and in importance. Present were Dr. P. H. Whisner, of the Board of Church Extension; Bishop Holsey, of the Colored M.E. Church; Dr. W. F. Tillett, of Vanderbilt University; Dr. J. O. Keener of Southern University; Dr. J. J. Hammond of the Board of Education; Dr. James Atkins of the Sunday School Board; and Dr. E. E. Hoss, editor of the *Christian Advocate* (Nashville).

The Board of Education reported that the new North Alabama Conference College opened its doors September 14, 1898, with an enrollment of 78, which had increased to 153. The Board nominated Z. A. Parker as president; E. M. Glenn, professor of English; and F. W. Brandon, agent for the college. Other appointments recommended were: E. L. Brown, professor at Southern University; W. F. Melton, president of Tuscaloosa Female College; George W. Read, Conference Secretary of Education; and Anson West as trustee of Vanderbilt University. (Then a Methodist University.)

The 30th Conference was at First Church, Birmingham, November 22-27, 1899, with Bishop Candler in the chair. He was elected a bishop in 1898. This was his first visit to us as a bishop.

Six were admitted: Oliver S. Gregory, Eugene Binford, J. A. May, Isaac C. Jenkins, Mark N. Terrell, and J. V. Emerson. J. W. Bradford was received from the Louisiana Conference; J. P. McFerrin from Western North Carolina; Samuel Edmund Wasson from Tennessee; D. F. Riley from South Georgia; and G. W. Sellers from Florida.

R. L. Crump and L. J. Braswell were located at their own request. G. C. Kelly transferred to the Tennessee Conference; G. C. Harris and Robert Hodgson to New Mexico; W. D. Parrish to North Mississippi; E. L. Brown to Alabama; and W. O. Waggener to the Pacific. Three died; also I. D. Mason.

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J. B. Gregory died in his first year on the Tuscaloosa District. He was converted, joined the church, was licensed to preach, and joined the Conference in 1873. He preached the commencement sermon at Southern University in June, 1889, and then was given the Doctor of Divinity degree. His work included circuits, leading stations, and at least two districts. His memorialist says what we should be able to say about every preacher: "He was no sycophant and he never fawned. He never sought place nor power. . . . He was preeminently free from malice, guile, and hypocrisy. . . . He lived and died without reproach."

L. C. Sims was one whose life was devoted to self-sacrifice and service to mankind. He was converted at an early age, and served several years as a local preacher. His itinerant ministry was brief, but he served faithfully the charges committed to his hands. "He passed into the dark valley without a tremor."

L. R. Allison joined the North Georgia Conference in 1887 and transferred in 1888 to the South Georgia, and in 1898 to North Alabama, and was sent to the Sylacauga and Fayetteville charge, which he was serving when he was taken sick. Those who knew him well spoke of him as an edifying preacher and a faithful pastor.

I. D. Mason was one of our best known laymen. His death at Columbiana caused sorrow throughout the Conference. He had served in many capacities, both at home and in Conference-wide work, being at the time of his death the treasurer of the Conference Board of Church Extension. By unanimous vote his name was referred to the Committee on Memoirs, a recognition he justly deserved.

The Conference passed strong resolutions calling upon Congress not to seat Brigham H. Roberts, an alleged polygamist, who had just been elected to the national House of Representatives from Utah, claiming that to seat him "would give tacit recognition to the evil of polygamy."

Among the special appointments were the following: E. M. Glenn, president North Alabama Conference College; I. C. Jenkins, professor; Frank W. Brandon, agent; S. M. Hosmer, president of Southern University; W. F. Melton, president of Tuscaloosa Female College; and S. P. West, Assistant Editor of the *Alabama Christian Advocate*.

The 31st Conference met at Decatur, November 28-December 3, 1900, Bishop Eugene R. Hendrix presiding. Eleven were admitted: Henry L. Aldridge, Edward L. Roy, Wm. T. Holdridge, H. F. Crim, Edward H. Harris, K. N. Matthews, W. W. Heflin, W. E. Draper, Lorenzo D. Patterson, Robert H. Jones, and John W. A. Shoemaker. M. J. Williams was re-admitted. O. S. Gregory was discontinued at his own request. J. L. Jones

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transferred to Florida; D. F. Riley to South Georgia; S. M. Hosmer to Alabama; and W. K. Simpson to Los Angeles. One died during the year.

E. F. S. Roberts joined the Methodist Church in Columbus, Ga., in 1838. He entered the Memphis Conference in 1852, but was discontinued in 1853. He joined the Tennessee Conference in 1866, and was serving the Somerville Circuit when the North Alabama Conference was organized. He did good work, and the Conference was poorer when it became necessary for him to lay aside his armor in 1888. His faithful companion died August 21, 1900.

The pastors reported a total church membership of 66,014, including 289 local preachers. There were 802 congregations, and 670 houses of worship valued at \$715,802. There were 161 parsonages valued at \$136,257. The churches paid the pastors \$81,191.05; presiding elders \$13,770.05; bishops \$1,541.35; Conference claimants \$5,017.05; foreign missions \$9,856.47; domestic missions \$4,695.49; church extension \$2,739.43; education \$2,225.58.

The Woman's Foreign Missionary Society paid \$2,012.10; while the Woman's Home Missionary Society paid \$3,349.97. The amount paid to the Twentieth Century Fund by the Conference was \$10,786.03. The total amount paid for all purposes from all sources was \$219,342.66, a gain of \$20,429.19 over the preceding year.

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THE 24TH CONFERENCE OPENED AT Edwardsville, January 22, 1891, Bishop Edward G. Andrews in the chair. Reports made covered 1890. Routine business occupied the attention of the Conference.

George E. Ackerman (Vice-Chancellor of U. S. Grant University at Chattanooga) was received from the Genesee Conference, and P. P. Carroll, Jr., from the Georgia Conference. Five were admitted on trial: Martin Armstrong, John R. Heaton, James H. Lott, John M. Carroll, and Silas P. Brown, the last named being received from the Baptist Church. B. J. Spivey, Jones C. Grant, and John A. Johnson were discontinued, the first two at their own request.

The following resolution was adopted which refers to a matter that perhaps no living member of the Conference is acquainted with.

"Whereas, since our last session P. C. Chaney, a member of this body, has been put in irons and incarcerated as a common felon on a complaint so groundless as to be withdrawn by the U. S. Attorney, therefore, Resolved that we protest against this as a gross official outrage, and most specially request that the Attorney General of the United States give the case prompt and thorough investigation."

The membership continued to increase, the total number reported being 7,172 plus 119 local preachers. The Anniston District with 2,555 full members, led the Conference, Birmingham District coming second with 1,897; Decatur District third with 1,362; South Alabama District fourth with 1,208; and DeFuniak Springs District fifth with 150.

The 25th Conference met at St. Paul's Church, Anniston, January 20, 1892, with Bishop Isaac W. Joyce presiding in the place of Bishop Merrill who was ill.

Four members died during the year: Thomas Ansley, Wm. P. Miller, H. W. Lawley and John Tredinick. Memorial papers were read but not carried in the Conference *Journal* nor in the *General Minutes*. This writer regrets that he has no information concerning the lives of these faithful men. H. W. Lawley was a charter member of the Conference, and it was under his ministry

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that Dr. J. L. Brasher, now living, was received into the Church. W. P. Miller was also a charter member.

P. P. Carroll, Jr., H. W. Bailey, and C. F. McGaha transferred to the St. Louis, the Ohio, and the Wisconsin Conferences, respectively.

The Conference received \$536.00 from the Book Concern for the superannuated preachers, this being the largest amount yet received from this source in any one year.

Dr. George E. Ackerman was elected the clerical delegate to the General Conference, with J. L. Freeman as alternate, the latter's election being by unanimous vote. J. H. McClesky was announced as the lay delegate.

Among the men admitted were: Albert Owens, George W. Palmer, B. J. Spivey and John Lakin Brasher. The last named soon rose to prominence, both within and without this Conference. He alone of this class survives, 1956. He served several times as a delegate to the General Conference, was President of Fletcher College, Oskaloosa, Iowa eight or nine years, and was for four or five years president of Snead Seminary, now Snead Junior College, was for 36 years secretary of the Conference, became the author of several well-known books, and is now a beloved retired minister and President of the Brasher Springs Camp Ground, Attalla, Route 2, Alabama. Brother Brasher's first appointment was to Wedowee in Anniston District.

The 26th session was at Simpson Church, Birmingham, January 19, 1893, Bishop Thomas Bowman in the chair. The Conference directory shows fifty members; five supernumeraries, six superannuates, 39 effective members, also eleven probationers. The Conference admitted six: James C. Brasher, Wm. M. Green, Hugh W. Jones, C. S. Morrison, John T. Terry, and George H. Worthen. John M. Carroll was discontinued, and J. D. Pierce was located at his own request.

The session was harmonious and profitable. The following resolution was passed: "We hereby accept the provisions of the enabling act by which the white work in the Upper Mississippi Conference may be transferred to the Alabama Conference when the Upper Mississippi Conference complies with said act."

The statistical report shows a full membership of 7,957, plus 120 local preachers, which makes a total of more than 8,000. Progress was reported in the number of parsonages, eight being reported this year. The districts and presiding elders were: Anniston, J. L. Freeman; Birmingham, James A. Webb; Decatur, P. W. Blackwell, DeFuniak Springs, C. H. Newell; and South Alabama, J. B. Miller.

The Conference had renewed its request for the Bishops to hold its sessions the latter part of November, but this was evidently inconvenient, for the 27th session at Kinsey was held in January, 1894. Bishop W. X. Ninde presided.

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George G. Miller, Wm. E. Thomas, Charles Wolford, and George E. Morse were admitted on trial. C. W. Miller was received by transfer from South America, and John Riley was received by credentials from the Freewill Baptist Church. W. I. Powell transferred to the St. Johns River Conference; L. J. Braswell to the Holston; A. R. Grant to the Wisconsin; C. W. Miller to the Holston; and A. P. Morrison to the Austin. J. R. Heaton located, and John R. Johnston had died. No memoir was carried in the *Journal* of this charter member.

Important among the proceedings was the election of the following Board of Deaconesses: J. B. Miller, T. A. Pharr, B. J. Spivey, J. M. Mason, Sarah Moody, Joseph M. Lowell and Frances Newton.

Another matter of unusual interest was the vote of appreciation given to J. L. Freeman, "one of the fathers of this Conference" who "voluntarily retires from the office of Presiding Elder at the end of nineteen years of continuous service in the same." The Conference voted to place on record "our high esteem of his ministerial character and appreciation of his devoted services and our tribute of brotherly love."

The five districts and elders this year were: Anniston, James Williams; Birmingham, James A. Webb; Decatur, P. W. Blackwell; DeFuniak Springs, C. H. Newell; Kinsey, J. B. Miller. The total full membership reported was 8,344, an encouraging increase, but again there was a discouraging decrease in the amount paid on pastors' salaries, the amount being \$6,347.37. The faithfulness of pastors under such financial stress was both notable and commendable.

Bishop John H. Vincent, a native of Alabama, presided at the 28th Conference at Boaz, January 17-20, 1895. The Conference learned of the death of C. H. Newell, presiding elder of the DeFuniak Springs District. His passing was a distinct loss. His post was filled by consolidating Kinsey and DeFuniak Springs Districts, and appointing D. C. Beltz as presiding elder of the combined districts.

Eight were received on trial: Wm. F. Miller, Stonewall J. Jennings, Samuel G. Jones, Newton L. Powell, Lewis G. Gunn, George W. Tupper, James A. Mitchell and Samuel A. Wanless. George B. Dodd was received from and transferred right back to the South Dakota Conference. George E. Morse transferred to the Montana Conference; L. O. Crowder to the Holston; and G. W. Lee to the Austin. George H. Worthen was discontinued. T. A. Pharr was announced as withdrawn.

An unusual turn of events took place when the names of C. L. Mann, J. W. Heatherly, W. L. A. Self and S. R. Crumpton were referred to a special committee. This committee recommended that the first three named be placed on the supernumerary list and "be requested to locate." The last named of the

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four had been found guilty of "an indiscretion in entering into politics," and the committee "recommended that he be reprov'd by the bishop." However, another brother arose, said that the accused pastor had "expressed himself as sorry for his course, and promised to be more careful in the future," and moved that he be excused from the reprimand by the bishop. This was carried. None of the other three "requested to be located," and were not located.

On Sunday, at the close of the morning services, before Bishop Vincent read the appointments, C. L. Mann "made a statement concerning his work the past year, and requested the Conference to rescind the action taken in his case on Saturday, making him supernumerary and requesting him to locate. At the close of his plea, the Bishop asked the pleasure of the Conference. James Williams (his presiding elder) moved that we do now adjourn. Carried." Thus closed the 28th session.

The 29th Conference met at Pratt City, January 15, 1896, Bishop John F. Hurst presiding. Willett G. Baker from the Northwest Iowa Conference; E. B. L. Elder from the Northwest Kansas Conference; and J. T. Hopper from the Holston Conference were received by transfer. F. G. Thomason and A. M. Dykes were admitted on trial.

J. C. Brasher was discontinued. Charles Wolford and Wm. M. Green were received into full connection. John L. Brasher and Wm. P. Weston were elected and ordained elders. Martin Armstrong and J. L. Freeman, a member since 1867, transferred to the Austin Conference. J. W. Heatherly was announced as having withdrawn. C. L. Mann was again placed on the effective list. H. W. Jones, W. F. Miller, W. T. Stokes, G. W. Tupper, S. G. Jones, S. A. Wanless and S. J. Jennings, were left without appointments "to attend one of our schools."

Delegates to the General Conference were elected as follows: Clerical, G. E. Akerman, with James Williams as reserve; Lay, A. H. Gibbs, with Homer W. Perrin as reserve. A collection amounting to \$200.00 in subscriptions was taken for the American University, and Charles Wolford was made treasurer of the fund. Another increase in membership was noted, the full membership being 8,426.

The 30th Conference convened at Heflin, January 28, 1897, Bishop Cyrus D. Foss presiding. Three were admitted: Armsted E. Blevins, James F. Rowan, and Robert B. Stansell. F. G. Thomason was discontinued. D. S. Lowery, who died during the year, joined the Church when but a lad. He was a good preacher, and a man of strong convictions with the courage to live by them. J. M. Dobbs and T. J. McCain withdrew, the latter having been permitted to do so under complaints.

The 31st Conference met at Kinsey on Dec. 1, 1897, making two sessions during the year. Bishop C. C. McCabe presided. Admitted on trial was J. M.

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Carroll. Re-admitted: John D. Pierce. Louis H. Jackson, received this year by transfer, was appointed principal of Mallalieu Institute at Kinsey. James A. Webb transferred to the Austin Conference.

Bishop McCabe appointed the following committee to consider the advisability of establishing another school in North Alabama: J. N. Rampy, J. G. Johnson, and H. W. Perrin. The presiding elders appointed were: J. N. Rampy, Anniston District; James Williams, Birmingham District; J. T. Hopper, Decatur District; D. C. Beltz, DeFuniak Springs District; and R. W. Burdeshaw, Kinsey District.

Bishop Daniel A. Goodsell presided at the 32nd Conference, convening on December 1, 1898, at St. Paul's Church, Anniston. J. L. Brasher began his secretarial work here, having been elected assistant to Dr. George E. Ackerman, Conference Secretary. Another man from whom the church was to hear much, Robert B. Stansell, was elected assistant to Statistician J. M. Mason.

J. G. Johnson, J. H. Lott and H. J. Brown were appointed on a committee to co-operate with a committee from Boaz in establishing a school in that town. This was probably the first step toward establishing Snead Seminary, now Snead Junior College.

The following were admitted: Henry E. Poet, T. J. Freeman, G. C. Barron, and J. M. Jackson. A. L. Owens and J. F. Rowan were discontinued. The deaths of three superannuates were announced: J. W. Addington, J. P. McGee and James Rogers. No memoirs have been preserved of these men of God, but the first two were charter members of the Conference.

Charles Wolford and James Williams, having accepted appointments "in another church," were voted as withdrawn. H. W. Jones also withdrew. There was a considerable increase in church membership this year, the total being 8,762.

The 33rd Conference met at Pratt City again, December 7, 1899. Bishop Willard F. Mallalieu presided. Admitted on trial was George W. Powell, and re-admitted was James F. Rowan. Samuel A. Wanless transferred to the Virginia Conference. George G. Miller located at his own request. Stonewall J. Jennings and Belvey J. Spivey were discontinued.

The orders of six men were recognized: R. E. Harris and B. W. Huckabee from the M.E. Church, South; A. P. Phillips, from the M.P. Church; James B. Ansley from the Congregational Methodist Church; J. W. Heatherly and Alexander H. Lay from the Baptist Church.

Dr. G. E. Ackerman was elected the clerical delegate to General Conference, with J. G. Johnson as his reserve. The various committees reported to the Conference, but their reports were not published in the Journals. It is known from the statistical tables that progress was being made in almost all lines of endeavor.

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The 34th Conference met on December 6, 1900 for the first time at Boaz. Bishop James N. Fitzgerald was in the chair. Other officers were: G. E. Ackerman, secretary; J. L. Brasher, assistant; R. B. Stansell, Statistician, S. G. Jones, assistant; J. B. Miller, Treasurer, A. E. Blevins, assistant.

Three were received on trial: Maurice Murphy, Grant U. Burdick, and Henry Clay Owen. J. H. Moore was received on credentials from the Congregational Methodist Church. J. D. Pierce located at his own request. J. B. Loveless died during the year. No memoir of this good man is available.

The number of districts had been reduced to four: Anniston, Birmingham, Decatur, and DeFuniak Springs—with a total of 8,956 full members, plus 113 local preachers, thus bringing the total to 9,069, a gratifying increase.

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The North Alabama Conference, 1901-1910

THE 32ND CONFERENCE WAS AT ANNISTON, November 27 to December 2, 1901, with Bishop Hendrix in the chair. This was Anniston's second time to entertain this Conference.

J. W. Newman was re-elected secretary. Counting the 192 full members and the 25 probationers, the secretary's roll carried the names of 217 ministers. Nineteen were retired, and four were supernumerary, leaving 194 effective men. The four lay members from each of the ten districts of the Conference were men of character and loyal service. On the roll at this session were:

A. L. Andrews, T. C. Banks, R. L. Blanton, Thomas Bradford, W. W. Brandon, M. K. Clements, Daniel Collier, W. C. D. Cook, J. C. Creel, A. S. Davidson, E. J. Garrison, W. W. Haden, W. A. Hubbard, F. N. Hudson, F. M. Jackson (Birmingham), Frank Jackson (Florence), J. R. Kennedy, J. C. Lanier, W. W. Littlejohn, E. O. McCord, A. A. McGregor, M. W. McNutt, A. C. Miller, E. W. Miller, J. V. Liles, W. D. Pettus, J. W. Radney, W. P. Rice, N. M. Rowe, L. S. Schuessler, C. Shirley, A. W. Smith, J. M. Springfield, W. C. Swoop, S. W. Tate, J. H. Walston, W. R. White, J. R. White, W. E. Wier, and F. B. Yeilding. Perhaps every one of these—God's noblemen—has been called to the Church Triumphant.

Thirteen were admitted: Marvin R. Heflin, Eugene E. Emerson, G. M. Randle, Robert J. Pollard, George R. Jordan, Luther W. Young, A. L. Mathison, James P. Lancaster, J. W. Culberson, Henry Munn Stevenson, R. Y. Hannon, George C. Barron, and John A. Mathison.

Elton Wilson was received from the Louisiana Conference, and Wesley D. Parrish from the North Mississippi. Edward A. Wright from the Cumberland Presbyterian Church, and John W. Battle from the Baptist Church, having certified their belief in the doctrines and discipline of the M.E. Church, South, were recognized, the former as an elder and the latter as a deacon.

H. P. Self was discontinued at his own request, and J. T. Self and T. K. Tierce were located at their own request. H. S. Hamilton transferred to the Holston Conference, and Jesse Wood to the Pacific. Three had died.

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P. P. Riley was converted in early life; was licensed to preach in 1880; joined the Conference in 1883; was superannuated in 1896, due to failing health. He lived his last years in Gadsden, broken in health, but a blameless, radiant Christian minister.

T. P. Roberts, a charter member, entered the ministry in 1862, and served more than a third of a century. He was characterized by strength—physical, mental, and spiritual. His open countenance marked him as a man of sincerity. People respected and loved him. His son, affectionately known as “Brother Tom,” is (1956) a beloved retired minister at Columbiana. A daughter, Mrs. J. J. Walton, died in 1955 in her 102nd year, a regular church attendant at Greensboro, up to a few weeks before her death.

Crockett Godbey was converted in 1841; licensed to exhort in 1842; licensed to preach and joined the Holston Conference in 1845. At the close of the Civil War, in which he was a Chaplain, he refuged to North Alabama where he served some time as a supply pastor, joining the Conference in 1873. He was, first of all and best of all, a good man, frequently spoken of as one “indeed, in whom there is no guile.” After a long period of loyal service, he passed away, leaving a lovely daughter and two noble sons—one a princely layman in our Church at Decatur until his death, and the other, C. C. Godbey, a beloved minister in the Conference until his death in 1953. His children have joined him in the heavenly mansion, but his grandchildren still hold high the Christian standard, one grandson, James M. Godbey, being now a member of the Conference.

At this Conference was initiated the Superannuate Homes Movement. John E. Morriss, a layman from Saginaw, Shelby County, made a stirring appeal in behalf of the superannuated preachers and the widows of preachers, and presented a plan for the establishment of homes for any who may be homeless. W. W. Brandon, later Governor, presented a resolution on this same subject, which, with the plans submitted by Morriss, was referred to the following committee: J. P. McFerrin, F. M. Jackson, John E. Morriss, W. W. Brandon, and S. R. Lester. It was fitting that this great movement should have been initiated by laymen, and the bishop was wise in seeing that a majority on the committee were laymen.

They met during Conference, and brought in a report calling for the establishment of a board to be composed of the presiding elders and one layman from each district, to raise a fund for Conference claimants, to be known as “The Superannuate, Widows, and Dependent Children’s Endowment Fund.”

The Board appointed, included the following laymen, one from each district: J. D. Moore, S. S. Caldwell, A. C. Miller, N. M. Rowe, John E. Morriss, W. W. Littlejohn, J. C. Lanier, Peyton Norvell, J. H. Walston, and R. T.

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Robinett. The report also called for an additional twenty percent assessment for this cause to be used in establishing this Endowment Fund, and for three trustees (J. D. Simpson, J. D. Moore and John E. Morriss) to handle the fund. The movement grew, and changes were made as occasion demanded, but this was the beginning of our now popular Superannuate Homes and Endowment work.

The Conference Board of Education expressed pleasure in reporting that the building for the North Alabama Conference College had been completed; the faculty and equipment increased; the income brought up to the standard required by the General Board of Education; and that the enrollment of students had reached 170. Frank W. Brandon, the Financial Agent, was commended for the fine work he had done. The Board recommended the following appointments:

President and Agent North Alabama Conference College, E. M. Glenn; Professor in the college, I. C. Jenkins; Student at North Alabama Conference College, E. E. Emerson; Student at Southern University, R. T. Tyler; President and Agent Athens Female College, H. G. Davis; President Tuscaloosa Female College; W. F. Melton; Conference Secretary of Education, George W. Read, in addition to his work as pastor at Bessemer.

Delegates elected to the General Conference were: Clerical, J. D. Simpson, J. T. Morris, Anson West, J. S. Robertson, and J. P. McFerrin; alternates, S. L. Dobbs, H. C. Howard and J. F. Sturdivant. Lay delegates, T. C. Banks, N. M. Rowe, Thomas Bradford, A. C. Miller, and William E. Wier; alternatives, E. J. Garrison and Daniel Collier.

Resolutions signed by J. D. Simpson, J. P. McFerrin and S. P. West requested the delegates, clerical and lay, to use their influence in having the General Conference hold its 1906 session in First Church, Birmingham. Whether it was the influence of these delegates or not, the 1906 General Conference was held at Birmingham.

Since this is the first session of the decade now under review, some of the appointments and statistics may be of interest. The ten districts and presiding elders for 1902 were: Birmingham, J. D. Simpson; Decatur, J. C. Persinger; Florence, S. L. Dobbs; Gadsden, J. S. Robertson; Guntersville, J. T. Morris; Huntsville, G. E. Boyd; Jasper, J. F. Sturdivant; Lafayette, E. H. Hawkins; Talladega, J. L. Brittain; Tuscaloosa, D. L. Parrish. Other non-pastoral appointments not already mentioned were: J. L. Ferguson, Conference Colporteur; S. P. West, Assistant Editor *Alabama Christian Advocate*; J. D. Simpson, Secretary of Missions, in addition to his district work.

The statistical report listed a membership of 67,118 plus 275 local preachers. There were 617 Sunday Schools; 3,903 teachers; and 36,407 pupils. There were 665 houses of worship and 164 parsonages. The grand total collected

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amounted to \$227,424.31, which was a little over \$8,000 more than the year before.

Lafayette, one of the older, but not one of the larger churches, entertained the 33rd Conference November 19-24, 1902, and measured up to the task in a fine way. Bishop Key presided. W. E. Faust was pastor-host. Eight men were admitted: Lewis F. Parrish, Foster K. Gamble, Wm. H. McNeal, Edgar H. Driskill, Louis A. Waits, Robert Echols, Waights G. Henry and S. T. Slaton.

G. C. Barron was discontinued at his own request. Three were located, each at his own request; Mark Terrell, D. A. Burns, and N. H. Olmstead. Theo Copeland transferred to the North Mississippi Conference; Elton Wilson to White River; F. H. Gardner to Central Mexican; and I. C. Jenkins to North Georgia. Three died during the year.

M. J. Williams came to Birmingham in 1887; was converted under L. F. Whitten; licensed to preach in 1888; joined the Conference in 1892; served faithfully until 1897, at which time, due to physical disability, he located; was re-admitted in 1900; served the Freedonia charge one year; was then appointed to the Lanett and Langdale charge; preached only twice when illness overtook him, death coming some months later. A good preacher, a pure man, an uncomplaining sufferer.

J. W. Bradford came from a family of Methodist preachers, reaching back a hundred years. He was educated at Centenary College, Jackson, La. He was licensed to preach at the age of twenty. He had preached in the East Texas and the Florida Conferences before transferring here in 1893. His last charge in this Conference was at Brookside where he did a great work. Says J. F. Sturdivant, his memorialist: "The people were delighted at his return to them for the third year." But here, reads his memoirs, "He was murdered just before dark on the 8th of December, 1901. He was shot through the head at the parsonage at Brookside, and died in about two hours. He was never conscious after friends reached him, and never able to tell the particulars of the attack. It is believed he died a martyr, and will wear a martyr's crown in Heaven. He was noble, gifted, brave. . . . He hated sin and wrong and denounced them in fiery language, and now lives where no sin or oppression is known."

E. H. Hawkins, son of Rev. Virgil Octavius Hawkins, joined the Church in his eleventh year; was licensed to preach in 1889, and received his master's degree 1890 at Southern University. He received his Bachelor of Divinity degree at Vanderbilt and joined the Conference in 1893. He served Bessemer Station four years, and then East Lake four years. For 1902 Bishop Hendrix made him presiding elder of the Lafayette District. He entered with enthusiasm upon his new work, "preaching everywhere as opportunity pre-

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sented itself." Returning home one hot July day from a Quarterly Conference, he took his bed, dying on August 2, 1902. J. D. Simpson, his memorialist, writes: "As a pastor he was the equal if not the superior of any man . . . a minister of mercy and comfort to many a sorrowing home." During his last illness he calmly arranged all of his temporal affairs, talked to his wife about where to bury him, and asked his friends to meet him in Heaven. His father asked him if everything was all right, and he replied, "Oh, yes, all right; my precious Saviour is with me. I shall soon see Him as He is. I shall awake in His likeness, and behold Him in His beauty." Says the writer of his memoir, "We are sure there was not a doubt in his mind. His death was most triumphant. We know where he has gone, and will know where to find him."

The Committee on "Homes for Superannuates" reported that Brother John E. Morriss, of Saginaw, had built and equipped a home at Montevallo, costing \$2,500, and insured for \$1,500 with premiums paid for five years. The home was occupied by W. T. Pattillo and family, and was the first home for a superannuated preacher in the Conference, "and so far as is known, throughout the entire Church." It is interesting to note that this home has recently been given extensive repairs, and is now (1956) occupied by Rev. and Mrs. A. M. Freeman. Its present value must be in the neighborhood of \$10,000.

The committee in charge of the Superannuate Homes Movement nominated J. W. Norton as the Agent to collect funds for the enlargement of this work. The committee reported that a lot for a home in Bessemer had been donated by John A. Hall.

The Board of Education report told of the excellent work being done by the North Alabama Conference College and Athens Female College. W. A. Montgomery presented an amendment to the report, endorsing the "Correspondence School projected and provided for by our General Board of Education," urging the young preachers to avail themselves of the advantages of this school, and authorizing "our various Examining Committees to accept the certificates issued by this school in lieu of an examination by the Committee." This amendment, however, the Conference declined to adopt.

The "special" appointments included: Editor *Alabama Christian Advocate*, J. H. McCoy; Assistant Editor, S. P. West; President North Alabama Conference College, J. S. Robertson; President Athens Female College, E. M. Glenn; Conference Colporteur, J. L. Ferguson; Agent Superannuate Homes, J. W. Norton. The other "special" appointments remained as they were last year.

An important resolution presented by L. F. Whitten, signed by himself, S. L. Dobbs, M. N. Manning, T. G. Slaughter and S. E. Wasson, called upon the Legislature "at its next session, to pass an appropriate law prohibiting the employment of children under twelve years of age in the manufacturing es-

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tablishments of the State of Alabama." C. M. Hensley moved to lay the paper on the table, but his motion did not prevail. He then moved that the matter be "postponed indefinitely, but again his motion did not prevail. The Conference adopted the Whitten paper, this being, so far as it known to this writer, the first effort by any denomination to improve the child-labor laws of this State.

The 34th Conference met at Tuscumbia, November 25-30, 1903, with Bishop Coke Smith presiding. George Stoves was closing his second year at Tuscumbia, and S. L. Dobbs was on the Florence District. Paul Abernethy was pastor at Sheffield.

The nine admitted on trial were: Frank L. Aldridge, C. D. Brooks, William E. Gibson, L. M. Harris, J. H. Harris, Wm. R. Howell, John W. Ledbetter, W. Frank Price, and Thomas M. Purcell. Robert L. Crump and J. T. Self were re-admitted. C. B. Riddick was received from the Pacific Conference. W. K. Simpson from the Los Angeles; E. L. Brown from the Alabama; A. J. Notestine and A. C. Smith from the Louisiana. Wm. L. Lyon, an elder from the Baptist Church, and John T. Terry, a deacon from the M.E. Church, were received into the Conference.

C. M. Rice was located at his own request. H. G. Davis transferred to the Louisiana Conference; J. P. McFerrin to the Tennessee; W. F. Sandford to the North Carolina; and G. M. Hall to the West Texas. Only one had died.

T. M. Wilson was born in a Christian home—that of the late Judge W. L. Wilson. He joined the church at Village Springs when he was nine. He was licensed to preach at Smith's Chapel, Jefferson County, January 17, 1874, and in 1883 joined the Conference. He served faithfully and with characteristic enthusiasm until, after a severe ten-day illness, he died. He was a humble, optimistic, missionary-minded Christian, and just before he ascended into Heaven, he whispered back these words of triumph: "All is bright, all is well."

A number of things, including the election, for the first time, of a Conference treasurer, made this a busy session. Another was the organization of a Laymen's Association which, undoubtedly, was a step toward our present-day Board of Lay Activities. The following were elected: E. B. Almon, President; R. L. Bradley, First Vice President; J. C. Lanier, Third Vice President; Leon M. Stevenson, Secretary; and F. J. Troup, Assistant Secretary.

Still another good move was the appointment of L. F. Whitten as a delegate to the National Convention of the American Anti-Saloon League to be held in Washington, D. C., the next month. Still more important was the appointment of delegates to meet with similar delegates from the Alabama State Baptist Convention and other religious bodies, looking toward the

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organization of an Alabama Anti-Saloon League. J. W. Newman, F. W. Brandon, G. W. Read, E. B. Norton, and J. H. Leslie were appointed.

The Superannuate Homes Board reported twelve homes. In addition to the one at Montevallo, valued at \$2,500, there were eleven others valued from \$250.00 to \$1,650. Two others were in process of construction. J. W. Norton was again nominated as Agent, a position he held thirty years.

After "extended discussion" the Conference, by a vote of 137 to 37, adopted a report of the Board of Education which called attention to the fact that there was "considerable dissatisfaction over the charter of the North Alabama Conference College, in that it provides that the trustees of said school are self-perpetuating, thus removing the school from the management and control of the Conference." The report stated that the Board of Education had twice asked the trustees to have the charter amended so that said trustees must be elected by the Conference, but without success. The report then added these words:

"Your Board of Education respectfully recommends that the North Alabama Conference does hereby demand that the trustees of the North Alabama Conference College meet at the earliest date possible and make the following changes in the charter." Then followed the changes desired, namely, the Board of Trustees to be increased from thirteen to twenty-one, thirteen to be ministers and eight to be laymen. The terms of office of seven of the trustees were to expire in 1904, seven in 1905, and seven in 1906.

The report recommended that "the payment of the amount for education to be ordered for the North Alabama Conference College be withheld from the Board of Trustees of the said North Alabama Conference College until said changes," above referred to, "be made in said charter." The following persons were nominated as trustees of the college, their terms of office to expire as set forth above:

"Anson West, F. T. J. Brandon, J. S. Glasgow, Z. A. Parker, J. H. Leslie, R. A. Timmons, J. T. Morris, J. S. Robertson, E. M. Glenn, G. W. Read, L. A. Darsey, F. W. Brandon, J. D. Simpson, N. M. Rowe, T. C. Banks, Daniel Collier, J. H. Shepherd, R. S. Munger, Alfred Eubank, S. W. John, and J. H. Adams."

One other item of business is of historic importance, and should be mentioned here. H. C. Howard, W. R. Hendrix, V. O. Hawkins, and J. S. Robertson signed and presented the following preamble and resolution:

In view of the evident desirability of a united Methodism in Alabama, in advancing and promoting the paramount work of male education under Christian auspices; and in further view of the immense advantage and prestige of such unity; Therefore, be it

"Resolved, That we signify to the Alabama Conference our willingness

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and readiness to treat with them, at any time, with reference to their uniting with us in our educational work at Owenton." The resolution was adopted. It put the Conference on record as being in a receptive mood in this matter.

J. H. McCoy, who had retired as editor of the *Alabama Christian Advocate*, was at this Conference appointed pastor of Five Points, now Highlands Church in Birmingham. Henry Trawick, of the Alabama Conference, had been elected to succeed McCoy, and addressed the Conference in the interest of the *Advocate*.

The 35th Conference was at Talladega, November 23-28, 1904, with Bishop Wilson in the chair. Bishop Wilson had presided over this Conference in 1885.

The class admitted on trial was composed of one future bishop, one future college president, two future presiding elders, and others of equal fidelity. They were: William S. Branham, LeRoy A. Broun, Solomon T. Daniel, H. M. Dobbs, B. B. Glasgow, L. K. Knowles, J. E. Morris, Joseph Parkin, E. B. Redus, Webster V. Teer, and E. D. Totherow. T. K. Tierce was readmitted. Charles W. Mathison was received into full connection from the Baptist Church. F. H. Gardner was received from the Northwest Mexican Mission Conference, and W. O. Waggener from the Pacific Conference.

Robert L. Crump and E. L. Brown located, each at his own request. W. H. McNeal transferred to the Alabama Conference; W. F. Andrews to the Little Rock; G. W. Hall, W. W. Turner, W. C. Driskill, and Joseph Parkin, all to the Indian Mission Conference; C. W. Mathison to the Florida; R. E. Tyler to the Northwest Mexican Mission Conference; and L. A. Darsey to the Mississippi. Four died during the year. Also F. M. Grace, a former member.

Z. A. Parker, D.D., joined the Conference in 1871. He was a circuit and station preacher, a presiding elder, a college president, a superintendent of the American Bible Society for Alabama and West Florida, an author of a book on baptism, and once a delegate to the General Conference. He was one of the founders of the Monteagle Literary Resort, and was one of the most determined leaders in the establishment of the College at Owenton.

P. K. Brindley was licensed to preach in 1857, and preached 136 times as a local preacher, and joined the Alabama Conference in 1860, being a member of the first class, he says, "ever examined on doctrine, discipline, and the ordinary branches of an English education preparatory to admission on trial." In 1862, while serving the Bexar Circuit, he entered the Confederate service, but in a few months his health failed and he had to return home. He served faithfully in the North Alabama Conference from 1870 until 1898, when he superannuated. He lived at Sand Rock until his death. He lost five brothers in the Confederate service, a number of orphan children being left to his care. Kind, courteous, pure, peaceable, full of mercy and good works, he was

loved wherever he was sent. He was especially helpful as a presiding elder.

R. A. Timmons, D.D., joined the Church at 14; was a class leader at 15; licensed to exhort at 18; licensed to preach before he was 20; admitted into the Alabama Conference in 1861. In May, 1862, he volunteered for the Confederate Army. He was soon appointed a junior chaplain, but served only a few months, returning to the Conference in December, 1862. He served circuits, stations, and Florence, Gadsden, Decatur, Tuscaloosa, and Lafayette Districts. He served 43 years, superannuating in 1903. He died in a superannuate home given him by the Gadsden people for life.

Wilson Williams lived in several different states. His itineracy began in Kentucky in 1868. He transferred to North Alabama in 1876. Here he served with fidelity until, fourteen years later, he was stricken with paralysis which forced his superannuation. He died, leaving to his family, his church, and his country the legacy of a good name.

One of the most useful laymen, A. C. Miller, died September 25, 1904. Resolutions signed by J. F. Sturdivant and T. C. Banks expressed the sorrow of the Conference over his passing. Additional resolutions, signed by J. B. Wadsworth, N. M. Rowe and John E. Morriss, in behalf of the North Alabama Conference Laymen's Association, were also adopted.

Dr. Francis Mitchell Grace, son of Bayliss Earle and Jane Ann (Mitchell) Grace, was born 1832 at Elyton, served in the Alabama Conference 1852-1867, then in Holston Conference, then as President of Centenary College, Mansfield, La., then as Professor at Hiwassee College, Tennessee, and died August 13, 1914 at Owenton, Alabama. He married 1854, Mary James Borden; 1871, Catherine Jane Greene; and 1894, Ida Frances Hoskins. Among his children were W. M. H. Greene, Mrs. Judith Collier Carter, and Mrs. Janie Fermine Robinson, of Birmingham.

The 1903 Conference elected W. T. Andrews as Conference treasurer, but failed to appoint an auditing committee. This year, by request of Andrews the Conference appointed J. C. Francis and T. C. Banks as such.

J. W. Norton, Agent for the Superannuate Homes Movement, reported that sixteen homes had been deeded to the Conference "since this great movement was inaugurated." Eight other homes had been pledged for the future. Besides collecting \$8,000 in cash, "we have several thousand dollars in subscriptions," reported Norton.

J. S. Robertson having resigned the presidency of the North Alabama Conference College, J. R. Turner was elected and appointed to this position. E. B. Norton and S. T. Slaton were appointed professors in this institution. W. F. Price, F. K. Gamble and A. L. Mathison were appointed students in Vanderbilt University, and Henry L. Aldridge was appointed a student at the North Alabama Conference College.

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The Conference's 36th Session was at Athens November 22-27, 1905. Bishop Galloway presided. The Conference had met at Athens twice before. Eleven were admitted: Cullen T. Carter, W. A. Hamric, Alva D. Hill, Henry M. Hurst, Jackson W. Lee, Champion S. Marable, W. M. McDonald, D. S. McGlawn, Willis A. Sutton, James A. Thomason, and Wm. L. C. Wailes. James A. Duncan was received from the South Carolina Conference; W. E. H. Mabry from the Florida; J. J. Golden from the Mississippi; O. G. Halliburton from the St. Louis; and H. W. Rickey from the Louisville.

Edward H. Harris, Lee P. Hunkapiller, Wm. L. Lyons, W. D. Parrish, and T. J. K. Tierce located, each at his own request. S. J. Parrish transferred to the Louisiana Conference; J. J. Crowe to the Indian Mission; A. C. Smith to the Texas; and O. G. Halliburton to the Louisiana. Two died during the year.

H. P. Berry never held any leading appointments, but in faithfully looking after all the interests of the Church and expounding the Word of God, "he was the equal of any man among us." He joined the Church in early life, was licensed to preach by the Van Buren Charge, and joined the Conference in 1873. He superannuated in 1903, and lived in a superannuate home in Albertville until God called him home.

J. S. Marks, long-time servant of God, joined the Church in 1848; was licensed to preach September, 1851, and joined the Tennessee Conference that year. He was serving in North Alabama in 1870, and remained here until 1873, when he transferred back to Tennessee, returning to North Alabama in 1879. He superannuated in 1886. His memoir says "he seldom discounted results. He magnified matters. The landscape expanded before his eyes, and the objects in the landscape increased in number and in size as he gazed upon them. . . . He attached startling importance to the commonest themes, and the most trivial things, and his narratives were stated in the superlative degree, and painted in gorgeous colors." But with all that he was always in the lead in enlisting recruits for Zion's hosts—a good, faithful, effective soldier of the cross.

Again it was time to elect delegates to the General Conference. Evidently there were no "slates" in those days—at least not at this session, for it required several ballots, clerical and lay, to elect the delegates. For example, on the first clerical ballot, with only five to be elected, forty-three men received from one to ninety-eight votes, eighty-five being necessary to elect. The final results showed the following elections: Clerical, H. C. Howard, S. L. Dobbs, J. H. McCoy, J. D. Simpson, and F. P. Culver; Clerical alternates, V. O. Hawkins, and J. I. Williams. Lay, J. B. Wadsworth, T. C. Banks, N. M. Rowe, M. K. Clements and E. J. Garrison; lay alternates, Daniel Collier and Frank Jackson.

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The distinguished official visitors to this session included Seth Ward, J. J. Tigert, and H. M. DuBose, all later elected bishops; J. A. Rice, of the Alabama Conference; Professor H. B. Carr, of Vanderbilt University; Dr. P. H. Whisner, of the General Board of Church Extension; Dr. J. R. Stewart, secretary of the Board of Trustees of the M.E. Church, South, and Bishop Candler.

The Conference petitioned the Senate of the United States, "in the name of all our American homes and the sacred marital ties of the same, to declare vacant the seat of Reed Smoot, Senator from the State of Utah," charging that he was "subservient to the hierarchy" of the Mormon Church, and that he had "connived at the unlawful and immoral practices" of this Church, including "polygamous marriages."

Another resolution, signed by R. M. Archibald, Chairman, and Henry M. Stevenson, Secretary, and dealing with the "Bible Cause," again called upon the American Bible Society to cease publishing the American Revised Version of the Bible, on the grounds that this version "is thought to have a denominational tendency."

Still another resolution expressed a "laudable pride" in the Alabama Girls' Industrial School (now Alabama College) at Montevallo in which there were more than 200 Methodist girls; calling attention to the fact that our church at Montevallo was lacking in facilities to properly care for the religious needs of these fine girls, and that the congregation at Montevallo was unable to furnish such needed facilities, called upon the pastors to ask for voluntary contributions from our people to assist in this work.

Resolutions signed by F. P. Culver and S. L. Dobbs nominated, and the Conference elected, a commission consisting of J. D. Ellis, J. S. Robertson, E. M. Glenn, R. S. Munger, and A. W. Smith, "to meet with a like commission appointed by the Alabama Conference to consider the question of the unification of the interests of male education in both Conferences," and requested the commission to make its report at the next Conference.

The Laymen's Association presented a resolution asking that "no minister be appointed as Presiding Elder for more than four years consecutively, nor shall any man be so appointed after serving a quadrennium until he shall have served in some other capacity." This resolution was referred back to the Laymen's Association, evidently for clarification.

If we of today think that slot machines are something new, our minds may be disabused when we read the resolutions of the Temperance Committee, signed by R. T. Tyler, chairman, and Professor Thomas R. Walker, secretary, where reference is made to the menace of "the slot machines in saloons to entice the young to gamble."

The list of appointments showed that a new editor, J. D. Ellis, had been

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elected for the *Alabama Christian Advocate*. J. S. Chadwick, his brother-in-law, was assistant editor. Other non-pastoral appointments were the same as last year, except that S. L. Dobbs was appointed Financial Agent for the North Alabama Conference College, in addition to his duties as presiding elder of the Birmingham District.

The 37th Conference met at Gadsden, November 28 to December 3, 1906, with Bishop Hendrix presiding. Two dozen men were admitted on trial: Fred Brenning Faust, W. G. Gaston, S. E. Maples, I. B. Roberts, Joshua C. Jones, A. C. Moman, T. L. McDonald, B. M. Bellenger, J. D. Johnston, John M. Tabor, J. W. Syler, J. J. Sandlin, Wm. H. Pettus, W. R. Duncan, W. E. Guthrie, Wm. Neill, Clare Purcell, Pierce L. Newton, John O. Ray, F. F. Lester, O. A. Bonner, C. L. Sumner, D. C. McNutt and Franklin Bennett.

Ed. H. Harris was re-admitted; J. E. Gault was received from the North Mississippi Conference, and George M. Hall from the Northwest Texas Conference; J. N. Davidson was received from the Cumberland Presbyterian Church, and Wm. A. Kennamer from the Presbyterian Church of the United States.

G. M. Hall, and J. W. Shoemaker located, each at his own request; G. R. Jordan's character was passed, and he surrendered his credentials. C. T. Carter transferred to the Tennessee Conference; S. B. Johnston to the West Texas; G. L. Crowe and E. H. Driskill to the Indian Mission; W. V. Teer to the New Mexico; W. F. Price to the Arkansas; and J. J. Golden to the Mississippi. Death claimed four.

Anson West's memoir was by F. W. Brandon. Much of the history recorded in this present work is based on his *History of Methodism in Alabama*.

Anson West's parents, Alfred and Elizabeth, moved to Georgia in 1834, and to Henry County, Alabama in 1838, and to Barbour County when he was about grown. On November 3, 1855, he was licensed to exhort by Liberty Chapel, Abbeville Circuit, J. W. Solomon, preacher in charge. The Quarterly Conference of this circuit licensed him to preach on June 14, 1856, S. F. Pilley then being pastor. "Henceforth, he knew but one work. He was never withdrawn from it by the fascination of pleasure or the glamour of wealth. . . . Missions, circuits, stations and districts all over the State of Alabama have been enriched by his ministry. Thousands of both races, all classes, ranks and conditions have been instructed, strengthened, and edified by the Gospel that he preached." He served Pensacola, Camden, Marianna, Talladega (twice), Huntsville, Decatur, and Gadsden Districts, giving more than a quarter of a century to this particular work. He was the author of three books, *The State of the Dead*, *The Old and New Man*, and *The History of Methodism in Alabama*. He was called "the great conservative of Alabama Methodism." Bran-

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don says that "up to the time of his affliction he was always chosen to represent the North Alabama Conference in the General Conference. He was one of the prime movers in the establishment of the North Alabama Conference College. His life, like a mountain peak "towers sheer and solitary. Rugged in conviction, massive in thought, magnificent in faith, majestic in fidelity, the grandeur of that life will never die. It will outlast the everlasting hills." West has one daughter, Edith, widow of Hon. Augustus Jay Harris, who now (1956) lives in Decatur, and two grandsons, Julian and Norman Harris, two of Alabama's outstanding lawyers, and both official members of our First Church, Decatur. Dr. West married 1866 at Camden, Sarah Bryant Kittrell, daughter of Dr. William Jones Kittrell. She died 1880 at Talladega, and Dr. West married 1883 at Opelika Mrs. Zuleika Artemisia (Williams) Swearingen, who died 1924 at Decatur. Dr. West's sister, Fairnettie, married William Samuel Corbitt. She was grandmother of Charles Anson Corbitt of the Alabama Conference.

J. D. Ellis, D.D., got his M.A. degree in 1887 from Southern University, and in 1888 married Mary Elmira Chadwick, sister of John S. Chadwick. Licensed to preach on May 4, 1889, he joined the North Alabama Conference 1889. He was pastor at New Market, East Lake, Avondale, First Church, Decatur, and First Church, Anniston. He served this last charge only one year, for on October 10, 1905, he was elected editor of the *Alabama Christian Advocate*. Here he was serving with brilliant success when, without warning, God called him from labor to reward. F. P. Culver, who wrote his memoir, says, "Judged by every standard, Brother Ellis towered above the measure of the common man. In everything, save the heralding of his name far and near, he was great—great in thought, greater in conduct, and greatest in feeling." And we could go on recounting the gifts of this noble man of God. Being dead, he yet speaketh.

C. D. Brooks joined the Church in Mobile, the home of his parents during his boyhood. He was licensed to preach by the Selma District Conference, and joined the North Alabama Conference in 1903. He was serving the Wilsonville Circuit when he was stricken with pneumonia and died. L. C. Branscomb, author of his memoir, said Brother Brooks "had a heroic conception of duty. Let duty call, and Dawson Brooks would respond no matter what the results might be. To do what he believed was right was wrought into the very fibre of his soul. . . . Full of faith in God and hope for men, he wrought well during his short day, then fell on sleep, but his influence lives." His funeral service, after a prayer service in the Wilsonville parsonage, was conducted in the Government Street Church, Mobile, J. B. K. Spain, O. C. McGehee and J. S. Frazer officiating.

J. T. Millican was licensed to preach November 13, 1882. His appointments

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were among the more difficult ones, but he served without complaint. He loved and preached the doctrines of Methodism. V. O. Hawkins, who wrote his memoir, says that "during his last days there was a halo of divine light in his room. He was in a state of ecstatic joy. Among other things, he said, 'I have cut the cables and swung out on the promises of God. I have no fear, my Saviour is with me.' His mind was as clear as a bell . . . Not a shadow of doubt passed over his triumphant spirit."

The loss of these heroic figures brought sadness, yet there were many bright moments during Conference. One was when the gifted R. I. Walston, with eloquence such as he often used, "on behalf of the preachers of Guntersville District, presented to Joe I. Williams, the retiring presiding elder, a gold watch." Brother Williams' happy response brought laughter and tears to all who heard him, and strengthened the bonds of fellowship.

Tuscaloosa entertained the 38th Conference from November 27 to December 2, 1907. This town had had much experience in entertaining Methodist Conferences, having thrice entertained the Mississippi Conference, six times the Alabama Conference, and four times the North Conference. Bishop Hendrix was the presiding officer.

J. W. Newman, the secretary, reported that the Conference opened with 206 full members. Added to this were 41 men on trial; 11 admitted on trial this year; five received by transfer; one received from another denomination; bringing the grand total to 264. The Conference lost nine, four by transfer, 3 by death, one by location, and one by expulsion, leaving a net total of 255.

The eleven admitted were: Marvin W. McCain, James G. Syfrett, Wm. A. Mays, George T. Martin, George C. Dobbs, Virgil H. Hawkins, Joseph H. Pass, M. M. Newton, N. H. Price, J. E. Black, and Harvey P. Waits. S. W. Brooks was received as a traveling elder from the Freewill Baptist Church. George W. Hall was received from the Oklahoma Conference; James Asbury Bowen from the North Mississippi; John W. Dixon from the Virginia; David E. Hardin from the Mississippi; and W. Frank Price from the Little Rock.

W. E. H. Mabry located at his own request. W. R. Hendrix transferred to the Louisville Conference; W. P. Blevins to the South Georgia; J. W. Cowan to the West Texas; and W. O. Waggener to the Alabama. Three died during the year.

W. A. Montgomery came in 1845 with his parents to Summerfield, Alabama, where he grew to manhood, and where he was largely educated. Converted in 1847, he was licensed to preach October 27, 1855, and joined the Conference that year. He married Margaret Elizabeth, daughter of Rev. J. T. Roper. As a preacher and teacher, he served with conspicuous fidelity and ability. R. I. Walston, his memorialist, writes of him as a saintly man, "as

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transparent as a dew drop. . . . His life was a lens through which much of the divine beauty and glory was conveyed to earth." He was an accurate scholar, a discriminating reader, and a deep, clear thinker, but as a preacher he was at his best. "Preaching was the joy of his life. To be God's messenger was to him the most exalted and glorious privilege of which the mind could conceive." He served long and well, though superannuated his last eight years.

J. S. Davis joined the North Carolina Conference in his 24th year, transferring 1867 to the Tennessee Conference. He was serving in North Alabama in 1870, and then became a part of that Conference. He spent the greater part of his ministry in the Tennessee River Valley from Decatur to Florence. He served the church in Leighton twenty-two years in forty. J. A. J. Brock, his memorialist, says that there was scarcely a home within twenty miles of his own home that had not in some way been influenced by his administrations. "When he passed along the street with his smiling face, every one, white and colored, showed him every mark of attention and reverence." He was one of our "truest, best and most gifted preachers."

J. A. Mathison came from a family of preachers. His father, James Levin Mathison, joined the Alabama Conference in 1872, and there has been a Mathison on the Alabama or the North Alabama Conference roll ever since, and much of the time on both. John was licensed to preach in 1898. His ministry was brief. While pastor at Lincoln he died from appendicitis. Though the call was sudden, he was ready. Besides his father, he was survived by two preacher brothers, Charles Wesley Mathison, of the Florida Conference, and Albert Lee Mathison, of the North Alabama Conference.

The Conference requested Bishop Hendrix to appoint a committee to confer with committees from the Alabama, the Mississippi, and the North Mississippi Conferences, with a view of determining whether or not it is advisable to establish a hospital within the bounds of these Conferences. Bishop Hendrix appointed Rev. J. D. Simpson and Layman Daniel Collier on this committee. Measures were adopted looking to the observance of the centenary of Alabama Methodism during 1908, the program to be arranged by the Board of Education.

Central Church, New Decatur (now Decatur) was host to the 39th Conference, November 18-23, 1908, with Bishop H. C. Morrison presiding. It was his first time to preside over this Conference, though he had been a bishop ten years. He made some changes in the district boundaries, and in the men who presided over them—to the pleasure of some, and quite otherwise to others. The Bessemer District was created outright. The Lafayette District became the Roanoke District. Five of the presiding elders having served four years, were given good station appointments. S. L. Dobbs went from Birmingham District to Roanoke; G. E. Boyd from Decatur District to St.

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John's Church, in Birmingham; I. F. Hawkins from Gadsden District to Tuscumbia; J. F. Sturdivant from Huntsville District to Bessemer; and R. W. Anderson from Lafayette District to Avondale Church in Birmingham. Of these leaders of that day, Ira F. Hawkins alone still lives, in 1956.

The presiding elders, all new except W. E. Faust, V. O. Hawkins, and H. C. Howard, who was switched from Jasper to Talladega District, were: F. P. Culver, Birmingham District; F. W. Brandon, Bessemer; E. M. Glenn, Decatur; R. T. Tyler, Gadsden; W. E. Morris, Huntsville; S. R. Lester, Jasper; George Stoves, Roanoke; H. G. Davis, Tuscaloosa; and H. C. Howard, Talladega District.

The Conference was making rapid growth, the church membership being 80,358. The Conference itself was growing some, the membership this year, including probationers, was 258 as compared with 255 last year.

Except for the fact that the Conference lost a number of men, the net gain would have been considerable, for there were fourteen admitted on trial: George W. Bickley, James A. Neville, Samuel A. Swindell, John R. Waters, John M. Farrell, R. L. Dill, S. L. Pruett, Cawthon Asbury Bowen, Jesse J. Jones, William J. Simmons, Henry M. Hendon, B. T. Waites, Arthur H. Nabors, and C. P. Hamby.

Re-admitted this year were G. M. Hall and M. C. Rowland. Four transferred in: R. C. George from the Denver; Hiram G. Davis from the Louisiana; J. P. Cornelius from the North Texas; and R. E. Tyler from the Northwest Mexican Mission Conference.

T. M. Purcell located at his own request; J. G. Syfrett was discontinued at his own request; and E. Binford transferred to the Pacific Conference; J. W. Dixon to the Virginia; and W. E. Gibson to the Alabama. Six men died.

G. J. Mason's memoir, by G. T. Harris, tells us that in his boyhood, George and his parents moved to Shelby County, where he was licensed to exhort in 1842, and to preach in 1850. He joined the Alabama Conference in 1854. He superannuated in 1871, due to throat trouble. He lived to be 92 and was the father of I. D. Mason, that faithful layman whose name is well known to us.

W. C. Hearn, D.D., son of William R. Hearn, and nephew of Ebenezer Hearn, joined the army in the War with Mexico at the age of seventeen. In 1854 he was licensed to preach, and joined the Alabama Conference. He served in the Confederate Army as a Chaplain. "So strong were his convictions, and so martial was the spirit within him that the Chaplain became a captain and later a lieutenant colonel." Says L. C. Branscomb, who wrote his memoir, "It was not his disposition to boast of his bravery, but one thing is certain, he never shirked duty, shunned the enemy, nor avoided a fight." The war over, Hearn served Demopolis and Dayton; Columbus, Miss.; Pine Bluff

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and Little Rock, Ark.; Denver, Colo.; First Church, Birmingham, Huntsville, and Talladega. His health became impaired in 1885, and he superannuated and lived in Talladega. In his last illness he expressed himself as willing to live but ready to die.

"In his delirium, shortly before the end, he lived over some of the stirring events of his long life. He was in the midst of the battle, in the shock of the conflict. His orders to his men were given and then the victory won, he was ministering unto the wounded and dying. Then the scene would change. He was once more the ambassador of Christ, once more he was persuading men at the camp meeting. Under the brush arbor he preached, and sang, and shouted. He saw the altar crowded with penitents—he made room for others coming. The watchers at his side could not keep him in bed. In spite of them, he would leap up and throw himself on his knees and cry aloud in prayer for the salvation of men. And thus he came down to die." His body rests beside that of his devoted wife in Talladega, his memory honored by all who knew him.

E. W. Jones, D.D., was licensed to preach in 1870, and joined the Conference in 1871, serving with ability until 1898, when he superannuated. Says W. O. Horton, who wrote his memoir, "He went through the four years from 1861 to 1865, that awful period of carnage and war, as brave a soldier as ever wore the gray. His courage was beautiful in defense of his country; it was glorious in the support of his Lord." In 1904 he established the *Jones Valley Times*, a newspaper in which "he probed into the very center of political corruption, official crookedness, and governmental taint, and published it to the world." His paper did much good in the great prohibition fight in Jefferson County. He was a man of unquestioned nobility of character.

G. W. Hamilton came to Alabama when a mere boy. While still a boy he joined the Confederate Army, coming home in the spring of 1865, at the age of twenty. He made a crop, sold it and his horse, and went to school. After acquiring an education he taught two or three years. He was licensed to preach in 1869. His ministry was given to rural churches. His memorialist, George Driskill, says that he cheerfully went to his appointments, and did his work well. Superannuating in 1907, he moved to Alexander City to occupy the John E. Walker Superannuate Home, dying there.

G. W. Hall was converted at fifteen. Licensed to preach in 1894, he served from then until 1904 when, on account of health he transferred to the Indian Mission Conference, serving the Hastings Circuit during 1905. Failing to regain his health he returned to the North Alabama Conference and superannuated, lingering but a few months. He was a good man, a logical thinker, and a faithful pastor.

L. K. Knowles was converted under C. L. Herring. His education was

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obtained in our colleges at Greensboro and Birmingham. He served Hargrove Station and Cottdale Circuit, and served them well. While on this last charge his health failed completely. J. S. Glasgow, his memorialist, said of him: "I have never known a young man who possessed more of the elements of a successful minister."

This was when R. M. Archibald was doing such excellent work as Conference Missionary Secretary. He reported that he had during the year preached 162 sermons, made 30 talks to Sunday Schools, delivered 60 stereopticon lectures, and 74 miscellaneous addresses, the total number of public appearances being 324. His sales of missionary books had amounted to \$459.60. He sent off 1,493 subscriptions to our missionary periodical, *Go Forward*; and fifteen mission study classes were organized. That was a monumental achievement. Some results of his visits to the churches were seen in the pledges for the support of thirteen missionaries (including their wives); five scholarships to China and Japan; the support of five native Korean workers, the support of one of our own girls at Scarritt College, and the support of another at Athens College. Perhaps no man has done more in creating missionary interest throughout the Conference than R. M. Archibald.

Another interesting report was that of J. O. Hanes, affectionately called Jimmie, the Conference Evangelist, and one of the most successful. During the year he held nineteen revivals, lasting from ten days to three weeks each, a total of 470 services. It is conservatively estimated that there were one thousand converts in these meetings, and "churches have been fired, communities stirred, family altars erected, saints have rejoiced, and old-time shouts of victory have been heard." This report was made by the Conference Evangelistic Committee, J. D. Simpson, chairman, and J. B. Wadsworth, secretary. Reports made at this session indicate progress along all lines.

The 40th Conference was held at Roanoke, December 1-6, 1909. The appointing powers had heeded the request of the last Conference and assigned Bishop Morrison to preside again. Judging by the number, the length, and subject matter of the reports and by the number of the connectional visitors, it was not only a busy session, but the end of a most successful year.

The Conference admitted fifteen: Benjamin F. Miller, S. L. Prickett, R. W. Sides, James D. Hunter, L. N. Hartsfield, R. L. Stallings, J. C. Savage, Alfred N. Burns, J. Wesley Barber, Samuel S. Hunter, W. R. Battle, W. W. Rutland, W. O. Rencher, Jeddie M. Springfield, and M. E. Wilson. Only Miller and Hunter are still members. R. H. Hartford was received from the Louisville Conference, and Barney Thompson from the Holston.

W. J. Simmons was discontinued. J. A. Thomason, C. M. Hensley, J. H. Jennings and E. H. Harris were located, each at his own request. J. W. Ledbetter was allowed to withdraw from the Church at his own request. J. A.

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Dozier transferred to the Oklahoma Conference; Hoyt M. Dobbs to the Southwest Missouri; D. E. Hardin to the Florida; and W. R. Howell to the New Mexico. Three deaths were announced.

F. T. J. Brandon early came to Alabama. He planned to be a lawyer, but when his call to preach came, he immediately committed himself to God's service. His appointments covered fifty-two years. In 1862, while pastor at Wetumpka, he joined the Confederate Army. He was in the Army through 1864. In 1865 he was sent back to Wetumpka as pastor. He was serving at Harpersville in 1870 and fell into the North Alabama Conference as a charter member. When the War Between the States began, he was appointed Regimental Chaplain, but says E. M. Glenn, his memorialist, "It does not appear that he went at once to the front, but back to Cherokee County, and there, among his kinsfolk and friends, aided in raising and equipping Company E of the Forty Seventh Alabama Regiment, C. S. A. As a lieutenant of that Company he went to the firing line. While doing active service, he was promoted to a captaincy, and about that time was appointed Chaplain of the Forty Seventh Regiment. He served in both capacities as Captain and Chaplain at one and the same time, leading his Company in the thick of the fight when occasion called, and preaching to and praying with the 'Boys in Gray' when not facing shot and shell. His record as a soldier of the Southern Confederacy is as unsullied as Honor's radiant scroll; his escutcheon as stainless as a star."

Our readers will be inspired by another paragraph from Glenn's memoir of the beloved Brandon: "When Lee met Appomattox, and battle's serried line was broken, when waking morn echoed no more resounding reveille, nor evening zephyrs droned along the rolling drum's tattoo; when camp-fires died, and flags were furled—the reverend captain laid aside the accoutrements of a Confederate soldier, and the martial Chaplain resumed the saddlebags of a Methodist preacher. He hastened to his Southern home, took his place in life's thoroughfare along side his battle-scarred brethren, to do a true and valiant man's part in restoring the waste places, and out of the ravage and ruin of war to assist in rearing the enduring structure of peace and prosperity for his people. . . . He was guileless like a child, chaste like a maiden, virtuous like a woman, courtly like a cavalier, sympathetic like a saint, and brave like Lee's Legions in their prime condition—at once 'a good soldier of Jesus Christ' and of his country, quitting himself well—yes, creditably, yes, gloriously—amid the various fortunes that fell to him." In 1907 Brother Brandon superannuated, but during 1908 Governor B. B. Comer, without solicitation, appointed him to a chaplaincy to State Convicts. In this chaplaincy he labored gladly and effectively to the day of his death.

T. W. Ragan answered the call to preach when he was about nineteen. He

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was perhaps unsurpassed in his mastery of the Conference Course of Study. J. J. Tigert, editor of the *Methodist Review*, accepted for publication in the *Review* one of Ragan's manuscripts on "The Atonement." Most of the charges served by Ragan paid meagre salaries, and sometimes it was difficult for him to meet the needs of a large family. J. H. McCoy, his memorialist, says that some friends suggested that he enter some calling in which he might do a better part by his children, but his answer rang out like the crack of a rifle: "No! No! my work is to preach the Gospel—money is not the consideration." Dr. McCoy says that in Tom Ragan's "big, brave heart, there was nothing of the bitterness of disappointment, nothing of petty envy and jealousy toward his brethren. He was rugged, but he was also tender. He knew his strength, and he knew also his limitations. He aspired, as is human to do, to better appointments; but when his aspirations were not realized, he went bravely and contentedly to the fields that fell to him in the providence of the Head of the Church. Disappointments never acidulated his heart. His lips seemed not to know how to frame the language of complaint. Strength of intellect, sweetness and simplicity of heart, and sublime unselfishness of purpose were the marks of the man. . . . He was never so happy as when men were saved under his ministry. He loved above all things else to talk of these triumphs of redeeming grace."

J. C. Prince's appointments were difficult fields, but he worked them thoroughly until his health failed in 1907, and he moved into a superannuate home at Ragland. His life was a benediction to all the charges he served. His was a deep consecration and he had a strong faith that brought forth unfaltering service. He died in the full triumph of the Christian faith.

Delegates to the forth-coming General Conference were elected as follows: Clerical, F. P. Culver, J. H. McCoy, H. C. Howard, T. G. Slaughter, F. W. Brandon, and E. M. Glenn; alternates, J. D. Simpson, G. W. Read, and Joe Williams. Lay, T. C. Banks, J. B. Wadsworth, M. N. Manning, W. T. Sanders, E. J. Garrison, and N. M. Rowe; alternates, Samuel Blackwell, William Hood and W. K. McAdory.

The Board of Education expressed gratification at "the prospects of a rural school established at Flat Rock by F. H. Gardner," this being the first mention of that school that later became so well known and useful for many years.

The Woman's College Commission, A. J. Lamar, chairman, reported that during the year a contract had been let for the erection of the Administration Building at a cost of \$95,750.00. This did not include the cost of heating, plumbing, and furnishing. The foundation was already complete and the corner-stone had been laid on November 25, 1909 by Bishop H. C. Morrison. That, reported Lamar, was but the beginning. A dormitory of one hundred rooms must be built. W. E. Martin, a successful educator, had been engaged

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as president, and J. M. Dannelly had been employed as Financial Agent. Plans were made to open the college the following September.

The appointments at this session show the creation of one new district—the Haleyville, and the changing of the name of the Guntersville to the Albertville. Other new presiding elders were D. L. Parrish on the Florence, J. S. Robertson on the Roanoke, and G. L. Jenkins on the Talladega District.

The special appointments included: J. W. Akin, Missionary Evangelist for Bessemer and Tuscaloosa Districts; S. R. Emerson, Chaplain to State Convicts; J. A. Bowen and J. O. Hanes, Missionary Evangelists; R. M. Archibald, Missionary Secretary; J. H. McCoy, President, Birmingham College; J. W. Norton, Agent Superannuate Homes; W. L. C. Wailes, Professor in Paine College, Augusta, Ga.; J. S. Chadwick, Editor *Alabama Christian Advocate*; J. L. Ferguson, Conference Colporteur; J. B. Wadsworth (a layman), Sunday School Field Worker; J. A. May, Missionary Evangelist; F. K. Gamble, Missionary to Korea; J. P. Lancaster, Missionary to Cuba; B. Thompson, President Tuscaloosa Female College; N. H. Price, M. R. Heflin, T. L. McDonald, Clare Purcell, Students Vanderbilt University; Willis A. Sutton, Principal Clay County High School.

The above appointments, not to mention the ever-increasing number of appointments to pastorates and districts, indicate the expansion in interests, as well as in territory, that this Conference was experiencing. It was rapidly becoming one of the outstanding Conferences in Southern Methodism.

The 41st Conference met at First Church, Huntsville, November 30 to December 5, 1910. Bishop John C. Kilgo presided. He had just been elected a bishop in the spring, but having served for some years as president of Trinity College, N. C., now Duke University, was no novice as an administrator.

The Conference admitted another large class: S. T. Woodward, W. S. Selman, Ernest M. Barnes, Lewis Garner Sturdivant, Reuben M. Phifer, Jesse L. McHugh, George G. Grimes, Newton A. Cobb, Charles C. Turner, L. D. Atkins, Clyde H. Bobo, Thomas B. McPheeters; Washington Lee Holdridge, G. F. Ponder, W. T. Hamby, William H. Mansfield, and Gurley McCoy Bynum. M. L. Shaw, an elder from the Baptist Church, was also admitted.

Five were received by transfer: Harry Whitehead from the Louisiana; J. J. Crowe from the Oklahoma; T. L. McDonald from the Louisville; Jefferson D. Snyder from the Texas; and G. H. Means from the Louisville Conference.

J. W. Barber and A. D. Hill were discontinued, the latter at his own request. J. C. Jones was transferred to the New Mexico Conference; R. J. Pollard to the West Virginia; W. S. Selman to the North Mississippi; S. E.

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Wasson to the Northwest Texas; and H. E. Wheeler to the White River Conference. One died during the year.

T. G. Slaughter, M.D., was a unique character and one of the Church's great leaders. Of English descent, his grandparents moved from Virginia to South Carolina; thence to Georgia where his father was born, and where he was born. He moved with his parents to Dudleyville, Chambers County, in 1852. He wanted to be a doctor, and graduated in medicine in Philadelphia. Although reared in a Christian home, he was not converted until 1860. Then came the war. He assisted in raising a Company in Clay and Tallapoosa Counties, and was mustered as first lieutenant. His Company, a part of the Twenty-Fifth Alabama Volunteer Infantry, followed the struggles of the South till the last gun was fired at Bentonville, N. C., in 1865. On April 6, 1862, while leading a charge across "Shiloh's Bloody Ground," Lieutenant Slaughter received a wound which shattered the bone of one leg below the knee-joint and inflicted a severe flesh wound on the other. He lay upon the field of battle till next day when he was carried to Corinth, Miss., where, sheltered only by his tent, he lingered six weeks with little hope of surviving. But God was watching over him, and his life was spared. He never fully recovered from that wound, and was unable again to join the forces in the field.

Slaughter was licensed to preach at Pearson Chapel, Tallapoosa County, in 1863. In December, 1864, he joined the Montgomery Conference, and was presiding elder of Gadsden District when the North Alabama Conference was organized in 1870, in which his first appointment was Elyton Station. He served circuits, and stations, besides the Tuscaloosa, Guntersville, Fayette, Bessemer, South Birmingham, and Annison Districts. He was in 1898 Agent for the Orphanage. For 1910 he was appointed to Standing Rock Circuit in Chambers County. On Sunday, January 2, he preached as usual. A few hours later he took his bed. On the next Sunday, he yielded up his spirit, and went to spend his first Sabbath in Heaven. S. L. Dobbs, his memorialist, says that Slaughter's preaching was of a high type, "at times he rose to sublime heights. While praying he was as one face to face with his Lord. . . . He rebuked sin in a bold and fearless manner, yet in tones so tender and pathetic as to make the sinner love him." Slaughter served as a delegate to the General Conference of 1886 and was elected a delegate to the 1910 Conference. He served well anywhere and everywhere.

It was at this time that J. D. Simpson was appointed President of our College (the name having been changed in 1906 from the North Alabama Conference College to Birmingham College) to succeed J. H. McCoy who had in the spring of 1910 been elected a bishop.

J. S. Chadwick had, during the year, resigned the editorship of the *Alabama Christian Advocate*, and had been elected assistant editor of the *Christian Ad-*

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vocate at Nashville, and to this position he was appointed at this Conference. J. B. Cumming, of the Alabama Conference, was elected editor of the *Alabama Christian Advocate*, and Harry Whitehead was appointed assistant editor. One other "special" appointment was that of L. D. Patterson as Financial Agent for Birmingham College. A new question asked at this session was "Who is elected Conference Leader?" meaning what we now call Lay Leader. The answer was "W. E. Striplin."

Readers may wish to know how we stand "statistically." The decade began with 67,428 members; at this session there were 84,914, a gain during the year of 2,837, and a gain during the decade of 17,486, an average annual gain during the ten-year period of more than 1,700.

There were 255 pastoral charges; 846 societies (congregations); 745½ houses of worship valued at \$1,484,444; 186 parsonages valued at \$299,177. There were twelve district parsonages valued at \$65,500. There were 687 Sunday Schools, 4,946 officers and teachers, and 58,671 pupils.

Our people had paid during the year \$25,192.24 for presiding elders' salaries, and \$158,870.54 as pastors' salaries. They had paid \$8,747.17 for Domestic Missions; \$13,646.85 for Foreign Missions; \$5,434.44 for Church Extension; and \$580.99 for the American Bible Society. The grand total paid for all purposes during the year was \$515,221.72, an increase of \$67,071.53.

The Conference closed with twelve districts which, with their presiding elders were: Albertville, B. B. Glasgow; Bessemer, F. W. Brandon; Birmingham, F. P. Culver; Decatur, E. M. Glenn; Florence, D. L. Parrish; Gadsden, R. T. Tyler; Haleyville, Robert Echols; Huntsville, W. E. Morris; Jasper, S. R. Lester; Roanoke, J. S. Robertson; Talladega, G. L. Jenkins; Tuscaloosa, H. G. Davis.

Alabama Conference, M.E. Church, South, 1901-1910

THE 70TH CONFERENCE WAS AT GREENVILLE, December 4-9, 1901, with Bishop Hendrix in the chair. J. M. Mason was re-elected secretary. He had eight assistants: A. J. Lamar, W. P. Dickinson, George Fontaine, E. L. Crawford, E. A. Dannelly, C. H. Motley, A. E. Barnett and M. M. Sweatt, the last two being laymen.

Three were received on trial: O. V. Calhoun, W. M. Curtis, and William J. Simmons. T. R. McCarty was received from the North Georgia Conference. Transferring out were: J. B. K. Spain to East Texas and stationed at Marshall, and A. C. Bowen to the China Mission Conference. J. A. Gorday withdrew during the year. Three members had passed away.

J. W. Solomon was an outstanding man. We quote from I. F. Bilbro's memoir of this man, believing that it will give inspiration to the young ministers who may read these lines. A few years after his conversion, J. W. Solomon felt called to preach. His whole life was laid on the altar of service, and he became a preacher of very great usefulness. He joined the Georgia Conference in 1851, but at the end of the year, asked to be discontinued. He moved to Dale County, Alabama, and taught school two years, then in 1854, joined the Alabama Conference and served until 1889, when he had to superannuate. He was a genius of the highest order, original, unassuming, timid, but withal a man who had the courage of his convictions. Duty was to him a sacred trust, and nothing could stay him when he heard its call. For the success of the Church he laid under tribute every faculty of his being. He was as guileless as Nathaniel, as true as Paul, and as loyal to his Church as any martyr who ever gave his blood in defense of truth. . . . The pulpit was Brother Solomon's throne. Few men could preach as he did. He prepared his sermons carefully, and delivered his message with zeal . . . saints rejoiced, sinners wept, mourners were converted, and the scoffers silenced. . . . There was nothing small about him except his stature. His thought and his purpose in life were cast in a large mould. He spurned everything that had even the appearance of evil. The whole movement of his life was heavenward. How worthy of study was this man's life.

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G. F. Ellis had a clear and distinct experience of religion which held him true to God through a long and eventful life. When he was a lad, his father moved to Marengo County, Alabama. Licensed to preach in 1850, he joined the Conference in 1852. He was a deep and logical thinker whose convictions were strong and abiding. C. L. Chilton, his memorialist, called him a faithful and efficient preacher who loved his brethren and was loved by them. He was the father of Rev. J. D. Ellis.

J. C. Johnson was fourteen when he joined Wesley Chapel, on Georgiana Circuit, which circuit licensed him to preach. He was great in prayer. Says J. R. Peavy, his memorialist, "I have heard him when his petitions seemed to shoot upward like darting tongues of fire, and when it seemed that his heart would break if he did not receive an immediate answer."

Newton Paley Banks, of Opelika, died May 1, 1901. His memoir, written by H. D. Moore, speaks of him as a successful businessman, a loyal churchman, and a devout Christian whose "dying moments were undisturbed by any memories of duties unperformed, and were spent in quiet and confident contemplation of the holy joys of the better inheritance."

At this Conference, an offering was taken for A. C. Bowen, recently appointed to China. Pledges amounting to \$642.00 were made. The Conference reported \$17,854.49 collected that year for missions—foreign, domestic, and specials.

The following were elected delegates to the General Conference: Clerical, A. J. Lamar, J. M. Mason, J. S. Frazer, and S. M. Hosmer; alternates, T. F. Mangum and A. L. Andrews. Lay, A. M. McMillan, D. C. Turnipseed, J. W. Portis, and W. F. Vandiver; alternates, B. R. Bricken and J. A. Wilkinson. It was an unusual honor, when the Conference elected S. M. Hosmer a delegate to the General Conference, for he was a transfer and had been a member of this Conference only one year. This was a case in which merit won out.

A resolution looking toward better care of superannuated ministers and the widows and orphans of ministers, signed by J. W. Killough, D. C. Turnipseed, A. M. McMillan, and W. F. Vandiver, the last three being laymen, was introduced which called for the appointment of a committee to work out a plan and report to this session. The Bishop appointed H. D. Moore, A. J. Lamar, J. W. Rush, W. F. Vandiver and D. C. Turnipseed. The committee met, but later reported that they could not in this brief time work out a satisfactory plan. The Conference then voted to continue the committee, which was to report at the next Conference. The Conference began this decade with a church membership of 51,028, plus 131 local preachers.

Dexter Avenue, Montgomery, was host to the 71st Conference, December 10-15, 1902. J. S. Frazer was presiding elder of the Montgomery District, and A. L. Andrews was the host pastor. Other Montgomery pastors were

A. J. Lamar, Court Street; M. H. Holt, Clayton Street, J. H. James, Perry Street, and E. C. Maye, West End and City Mission.

Bishop A. Coke Smith, a South Carolinian, presided. He was fifty-three, and had been elected bishop in the spring. Undoubtedly this was one of the first Conferences over which he presided.

It will be interesting to observe that G. Stanley Frazer, Will A. Andrews, and J. McKenzie Maye, sons of Montgomery ministers were appointed "pages" for this session. These boys were making history, for this was the first time, so far as Conference Journals record, that "pages" were used in Conference sessions. On the last day of the session, Henry Trawick, pastor at Tuskegee, on behalf of the Conference, presented each of these pages with a copy of the Holy Bible.

The Conference admitted Charles W. Northcutt, Herbert Vaughan Hudson, C. L. Chilton, Jr., J. C. Harrison, and S. U. Turnipseed. J. A. Rice was received from the South Carolina Conference and J. M. Munn, from the Southern Presbyterian Church. Daniel L. Lindsey located at his own request. E. L. Crawford transferred to the Texas Conference, and J. E. Bird to the Pacific Conference. Seven died during the year.

Henry Urquhart, D.D., joined the Church in 1846; was licensed to preach in 1851; joined the Conference when less than nineteen. He served missions, white and colored, circuits, stations and districts; served the Columbus (Mississippi) Classical School, the Greenville Collegiate Institute, and the Auburn Female College; and was editor of the *Alabama Christian Advocate* from 1899 to 1902, when he died.

Josiah Bancroft was licensed to preach in 1853. During his long ministry of forty-seven years he never served a mission or a circuit. He held the desirable appointments, including the larger stations, through sheer ability and Christian character. Able, devout, consecrated, he served well, and then for years afterwards served through his son, Walker Bancroft, of this Conference.

H. D. Moore, son of Rev. James Moore of South Carolina, graduated 1857 at the Citadel Academy, Charleston, and in the same year joined the South Carolina Conference. In 1861, while pastor at Manning, S. C., he was drill master for the Confederate volunteers. Ill health prevented his enlisting in the Confederate Army, but in 1863 he became Chaplain of the 12th Alabama Regiment, and served throughout the remainder of the war. Following the war, he transferred to the Florida Conference, then to South Georgia, then to Alabama. After serving four years as president of the Alabama Conference Female College at Tuskegee, he served at Mobile; Prattville; Montgomery; Selma; Knoxville, Tennessee; Louisville, Kentucky; Eufaula; and Opelika. The University of Alabama conferred the Doctor of Divinity degree upon him. He prepared his sermons thoroughly, and was in demand everywhere.

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M. M. Graham joined the Conference in 1850, but due to ill health, located in 1860. Readmitted in 1868, he served until 1884 when ill health forced his superannuation. He died of a heart attack. On the previous day he had attended church, and had assisted his pastor, C. S. Talley, in the communion service. On Monday night he retired, singing that well known song, "Wash Me In The Blood," and before midnight he had passed on to join the blood-washed throng on the other side.

W. D. Taylor was educated at the famous Greene Springs School, taught by Henry Tutwiler and his daughter, Miss Julia. He then graduated at the Louisville Medical College in 1876, and from the Bellevue Hospital in New York in 1879. He gave up a lucrative practice of medicine to enter the ministry, entering Vanderbilt University, then a Methodist school, to prepare for this. He served unselfishly until God called him up higher. J. M. Glenn, his memorialist, said of him: "When William D. Taylor died, a knightly soul took its departure from the scenes of earth toward the everlasting Kingdom of the eternal Father."

W. B. Dennis was another whose ministry blessed the people of God for many years. At the time of his death he was serving his fourth year on the Plantersville Circuit. While preaching at Billingsley, on that circuit, he conducted the devotional service, and had just announced his text when suddenly he showed signs of distress, and said he would have to desist. Then, to the horror of the people, he fell very heavily, as if already dead, upon the floor of the pulpit. He was carried to the home of one of his parishioners where he lingered in much pain for a week. Near the end he said, "My days on earth are numbered, but a bright crown is waiting for me."

L. F. Dowdell grew to manhood in Oak Bowery. He was educated in Emory College, Ga., some of his college mates being Mark S. Andrews, Luther M. Smith, and Joseph S. Key. He lived as a humble, blameless minister of the Gospel, serving missions, white and colored, and circuits until 1881, when due to ill health, he was granted the supernumerary relation. "He lived and loved in that higher realm of spiritual thought where the soul is ever secure against the debasements of sin, where, indeed, 'the life is hid with God in Christ' . . . the example of his life will linger with us till the evening of our own sun-setting shall come." (I. F. Bilbro.)

The committee appointed at the last Conference, to look into the matter of the Conference claimants, reported that "in view of the action of the General Conference in providing for a permanent Superannuate Endowment Fund, we deem it best that all our energies should be devoted to the enlargement of that fund, and that it would be unwise to enter upon any enterprise at this time which might interfere with that movement."

Montgomery certainly had some good Methodists preaching on Conference

ALABAMA CONFERENCE, M.E. CHURCH, SOUTH, 1901-1910

Sunday. Methodist, Baptist, Presbyterian, Cumberland Presbyterian and M.P. churches and a number of colored churches, were opened to our preachers. The ministers who occupied Montgomery pulpits that day were: Bishop Coke Smith, T. F. Mangum, George B. Winton, E. A. Dannelly, O. C. McGehee, J. E. McCann, W. M. Cox, F. A. Rogers, C. B. Pilley, D. F. Ellisor, J. A. Rice, J. W. Shoaff, W. P. Hurt, H. H. McNeill, H. T. Johnson, S. M. Hosmer, J. P. Hamilton, J. A. Seale, G. N. Winslett, J. D. Simpson, T. R. McCarty, J. M. Dannelly, G. L. Jenkins, C. W. Gavin, O. S. Perry, A. J. Cousins, H. Trawick, C. A. Rush, J. M. Sollie, Crawford Jackson, J. W. Reinhardt, and I. W. Chalker. J. H. McCoy preached at Selma and R. H. Lewis at Opelika.

Gadsden Street Church, Pensacola, entertained the 72nd Conference December 9-14, 1903, with Bishop Candler presiding. The Conference pages were Clarence M. Dannelly, now (1956) a member of the Judicial Council of The Methodist Church, and Mallory Shackelford.

The following were admitted on trial: J. H. Holloway, J. Clendinen, H. M. Andrews, Percy S. Hudson, D. W. Haskew, W. A. Tyner, and W. E. McConnell. This list does not contain the name of Frank Seay, plainly a secretarial error, for on page 19 of the Conference *Journal*, we read these words: "Frank Seay, from the Greensboro District, being duly recommended, was admitted on trial." J. E. Bird, E. L. Crawford, and J. E. Northcutt were received by transfer.

C. L. Chilton, Sr., withdrew from the Conference, and his brilliant young son, C. L. Jr., was granted a discontinuance. T. R. McCarty, N. A. Gillis, and L. W. Powell located at their own request. J. O. Lawrence transferred to the West Texas Conference, and E. L. Brown to North Alabama. One died during the year.

A. H. Mitchell, D.D., was, at the time of his death the oldest member of the Conference. He joined the church when about 20; graduated at the University of Georgia in 1828; taught school two years; was licensed to preach in 1831 at a Quarterly Conference held by his pastor, J. O. Andrew; and joined the Georgia Conference that year. In 1843 he transferred to Alabama, and was appointed president of Centenary Institute, Summerfield, where he remained until 1857. He then served the largest stations and districts until 1890 when he superannuated at the age of 83. T. F. Mangum, his memorialist, says, "With a few exceptions, he was a member of every General Conference of the M. E. Church, South, and voted for every bishop elected by the Church except one, until 1886." For 72 consecutive years his name was called at an annual Conference, and every time his presiding elder would say, "Nothing against him." When he died, one of the most influential voices in the Conference was silenced.

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At this session, D. C. Turnipseed and other interested ones renewed their efforts to have an agent appointed to solicit funds to provide homes for Conference claimants, a movement that Turnipseed had advocated for a number of years. There did not seem to be at this time a man available for this work.

The 73rd Conference was in Church Street Church, Selma, December 7-12, 1904, with Bishop Wilson in charge. The Conference admitted Daniel H. McNeal, John P. Daughtry, Felix M. Wood, Howard E. Jones, Chester E. Johnson, James G. Crossley, S. J. Gibson, W. G. Miller, F. M. Lowrey, Lemuel B. Green and S. T. Woodard. H. T. Strout was re-admitted.

Six were received by transfer: J. A. Thompson from South Georgia; K. S. Enochs from South Carolina; J. O. Lawrence from West Texas; J. L. Jones from the Pacific; J. B. K. Spain from the Texas; and W. H. McNeal from North Alabama.

H. V. Hudson was discontinued at his own request, and J. L. Grace located at his own request. J. M. Sollie transferred to New Mexico, and J. W. Shoaff to South Georgia. Seven died during the year.

Angus Dowling, during a period of forty-five years, served twenty-two pastorates and one district. He was converted in 1854, and licensed to preach in 1857. During his ministry, he received 2,400 members into the Church. His last charge was Daleville, 1903. Here failing health compelled his superannuation. A. Hood, his memorialist, tells us that on the day set to move him and family from Daleville to his own home at Ozark, some of the wagons were loaded, and all in readiness to leave, when the Master sent for His servant calling him to his home above. His remains were carried to Ozark and reposed one night in his own home. The next day he was buried at old Claybank Church, near Ozark, there to await the resurrection of the dead.

T. F. Mangum's memoir was by J. W. Rush, and one is tempted to quote it in full, so beautifully does he express his thoughts. Theophilus settled near Salem, Russell County, where he was converted under J. W. Solomon. He entered at once into religious activities. So fluent was he in speech and so gifted in prayer, his brethren believed he should enter the ministry. While serving his first appointment (the Eastern Shore Mission across the bay from Mobile), he met Col. R. A. Baker, described as "the greatest layman perhaps that Alabama Methodism has ever had." Baker discovered the young man's rare gifts, and his need for training. He persuaded him to go to Centenary Institute at Summerfield. After two years of study there, he returned to the pastorate, and soon became a leader, being put on many of the important committees and boards. He was sent to the General Conference many times, and entrusted with the most important pastorates and districts. He never superannuated, but died while presiding elder of Eufaula District.

G. M. Sellers died too young to have attained to the eminence to which he

surely would have attained, but not too young for his brethren to appreciate his rare gifts. He attended Southern University where he received the Master of Arts degree in 1888. He served some of the best appointments in the Conference, but a failure in health cut him down in the midst of a remarkably successful ministerial service. Twice he went West seeking health, but to no avail. J. M. Glenn, his memorialist, said: "He waited for death, not as a dread minister of gloom, but as the bright-winged messenger sent by the Most High to call his spirit home." He was a brother of Rev. A. L. Sellers.

J. K. Powell was converted at the old China Grove Camp Ground in Dale County, in 1872 or 1873, he was licensed to preach in 1874. When only about seventeen, he joined the Confederate Army. In the very first battle he was shot through the body, and also lost a leg. In 1874, he was elected Tax Assessor of Dale County, serving until 1877 when he joined the Conference. After twenty years of service, his physical condition caused him to superannuate in 1897. His work as a minister was on circuits, but he was ever faithful to the tasks assigned him.

W. A. McCarty, D.D., an outstanding leader, was educated at Cokesbury Institute, South Carolina, which had a manual labor department. A. H. Mitchell, one of his teachers, says that he was a "very bright boy in his books, and a right good worker in the cornfield." He joined the Conference in 1841, but was discontinued 1842. He settled in Barbour County, opened a farm, taught school, studied law, and was admitted to the bar, all this time being a local preacher. In 1854 he joined the Conference again. He married 1838, Belinda W. Conner; 1854, Cornelia Susannah Glenn; and 1860, Mary Emma Rivers, the last wife becoming the mother of Thos. R. McCarty, a member of this Conference 1886-1891. Dr. McCarty was a local preacher sixteen years, and a traveling preacher, including the years of his superannuation, fifty years. His last effective ministry was in 1881 as presiding elder of the Selma District.

J. L. Skipper moved with his parents to Barbour County at an early age; was converted at 13; a class leader at 17; an exhorter at 18; a licentiate at 19; and a member on trial in the Conference at 24. In 1862 he organized a company and was mustered into the Confederate service. He resigned in November, 1863, and returned to the pastorate, where he served continuously until his superannuation in 1903. He received nearly 2,500 people into the Church. Henry Johnson, his memorialist, says: "He did not especially shine down here, but, Oh, what a shining crown he wears in the skies. . . . He has left an honored name to his wife and children, and a spotless record to the Church. Blessed are our dead! Thank God we shall see him again! And among the bloodwashed throng, in the company of the Alabama itinerants,

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who, one by one, are gathering over there, I will meet him in the sweet by and bye."

S. H. Cox, leader in the Conference, graduated in medicine in Cincinnati in 1845. He was converted at Yorkville, July 3, 1850 and licensed to preach in 1851. He never served one of the larger stations, but served as presiding elder of five districts, serving Mobile District twice. He was efficient in all his work but was especially so in revival work. Someone remarked, "If there are camp meetings in heaven, the Lord will appoint Dr. Cox to take charge of them." For the sake of young ministers who may read these lines, we quote J. S. Frazer, his memorialist: "He walked with God in prayer. When you heard him pray in public or at the family altar, you felt that he prayed like one used to it. It was not merely the propriety of language, and the purity and simplicity of it, but it was the overflowing of a heart that ever felt warred at God's altar, and which the Lord admitted near to Himself. . . . He knew the peace and the power of the mercy seat, and was often there. Prayer was his daily bread, the very breadth of his spirit. He considered himself entitled through Christ to all the blessings of the Gospel, and he came boldly to the throne of grace in every time of need. . . . He honored the Lord by throwing himself upon His promises." He was the father of the beloved W. M. Cox, a long-time member of this Conference.

The 1904 Conference received a communication from the Board of Directors of the *Alabama Christian Advocate*, suggesting that its sponsoring Conferences appoint three men each to look into the matter of buying or erecting a building suitable for an *Advocate* building. Both Conferences looked with favor upon this, and appointed the committees as requested, the North Alabama Conference appointing J. E. Morriss, J. B. Wadsworth, and J. D. Ellis; the Alabama Conference appointing J. B. Greene, C. M. Howard, and W. P. Hurt. This joint committee doubtless made some efforts, but no building was purchased until nearly twenty years later, when L. C. Branscomb was editor. J. W. Killough was this year appointed Agent for the Superannuated Homes Movement.

Foster Street Church, now First Church, Dothan, was host to the 74th Conference, December 6-11, 1905, Bishop W. W. Duncan presiding. Dothan was in the Marianna District with E. A. Dannelly as presiding elder. J. B. Cumming was pastor at Foster Street.

Here we list the lay members of this session, because they deserve recognition, and because their descendants ought to know the important role their fathers played in carrying on the work of Methodism. Their names will refresh the minds of many a minister today, as he recalls these laymen whose faith, courage, liberality and loyalty have kept the Church moving forward. Those at this session were:

ALABAMA CONFERENCE, M.E. CHURCH, SOUTH, 1901-1910

Henry Brannon, Wilmer; T. A. White, Jackson; R. P. Roach, Mobile; W. W. Moreland, Havana; L. J. Lawson, Greensboro; P. B. Jarman, Livingston; J. J. Terry, Hamburg; B. F. Gilder, Linden; J. E. Tate, Summerfield; J. H. Malone, Rehobeth; A. J. Ozanne, Centreville, W. L. Lancaster, Wetumpka; J. A. Wilkinson, Autaugaville; J. S. Dudley, Farmersville; R. O. Simpson, Furman; S. L. Brewer, Tuskegee; G. W. Matthews, Opelika; T. D. Samford, Opelika; C. C. Thach, Auburn; D. C. Turnipseed, Peachburg; W. H. Banks, Hurtsboro; N. P. Dowling, Ozark; T. P. Graves, Eufaula; Alex Sessoms, Bonifay, Fla.; J. D. Flowers, Dothan; J. S. Register, Hartford; J. Rawls, Enterprise; W. H. Samford, Troy; M. Lightfoot, Brundidge; W. H. Hicks, Shady Grove; R. J. Lawrence, Union Springs; J. B. Tiller, Pensacola, Fla.; J. B. Murphy, Evergreen; G. S. Lazenby, Forest Home; J. B. Barnett, Monroeville.

The following were admitted: T. F. Davis, R. R. Ellison, J. C. James, H. Lisenby, Henry B. Register, Elza B. Paul, and Joseph Marley. J. F. Price was re-admitted. T. J. Wilson was received from the North Mississippi Conference, and Robert E. Rutledge from the Mississippi. S. T. Woodward was discontinued at his own request. K. S. Enochs and Frank Seay were located at their own request. The Conference lost three by death.

W. P. H. Connelly joined the Conference in 1857; located, 1861; was re-admitted, 1869; and superannuated, 1900. Not one of this saintly man's appointments was in the higher brackets. His years of superannuation were spent in straitened circumstances, "yet," says I. F. Bilbro, his memorialist, "without a murmur his splendid manhood maintained an independent bearing that evinced the very highest order of manliness. . . . The evening before his death he sat with his family in pleasant conversation until a late hour, and then, like an innocent child lying down to peaceful slumber, he laid himself down to sleep, only to awake with the blood-washed throng over on the golden shore. His gentle spirit slipped away overnight, and without disturbing the quiet rest of his wife and children, he mounted the chariot and ascended to his Lord." W. P. H. Connelly married 1859, Frances Webb Andrews; 1871, Joanna Brett; and 1874, Alice Johnson, who died September 2, 1957, age 101, at the home of a daughter, Mrs. James Cooper Lane, Columbus, Ga.

J. W. Rush, D.D., was born in Montgomery County, March 22, 1833. Graduating at Emory College, Georgia, he, in 1854, married Octavia Osgood, daughter of Bishop Andrew, G. F. Pierce, officiating. In 1854 he joined the Conference. His work included colored missions, circuits, a college professorship, soldiering in the Confederate Army, city pastorates, work in college towns, the editorship of the Church paper, and the presiding-eldership. In every work he acquitted himself well. J. M. Mason, who wrote his memoir, says: "Upon the generation in and for which he labored, no man exerted a

purser or more elevated influence," and says, "He always remembered with pleasure his work as a missionary to the slaves. In his old age, one incident which gave him great pleasure was meeting with a Negro who, when he recognized him, grasped his hand with great heartiness, and with sincere emotion said, 'You taught me all I know about God and religion, and I still know by heart the Capers' catechism which you taught me when I was a slave.'" This side of his character was illustrated by the life-long friendship between him and 'Uncle Nelson,' who was his slave from boyhood, his companion for forty years of freedom, his true servant and trusted friend. He once said, 'I never knew whether I belonged to Nelson or Nelson belonged to me.' " Dr. Rush, father of Charles A. Rush, a long-time leader in the Conference, died while visiting his daughter, Mrs. R. P. Lester.

Wm. A. Tyner served Mount Union Circuit in 1904, and was appointed to Asbury Circuit in Eufaula District for 1905, but died February 14, 1905. Frank Lowrey, his memorialist, says, "We dare not question Providence in taking one so promising from His service, but as friends and fellow worker we are compelled to bow our heads in grief at the untimely death of our beloved comrade." He married, 1900, Minnie Mae Buckner, who died 1936 at Dozier.

Resolutions adopted at this 1905 Conference, signed by J. M. Dannelly and A. J. Lamar, expressed the horror felt by the civilized world because of the massacre by the Russian Government of 25,000 Jews; and of the maiming, wounding, and rendering homeless and destitute of 100,000 more. The resolutions repudiated that form of so-called Christianity in Russia which justified such cruel treatment and murder, and called upon the President of the United States "so far as he can do so consistently, to use his efforts with the Russian Government to put a stop to these horrors—a blot on civilization and humanity."

At this 1905 session the Conference Historical Society was organized with "about forty members." J. A. Rice, who had recently transferred from South Carolina, where attention was given to Methodist History, was elected president; C. H. Motley, vice president; H. W. Laird, secretary and treasurer; and Thomas M. Owen, curator. The Conference authorized J. M. Mason, Conference secretary, "to deposit with Curator Owen all material of historic value held by him for this Conference; provided, the Conference retains title thereto, and provided further, that such material be kept in fire-proof vaults."

It was at this Conference that T. D. Samford, of Opelika, was made a member of the *Alabama Christian Advocate* Publishing Committee, a position he held with credit to himself and the Church until his death over forty years later. This distinguished layman was frequently elected to the General Con-

ference, and was for years a member of the Commission on Unification of the Methodist Churches.

The Board of Trustees of Homes for Superannuated Preachers made its first report to this session. The cash received from all sources during the year amounted to \$5,333.32. The Agent had spent for building and repairing homes \$4,443.17. He reported nine homes with a total value of \$8,750. There were three homes at Chunnennuggee, one at Pinckard, Opelika, Wilmer, Prattville and Hartford, besides land and lots valued at \$2,550.00 which had been donated. There were unpaid subscriptions to the amount of \$2,403.50.

A matter of historic interest was the report of the Bible Society Board. J. P. Hamilton, Secretary, which requested our delegates to the General Conference to use their best efforts to secure a request from the General Conference to the American Bible Society "that upon the expiration of its present contract with Thomas Nelson and Sons, the American Bible Society shall not publish any more copies of the *American Standard Revised Bibles*, since these Bibles encourage sectarianism, especially in the South, and will be hurtful to the interests of the American Bible Society in the bounds of the Alabama Conference."

The 75th session convened at Eufaula on December 5, 1906, Bishop W. W. Duncan, presiding. The following were admitted on trial: F. M. Atchison, Roy Moore, Francis G. Hastings, Caleb T. Martin, Arthur C. Clayton, Josephus Henby, John C. Martin, R. J. Coxwell and J. Bruce Airey. Frank Seay was re-admitted.

J. E. Bird was located at his own request. Seven transferred: W. M. Curtis and P. S. Hudson to the Montana; A. L. Andrews to the North Texas; W. W. Crymes to the Indian Mission; W. Q. Vreeland to the Kentucky; T. J. Wilson to the North Mississippi; and J. A. Rice to the Louisiana. The Conference lost three by death.

W. I. Powers had a long and useful ministry, and died lacking a week of being 81. While attending General Conference in Birmingham, 1906, he was struck May 12th by a street car, sustaining very serious injuries, and was carried to a Birmingham hospital. I. F. Bilbro, who wrote his memoir, said of him: "No elderly member of our Conference ever had a more paternal regard for, or unselfish interest in, the young preachers." He served fifty years, superannuating in 1895. "Always cheerful, genial, companionable, he grew old gracefully, beautifully." He was the father of several children, among them being Mrs. W. P. Hurt, whose husband was a leader in this Conference; and Mrs. J. Fletcher McLeod, herself a leader in the work of the Conference Woman's Society of Christian Service, and whose husband is (1955) Executive Secretary of the Retired Ministers' Homes Movement.

W. S. Wade, while less than eighteen, enlisted in the Confederate Army.

God spared him through these dangers. He was licensed to preach in 1869. For thirty-five years he was "the mighty and honored instrument in the hands of God in turning many to righteousness." Says J. S. Frazer, his memorialist, "he was everywhere an humble, pious, energetic, and useful member." On Sunday, before he died, he preached at Forest Home, Butler County, at the morning service, and was preaching Sunday evening when stricken with paralysis. He was unable to finish the sermon, but was carried to the home of J. A. Lazenby, where medical aid and loving attention were given him. He passed away shortly after midnight on the following Tuesday, "his sword was in his hand, still warm with recent fights." He married, 1870, Thenie Allethia Gates, who died 1904.

E. G. Price was licensed to preach by the Court Street Quarterly Conference in Montgomery when he was twenty-one, joining the Conference in 1886, and served twenty years. Says I. F. Bilbro, "His adornments of humility, charity, and Christlikeness reflected the glory of his Lord like the pure morning dew drop reflects the glory of the rising sun." His last work was in a revival at Whatley. E. G. Price married 1873, Lydia Maria Wells; 1883, Louise Elizabeth Aikenhead; and 1888, Sarah Elizabeth Harrison, and had 16 children, including Lillie (Mrs. J. O. Phillips of Lisman) and Bessie (Mrs. Frank Milam, Bay Minette).

A this time, and, indeed, even up to the present time, there were a good many Sunday "singings"—all-day affairs which drew many people from their own Sunday Schools and preaching services. The Conference this year went on record, through resolutions signed by C. E. Johnson and E. A. Dannelly that "our houses of worship . . . should be closed to all singing societies and conventions when they meet on Sunday."

Another resolution, prophetic in its fine results, signed by Lemuel B. Green, A. L. Andrews, Frank Seay, E. L. Crawford, J. W. Reinhardt, and W. K. Campbell, petitioned "the Legislature of Alabama to enact an effective child-labor law, which shall raise the minimum age limit at which children may be employed." This was one of the earliest steps taken by any denomination in Alabama against what the preamble called "child slavery." The resolutions were unanimously adopted, and put the Conference on record as "unqualifiedly" condemning "the cruel blighting of childhood . . . the greatest asset of any nation." This resolution, and its endorsement, must be considered as a strong step toward the present child-labor laws of Alabama. Of the signers, L. B. Green, alone survives to rejoice in the good results that have come from it.

The report that called out the greatest discussion, was the one by the Joint Commission of the two Conferences "to consider the question of Methodist education in the State," which said:

"It is most desirable that the two Conferences shall be united in the great work of Christian education," and submitted two recommendations:

First, "We recommend that the two Conferences unite in establishing a woman's college to be their joint property and to receive the hearty and united support of our people. To this effect, we recommend that each Conference appoint a commission of three clerical and three lay members, to constitute a Joint Commission of twelve, and that said commission be given plenary power to secure a location, to raise money for equipping a suitable plant, and to do all other things necessary towards putting said woman's college in operation at the earliest practicable date."

The second recommendation said, "As to uniting on a college for men, your commission has been unable to agree upon a plan, but would recommend that when the North Alabama Conference shall have erected and equipped a male college at Owenton, adequate to meet the demands of the Methodism of the State, then that the North Alabama Conference invite the Alabama Conference to unite with them and to adopt that as the male college of the two Conferences; and in the event that the Alabama Conference accept this invitation, then the North Alabama Conference to convey to the Alabama Conference in fee simple a one-half interest in said plant."

The resolutions were signed by F. P. Culver, of the North Alabama Conference, as chairman, and A. J. Lamar, of the Alabama Conference, as secretary. Immediately, a substitute for the second recommendation, signed by W. P. Hurt, R. O. Simpson, W. S. Street, A. T. Wilkinson, J. E. McCann and C. P. Atkinson, was introduced which was as follows:

"Whereas, the Educational Commission, in the report under consideration, declares that at present there is no possible basis of union of the properties of the two Conferences into one institution for the education of men, and

"Whereas, the Southern University is a suitable and desirably situated property which represents value for our work which could not be replaced elsewhere by any investment of less than \$100,000, or \$200,000, and

"Whereas, a failure to define a policy assuring its permanent continuance in the same site must create doubt as to its judicious economy in improving and building up the property, and

"Whereas, any uncertainty as to the definiteness of some stable policy will hinder the normal building up of the interests which the institution represents, therefore, be it

"Resolved, That this Conference declare as its settled policy the maintenance of Southern University as a permanent Institution for the education of men in Alabama Methodism at some point satisfactory to the Conference; and that we pledge to our constituency that we will not remove from the present location to any other unless we are offered a property which will fully replace

the present property in its value to the institution at the time of such proposed removal, and only, if at all, on terms which will conserve fully the integrity, continuity and organization of the historic institution;

"And, Resolved further, That we accept and adopt the action of the Commission on Education, with this qualification and commitment to a policy."

This substitute was tabled by a vote of 113 to 36, the report of the commission was then adopted by a vote of 121 to 26.

On the next day an additional resolution was adopted, saying, "Resolved That it is the sense of this Conference, that the Woman's College, provided for in the Report of the Educational Commission, which was adopted yesterday, should be located within the bounds of the Alabama Conference. This resolution was signed by J. M. Mason, J. B. Cumming, and M. H. Hol-

J. B. Cumming, C. H. Motley, and J. A. Peterson were appointed to nominate three preachers and three laymen as the Alabama Conference commissioners called for in the report of the Joint Commission on Education. They nominated and the Conference elected the following: Clerical, A. J. Lamar, J. M. Mason, and J. M. Dannelly; lay, W. F. Vandiver, W. H. Sanford, and W. H. Thomas. Vandiver was a wholesale grocer in Montgomery; Sanford was a leading attorney in Troy, later a member of the State's Court of Appeals; and Thomas was a prominent Montgomery Jurist, later a member of the Supreme Court of Alabama.

At this Conference educational history was in the making, though it was some years before the chief aims of the Commission on Education were realized.

The 76th Conference was at Enterprise, December 4-9, 1907, with Bishop Hoss presiding. This distinguished East Tennessean had been a bishop five years, and had, during his editorship of the *Christian Advocate*, visited the Conference, but this was his first time to preside here. At this time there were 158 members of the Conference, twenty-two of whom were superannuated, and 37 undergraduates, a total of 173 effective ministers.

Admitted on trial were: M. E. Lazenby, Laban H. S. Chappelle, Jr., R. J. Mills, E. E. Stafford, Cicero J. Buttram, Peeler A. Strickland, C. C. Wilkerson, and E. Marvin Rooks. A. P. McFerrin was received from the Tennessee Conference; W. O. Waggener from the North Alabama; William M. Curtis and P. S. Hudson from the Montana.

Haley Lisenby was discontinued at his own request, and C. E. Johnson was located at his own request. F. M. Atchison transferred to Northwest Texas. Three died during the year.

Robert Smilie joined the Conference in 1855, located 1858, but was re-admitted in 1865 and served until 1892, when he superannuated. W. T. Ellisor, his memorialist, writes of him as a man of great courage, saying he would

have died by his convictions. His daughter, Ella Sophronia, married Thomas Franklin Sessions of the West Texas Conference.

Neil Gillis was licensed to preach in 1854 and joined the Conference in 1855, continuing active until 1903. His was a life of great usefulness, motivated by a bouyant and triumphant faith. He married 1863, Margaret Josephine Miles; and 1870, Ella Nora Rebecca Farish. His sons were John Fagg and Neil Aquilla.

J. O. Andrew, D.D., was the son of Bishop Andrew. His early education was acquired at Summerfield, Alabama. While a student at Emory College in Oxford, he joined the Confederate Army, received a dangerous wound in the battle of Crampton's Gap. At the close of the war he returned to Emory and graduated with distinction. He joined the Conference in 1872, and served with rare ability until ill health required his superannuation. In fact, he was superannuated four times, each time, save the last, coming back for effective work. He was a gifted and consecrated man and served some of our most important appointments. He married Mary Cynthia, daughter of Rev. Albert Gray of Apple Grove, Ga.

The Joint Commission on Education announced that it had decided to locate the woman's college (now Huntingdon) at Montgomery, the citizens there having donated a desirable tract of 58 acres of land, and \$50,000 in cash.

J. M. Dannelly, a man of influence, and ability was appointed Financial Agent for the new college, and achieved fine success. He secured a contribution of \$50,000 from Mrs. Lizzie H. Flowers, widow of John J. Flowers, and their eight children, on condition that Dr. Dannelly would collect \$50,000 in cash from the citizens of Montgomery; also that he would secure from each of the two Alabama Conferences the sum of \$25,000, the total sum of \$100,000 to be used for building purposes; and in addition, each of the two Alabama Conferences was to pledge \$3,000 for the support of the college annually.

The Conference passed resolutions of appreciation to the Flowers family for this generous gift, and also to Mrs. Julia Pratt, of Prattville, for a generous gift of \$10,000. Two of the principal buildings on the campus of Huntingdon College are the John J. Flowers Administration Building and the lovely Julia Pratt Hall.

J. S. Frazer was appointed Financial Agent for the Endowment Fund for the Southern University and the Alabama Conference Female College. It seems that the Conference was resolved to give its educational enterprises two of its most trusted and capable leaders.

In J. T. Mangum's report for the Board of Missions it was pointed out that the Conference had overpaid its missionary assessments—there being a surplus of \$19.51 on the \$8,000 assessment for Domestic Missions, and a surplus of \$716.52 on the assessment of \$13,478.15 for Foreign Missions.

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Another "first step" may be observed during this conference. A communication was received from J. D. Simpson and Hon. Daniel Collier, requesting the appointment of one minister and one layman, to consult with a like number from the North Alabama, the North Mississippi, and the Mississippi Conferences with reference to the advisability of establishing a Methodist Hospital. The Conference appointed A. J. Lamar and J. M. Carmichael as its commissioners. It was a long time before Methodism ever had a hospital within the bounds of these Conferences, but these resolutions at least put the matter in the thinking of Methodist people.

Resolutions were adopted expressing thanks to Mrs. Carrie Lomax for giving her "valuable home in Montgomery to the superannuated preachers of this Conference, said home to be used for their benefit, according to the directions in her will."

One cannot read the proceedings of these last few sessions without realizing that the Conference was moving forward along many lines. Space has not admitted of our telling of the organization of every new local church, nor of the growth and development of charges, but the statistical report, at the close of this chapter, will tell its own story.

Greensboro, which had entertained no fewer than six sessions of the Conference, was again host to this body, the 77th session Dec. 9-14, 1908, with Bishop Hoss presiding. The Bishop, however, was ill on the opening day, so E. A. Dannelly, presiding elder of Greensboro District, called the Conference to order. A. J. Lamar was elected president until the arrival of the Bishop.

Admitted were C. W. McConnell, Hugh E. Wilson, John T. Coulliette, Norman B. McLeod, W. E. Bryant, Seaborn A. Owen, W. F. Stough, C. T. Reid, and Walter H. Venters. John H. Williams was received from the Northwest Mexican Conference; W. E. Gibson from the North Alabama; and J. W. Frazer from the Tennessee.

J. G. Crossley and Josephus Henby were discontinued at their own request; J. W. Mathison was located at his own request; R. E. Rutledge transferred to Mississippi, and F. M. Lowrey transferred to West Texas. Three men died.

F. M. Peterson, D.D., LL.D., third son of Dr. F. M. Peterson, of Greensboro, was soundly converted at fourteen, and joined the Church at Greensboro. He received his M.A. at Southern University in 1873. He was licensed to preach July 2, 1873, and returned to school another year and received the B.D. in 1874. After a few years in the pastorate, he returned to Southern University as a teacher, and practically all the rest of his life was devoted to educational work. In connection with his teaching at the Southern University he held some pastorates, including a four-year pastorate at Greensboro. His last work was as president of the Alabama Girls Industrial School, now Alabama College, at Montevallo. Writing of him, A. J. Lamar said, "The Southern

University owes its existence today as much to F. M. Peterson as to any other man or influence in its history," adding that he was a highly gifted man, "gentle as a woman, and yet with courage of the highest order . . . a rare combination, fitted to be a blessing to his fellow man in every relation of life."

J. M. Patton attended Centenary Institute two years, then LaGrange College in North Alabama, graduating 1853. He joined the Tennessee Conference 1852, transferring immediately to the Alabama. His ministry covered more than half a century, most of his work being in West Alabama, but, says O. C. McGehee, in writing of him, "There is no church nor charge in the Conference which he could not have served most acceptably," adding that "every charge which he served kept him as long as they possibly could." One son, Dr. E. W. Patton, is an honored member of Highlands Church, Birmingham.

Alexander Hood served a number of charges in what is now the North Alabama Conference, but was serving in South Alabama when its present boundaries were fixed. Here he remained in faithful service until the day of his death. He married 1871 Mattie Matilda Joyner who died 1936 at Birmingham.

The Conference heard with "deep regret of the sudden death of W. F. Vandiver, who for many years has been connected with this body, frequently as a lay delegate, and continuously as a member of one or more of our institutional boards," and instructed the secretary to convey the sympathy of the Conference to the bereaved family.

For the first time the Conference appointed a "Commission on Social Service Movements," as a result of a resolution signed by Frank Seay and C. P. Atkinson, which was to deal with "Prison Reform, Charity Organizations and Relief, Child Labor Restrictions, and Methods of Treatment of Dependents and Defectives." The Bishop appointed the following on this commission: Frank Seay, W. P. Hurt, C. P. Atkinson, C. A. Rush and C. S. Talley. These men may be said to have constituted the first "Board of Temperance and Social Service."

Another forward step was the creation of a "Commission on Preachers' Institute" (J. M. Dannelly, H. H. McNeill and R. R. Ellison), to arrange for a "permanent institute for preachers at the Sea Shore Camp Ground," near Biloxi, Miss. For many years the Sea Shore Divinity School, as it came to be called, was held in cooperation with the Mississippi and Louisiana Conferences. Renowned speakers and scholarly preachers were brought there each summer, and hundreds of preachers attended.

The year 1908 marked the centenary of the coming of Methodism into Alabama. A Committee consisting of Thomas M. Owen, J. M. Dannelly, J. A. Wilkinson, E. L. Crawford, Frank Seay, W. H. Thomas, and C. H. Motley, having been appointed the year before arranged for the observance of this

centennial in as many churches and Methodist institutions as possible. Perhaps never before had so much attention been paid to our history. Special observances were held in the Mobile, Greensboro, Selma, Montgomery, Troy Eufaula and Pensacola Districts. Many local church histories were prepared and read, and some were printed in pamphlet form.

The 78th Conference was at Trinity Church, Opelika, Dec. 8-13, 1909 Bishop Morrison presiding. J. M. Mason, Conference Secretary for twenty years, died on Feb. 3, 1909. A committee consisting of E. A. Dannelly, J. E. Northcutt, and J. P. Roberts was appointed to nominate a secretary, and nominated A. J. Lamar who had served many years as an assistant secretary. He was elected and re-elected every succeeding year for twenty-one years. He nominated as his assistants: George Fontaine, E. L. Crawford, A. E. Barnett, C. H. Motley, H. S. Ellison, H. T. Strout, J. C. James and W. R. Bickerstaff, and they were elected.

For the first time the *Journal* carried two rolls—the alphabetical roll, headed by T. Y. Abernethy, and the chronological roll, headed by J. W. Shores.

Among the faithful laymen on the roll, who have since answered the roll call on high, were R. D. Byrnes, Walter Lord, D. P. Christenberry, W. W. Morland, A. T. Wilkinson, R. O. Simpson, J. W. Green, Sr., E. W. Berry, W. L. Lancaster, J. T. Ellison, Mac Featherstone, W. F. Feagin, T. D. Samford, Armstead Brown, M. Lightfoot, J. T. Clark, J. B. Murphy, J. E. Searcy, E. R. Malone, E. W. Thorpe, J. K. Kyser, J. E. Finley, and A. M. McMillan.

A few lay members of that Conference, who still live (1956) are B. H. Matthews, Camden; Judge C. E. Thomas, Prattville; and R. R. (Bob) Jones, a local preacher, who was several times elected a lay delegate to the Conference.

So far as the records of this Conference go, this was the first session to appoint a "Committee on Memorials to the General Conference," this committee consisting of C. A. Rush, C. W. Gavin, O. C. McGehee, W. H. Wild, and J. P. Roberts. Memorials considered by this committee dealt with the ownership of Vanderbilt University; the matter of Church papers so as to obviate the impossible task of putting two papers—the general organ and the Conference organ—in the homes of the people; and the question of Methodist federation, the Conference voting to request the General Conference to "consider the Federation of Methodism in such a way as to retain the autonomy of each organized body."

Admitted on trial were S. E. Spencer, Lyman C. Brannon, Albert E. Shafer, Herbert W. Rice, W. F. Floyd, John Fletcher McLeod, B. M. Herlong, Stephen P. Grice, William E. Middlebrooks, Ernest A. Childs, J. M. Truett, M. E. Grant, Leander C. Duncan, and J. M. Griffin. H. B. Urquhart was re-admitted. E. P. Craddock was received from the Louisiana Confer-

ence, and F. M. Lowrey returned from the West Texas Conference. G. M. Spivey, of the Congregational Church, and T. W. Weaver, of the Congregational Methodist Church, were received into full connection.

W. E. Bryant, P. A. Strickland, and C. T. Martin were discontinued, the first two at their own request. Felix M. Wood, B. L. Moore and D. B. H. Jeffcoat were located, the first two at their own request. Frank Seay transferred to the Texas Conference, and I. W. Chalker to the North Georgia. Three died during the year.

J. M. Mason, D.D., as favorably known as any man in the Conference, had some of the best blood of Virginia in his veins. He joined the Church in 1855 or 1856. Although but a boy, he joined the Confederate cavalry and followed Forrest who, upon at least one occasion, conferred upon young Mason his highest personal commendation. Mason wanted to be a lawyer, and would have made a great one, but God had other plans for him. He was licensed to preach in 1869, and joined the Conference 1870. He served circuits, stations and districts, having been appointed presiding elder of the Montgomery District three different times. He was beginning his third time when death overtook him. He was a member of six General Conferences—from 1886 to 1906. He was a member of the Book Committee, now known as the Board of Publication, from 1894 to the time of his death. Says his memorialist, A. J. Lamar, "When the solemn service of the Church and the ritual of the Confederate Veterans had been read, the bugler blew the last call for the true soldier of the Confederacy and of the cross, the benediction was said, and we left him until our Lord shall call him to arise." He married 1870, Ellen Olivia Drake, who died 1940 at the home of her daughter, Mrs. Ethel Reid, Albany, Ga.

A. J. Cousins joined the Church when he was nine. J. S. Frazer, who wrote his memoir, says that he conducted prayer meetings at fifteen, was a steward before he was twenty-one, was a local preacher two years, and an itinerant minister thirty-one years, not flashing forth like a meteor, but moving with measured and stately steps over rough paths and through years of hard work. He served one mission, seven circuits, one station, and two districts. "A warmer heart than his never beat in the breast of a Methodist preacher." He married 1869 Sarah Georgia Pierce, who died 1921 in Birmingham.

S. A. Pilley, son of Stephen Fatherly Pilley, joined Company "K," 22nd Alabama Regiment, in 1861, and as acting orderly sergeant was in command of his Company at the battle of Shiloh, and was captured, and later exchanged, at Vicksburg in 1862. He transferred to the cavalry and became chaplain of the Fifty-third Regiment in December, 1862. He resigned this in 1863, and resumed his place in the Conference. He superannuated in 1882 and lived

at Troy. His funeral was conducted by J. B. K. Spain, M. H. Holt, and W. P. Hurt.

The Laymen's Missionary Movement which was being organized through out the Church was this year organized in the Alabama Conference, with Judge A. E. Barnett, of Opelika, father of our Dr. Albert E. Barnett, of the Candler School of Theology, Emory University, as leader. M. Lightfoot, of Brundidge, father of Tupper Lightfoot, was vice-leader; Mac Featherstone of Greenville, was secretary; and J. T. Clark, of Red Level, was treasurer. The District Leaders were: W. L. Woodruff, Mobile; J. H. James, Greensboro; A. T. Wilkinson, Selma; Mac Featherstone, Prattville; Armstead Brown, Montgomery; M. Lightfoot, Troy; W. R. Banks, Eufaula; E. R. Malone, Dothan; William Rogers, Marianna; and J. B. Barnett, Pensacola.

The following General Conference Delegates were elected: Clerical, A. J. Lamar, J. S. Frazer, W. M. Cox, J. M. Dannelly, and O. C. McGehee; reserves, S. M. Hosmer and H. Trawick. Lay, W. F. Feagin, A. E. Barnett, T. D. Samford, Mac Featherstone, and E. W. Berry; reserves, M. Lightfoot, John Massey, E. W. Thorpe, R. R. (Bob) Jones, and E. R. Malone.

The Joint Board of Finance nominated, and the Conference elected J. E. McCann, B. M. Washburn, and D. C. Turnipseed as a commission to confer with a like commission from the North Alabama Conference in reference to the establishment of a Hospital in this State. In 1907, a commission was appointed to consider this matter with similar commissions from the North Alabama, the North Mississippi, and the Mississippi Conferences. Evidently, nothing came of the first commission's work, except, perhaps, to put the matter in the thinking of the conferences involved.

The 79th Conference was at Troy, December 7-12, 1910, Bishop Wilson presided, assisted by Bishop Candler, who delivered the morning devotional messages. Seventeen were admitted: J. A. Whitsett, Grover C. Simpson, Douglas L. Folsom, Robert J. Haskew, David M. Pearson, Herbert V. Hudson, James E. C. Harrison, B. C. Glenn, Jr., William S. Guice, S. B. Strout, Walter C. Cowart, Charles L. Middlebrooks, W. L. Conner, Arthur L. Lumpkin, Irving G. McCann, Luther S. Gilmer, and Robert S. LeFevre.

F. M. Atchison transferred in from the Central Texas Conference; J. A. McBryde from the Mississippi; I. W. Chalker, from the North Georgia; Andrew Sledd from the Florida; and J. F. Bilbro from the Texas. C. W. Bradley was received from the Congregational Church.

S. P. Grice was discontinued at his own request. H. W. Chambers was located at his own request. H. E. Jones transferred to the Florida Conference. Byrd L. Moore who had been located in 1909, supposedly at his own request, stated to the Conference that he did not request location, and the matter was reconsidered, and voted on, and he was not located. The Conference lost five

by death. The Bishop appointed W. P. Hurt, E. E. Cowan, A. L. Sellers, C. B. Pilley and W. Bancroft to accompany Brother Selman's body to Georgia for burial.

E. L. Loveless was licensed to preach in 1862; joined the Montgomery Conference in 1863; and superannuated in 1909. He served many of the leading appointments, with never a stain upon his character. He was spoken of as being "the best orator in the Conference." Another said that when the University of Alabama conferred the D.D. degree upon him, it had been a long time since that institution had conferred the degree upon more brains. Dr. John Massey is reported to have said, "We never had a better preacher at Tuskegee than Dr. Loveless—rarely as good a one."

W. H. Wild had scarcely finished writing the memoir of E. L. Loveless, when H. H. McNeill was called upon to write Brother Wild's memoir. Says Dr. McNeill of Brother Wild: "He was just and generous in all transactions, honorable in every thought. Scrupulously neat in dress, chaste in conversation, and kindly in manner, he was a gentleman of the highest order." His ministry covered 51 years. He retired in 1908, moving to Fort Deposit. He married 1859 Julia Asberry Slaughter, who died 1905.

J. B. K. Spain studied at Vanderbilt University from which he was called in 1885 to supply the pulpit at Troy made vacant by the death of H. Humphrey. He joined the Conference that fall. He transferred to Texas in 1901 and was stationed at Marshall, but returned to Alabama in 1904, where he held places of trust and responsibility until his death, at which time he was serving as presiding elder of Troy District. His son, Frank, is a lawyer in Birmingham.

W. H. Morris served from 1868 until 1888, and rendered "some of the most faithful work that was ever performed by an itinerant preacher." During the War Between the States he served courageously, engaging in six battles and being wounded four times. His ministry was deeply appreciated by his people who saw in him one who lived as he preached.

B. L. Selman was converted in 1852 and at once felt called to preach. He served from 1857 until 1861. His memorialist, I. F. Bilbro, says, "When our country was plunged into the horrors of civil war, stirred with the spirit of patriotism, he organized Company "H" of the Twenty-third Alabama Regiment, and was assigned to duty in the Army of Tennessee. From 1861 to 1864, he led his company through all the vicissitudes of war. His chivalrous spirit never faltered until he was stricken down with a fearful wound at Resaca, Ga., which put him out of active service. After the war he again took up the broken thread of his ministry, and as an intrepid soldier of the cross labored to lift his countrymen from the bitterness of defeat into hopeful life again, and, above all, to lead them from the bondage of sin into the glorious triumphs of

saving faith in our Lord." On January 2, 1866, Brother Selman married Mary, daughter of Rev. S. F. Pilley. His son, John Pilley Selman, of Troy, was a great layman, and one of the greatest educators this State has produced. For 53 years, Brother Selman "went in and out among us, a man without guile, spotless in character, beautiful in the simplicity of his consecrated life. . . . He walked among us with garments unspotted by sin. His greatest sermon to the world was his own life."

Troy had some great preaching on Conference Sunday. Bishops Wilson and Candler, Dr. W. N. Ainsworth, later a bishop, Dr. Andrew Sledd, Dr. Stonewall Anderson, and Dr. Sim W. Williams were God's ministering servants that day.

The Conference roll carried the names of 188 full members plus 36 probationers, making a total of 224. Of these, 23 were superannuated and two were supernumerary, leaving 199 effective men. There were 159 local preachers, only three of them serving charges.

The total church membership, counting 159 local preachers, was 65,660. There were 573 Sunday Schools; 3,948 teachers and officers, and 40,704 pupils. The amount paid the ten presiding elders was \$26,774.91; pastors, \$145,678.64; bishops, \$2,368.46; Foreign Missions, \$14,648.60; Home Missions, \$9,437.56; Church Extension, \$6,680; Conference Claimants, \$13,871.53; American Bible Society, \$534.60.

There were 175 pastoral charges; 701 societies (congregations); 643 houses of worship; 157 parsonages and ten district parsonages. The Conference reported two educational institutions—the Southern University valued at \$210,000, with an endowment of \$101,000; Woman's College (Huntingdon) valued at \$182,000, with an endowment of \$15,855.81.

Ten years ago the Conference reported 150 pastoral charges; this year, 175. Then, there were 652 congregations; now, 701. Then, 137 local preachers; now 159. Then, a total membership of 49,538; now, 65,660, a net gain of 16,122, an average net gain per year of more than 1,600. While figures do not and cannot tell the whole story, these figures indicate a wholesome growth. At this, the last session of this decade, Judge A. E. Barnett, of Opelika, was elected "Conference Leader," now known as Conference Lay Leader.

Methodist Episcopal Church, 1901-1910

THE 35TH CONFERENCE WAS AT MOODY, opening on December 5, 1901, with Bishop J. W. Hamilton presiding. Every Conference usually has men to admit; or to be transferred in or out; or to be discontinued, or located. Boards and committees must meet; and make reports, which must be acted upon. Then, there are special interests of the Church that may need particular attention.

At this Conference a board of trustees was appointed for the Conference Annuity Fund, namely: J. L. Brasher, J. T. Terry, W. E. Thomas, J. A. Mitchell, S. R. Crumpton, with W. M. Croman as treasurer.

Subscriptions amounting to \$1,510 were taken for Boaz Seminary. The benevolent collections ordered by the General Conference as reported by the treasurer amounted to \$1,172. There was a slight decrease in the number of full members reported, the total being 8,724, plus 120 local preachers.

Bishop Hamilton announced the transfer into this Conference of Isaac G. Taylor from the Holston Conference. Admitted on trial were: Eugene V. L. Finch, Ransom Keadle, Stephen B. Williams, Rufus J. Worley, Charles L. Leonard, and John W. Heatherly. Readmitted was George G. Miller. George C. Barron was discontinued. W. P. Weston transferred to the Georgia Conference, and L. G. Gunn to the New England Southern Conference. The blessings of God had been upon the Conference during the year in that no member had died.

The 36th Conference met at Cordova, December 7, 1902, with Bishop E. G. Andrews, much loved by this Conference, in the chair. A feature of this session was an address of welcome by P. M. Long, a local layman. C. J. Hammitt from the Wilmington Conference was received by transfer, while Isaac G. Taylor transferred to the West Virginia Conference and James A. Mitchell to the Des Moines.

Three were admitted on trial: Thos. N. Crumpton, Bluford M. Jackson, and Gilbert Ellis. Wm. J. Wilemon, who had located in 1889, was re-admitted. The orders of C. B. Netherland, an elder in the Congregational Methodist Church, were recognized, he to become a deacon in the M.E. Church, John

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

W. Heatherly and Stephen B. Williams were discontinued; George W. Palmer withdrew; one died during the year.

H. E. Poet "was a man of personal charm, sweet temper, affectionate disposition, studious habits, vigorous moral fibre, clear intellectual acumen, deep convictions, persuasive rather than dogmatic in argument, fair in his treatment of those who differed with him in opinion, a good preacher . . . and royal in his relations with his brethren in the ministry."

Students of the Conference Journals will note that J. L. Brasher was more and more coming into leadership. At this session he was a member of the Board of Examiners; secretary of the Conference Board of Church Extension; president of the Conference Board of Missions; assistant secretary of the Conference; and was this year appointed Conference evangelist.

The total number of members reported in the churches of the Conference was 8,595, plus 112 local preachers.

The devotion of the pastors, in the face of the small salaries paid, was heroic. It is doubtful if a finer record of loyalty can be found anywhere. How they lived, even with the missionary appropriations some of them received, is a mystery. Twenty-one of these pastors received less than \$100 a year, their salaries ranging from \$13.00 to \$85.00. The highest salary this year (paid by Simpson Church, Birmingham) was \$900.00. Edwardsville paid \$220.00. Cordova paid only \$50.00 on an assessment of \$130.00. Boaz paid \$225.00, overpaying its assessment of \$200.00. The total amount paid to 52 of the 54 pastors reporting was \$7,545.00, averaging about \$145.00 each. Too much praise cannot be accorded the devotion of these pastors. Only thirteen of the fifty-four charges had parsonages. How they fed their horses, to say nothing of their families, may be recorded some day when the Crowns of Life are distributed.

St. Paul's Church, Anniston, was the seat of the 37th Conference, December 3, 1903, Bishop Cyrus D. Foss presiding. At this session, J. L. Brasher, who had served a number of years as assistant secretary, was elected secretary, a position of trust and hard work that he was to hold for 36 years.

A committee was appointed to dispose of the property of Andrews Institute in DeKalb County. This school had served well the people of that vicinity for a number of years. A resolution was adopted calling upon the Conference to remain in session until all business before it is completed, and limiting the General Secretaries and representatives of general causes to fifteen minute addresses. Delegates to the General Conference were elected as follows: Clerical, J. G. Johnson; reserve, J. B. Miller.

Four were received on trial: E. T. Harris, J. B. Cole, W. A. Murphree, and Wm. L. Groover. Two came in by transfer: W. A. Allen from the Montana Conference, and W. P. Weston from the Georgia Conference. Two trans-

METHODIST EPISCOPAL CHURCH, 1901-1910

ferred out: G. E. Ackerman to the Detroit Conference, and R. B. Stansell to the Holston. R. J. Worley was discontinued; S. R. Crumpton located at his own request. The orders of L. J. Braswell, an elder from the Cumberland Presbyterian Church, were recognized. Three had died: J. B. Parrott, J. N. Rampy, and J. H. Moore. No memoirs were recorded in the *Journal*. They were good and useful men.

The Conference did an especially good day's work when it received Wallace A. Murphree. No man served more effectively for the next half century than he. R. B. Stansell, who transferred to the Holston Conference, later to the Wisconsin Conference where he became a leader, served as District Superintendent and pastor of leading churches, and is retired and lives in Milwaukee.

Among the non-pastoral appointments were: J. L. Brasher, Conference Evangelist; W. P. Weston, President Boaz Seminary; C. J. Hammitt, Field Secretary of the Annuity Fund. The total full membership of the churches was 8,512, plus 96 local preachers.

The 38th Conference opened in Birmingham, on December 1, 1904, with Bishop D. A. Goodsell in the chair. Four were received on trial: Wm. F. Pritchett, Charles L. Sanders, John A. Callan, and James W. Reece. S. B. Williams was re-admitted. There were no transfers. George G. Miller located at his own request. J. T. Terry and Eugene V. Levert Finch withdrew from the Conference. J. N. Gibbs, a charter member, died 1904.

Report on the Annuity Fund showed that it was growing, the amount in hand being \$329.30. There was likewise an encouraging increase in the membership, the total number reported being 8,688, plus 117 local preachers.

The 39th Conference was at Boaz, opening November 30, 1905, with Bishop Earl Cranston presiding. W. C. McMahan, mayor of Edwardsville, appeared before the Conference and offered them that town's school property. The Conference had been successful in conducting schools, and McMahan urged them to accept this property, with the responsibility of conducting the school. Upon motion of W. P. Weston the Conference voted to accept the property. A group consisting of five lay citizens of Edwardsville and four ministers was to constitute the board of trustees.

Three men transferred in: E. B. Caldwell from the Northern New York Conference; B. W. Baker from the Missouri Conference; and Luther Bridges from the Atlantic Mission Conference.

Eight were admitted: John E. Johnson, J. M. Conway, Frederick Wineman, James M. McGill, Luther J. Weston, Francis M. Weston, Joseph T. J. Johnson and William W. Coleman. John H. Dunn, who had been located by the Georgia Conference in 1904, was readmitted.

W. J. Wilemon located at his own request. W. L. A. Self withdrew. Ransom

Keadle was permitted to withdraw under complaints. Three died: W. A. Allen, C. L. Mann, and J. M. Jackson. No memoirs appear of Allen and Mann.

J. M. Jackson was licensed to preach at twenty-three and spent some time in the Grant University School of Theology. His first pastorate was Kelly's Creek Circuit, which he served three years. While serving Crawford's Cove Circuit, says his memorialist, he was gloriously sanctified. Of the last three years of his life, he spent one in Mississippi, and two at Kinsey. He left a wife and four children.

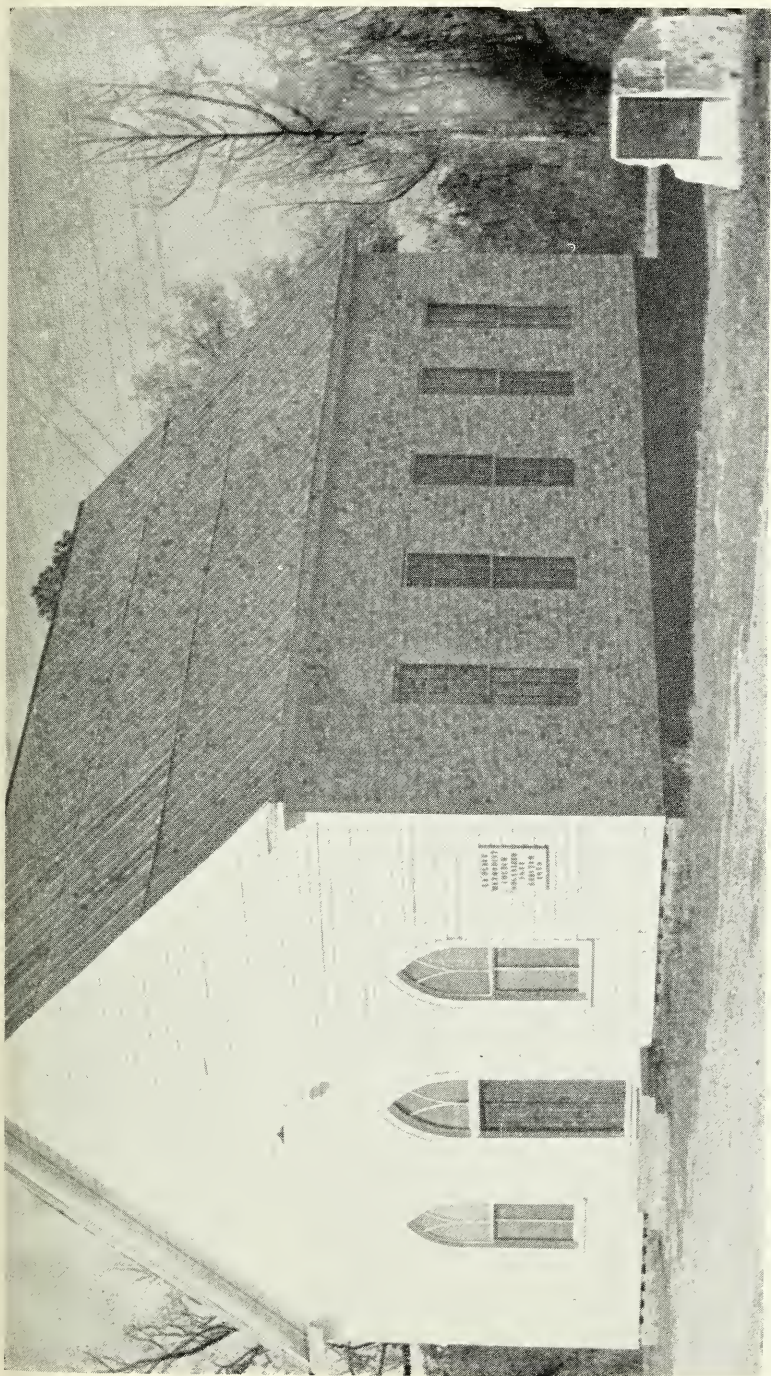
The statistical report continued to be encouraging—the full membership being 8,623, plus 117 local preachers. There had been another increase in the amount raised for the Annuity Fund, the total in hand being \$450.33. The reports of the various other Conference boards gave reason for gratitude at the progress being made.

The 40th Conference met at Edwardsville on November 28, 1906, with Bishop D. A. Goodsell presiding. This was the fifth time for Edwardsville to entertain the Conference, and it was Bishop Goodsell's third time to preside here. There was a slight increase in the church membership this year, the total being 8,638, plus 123 local preachers.

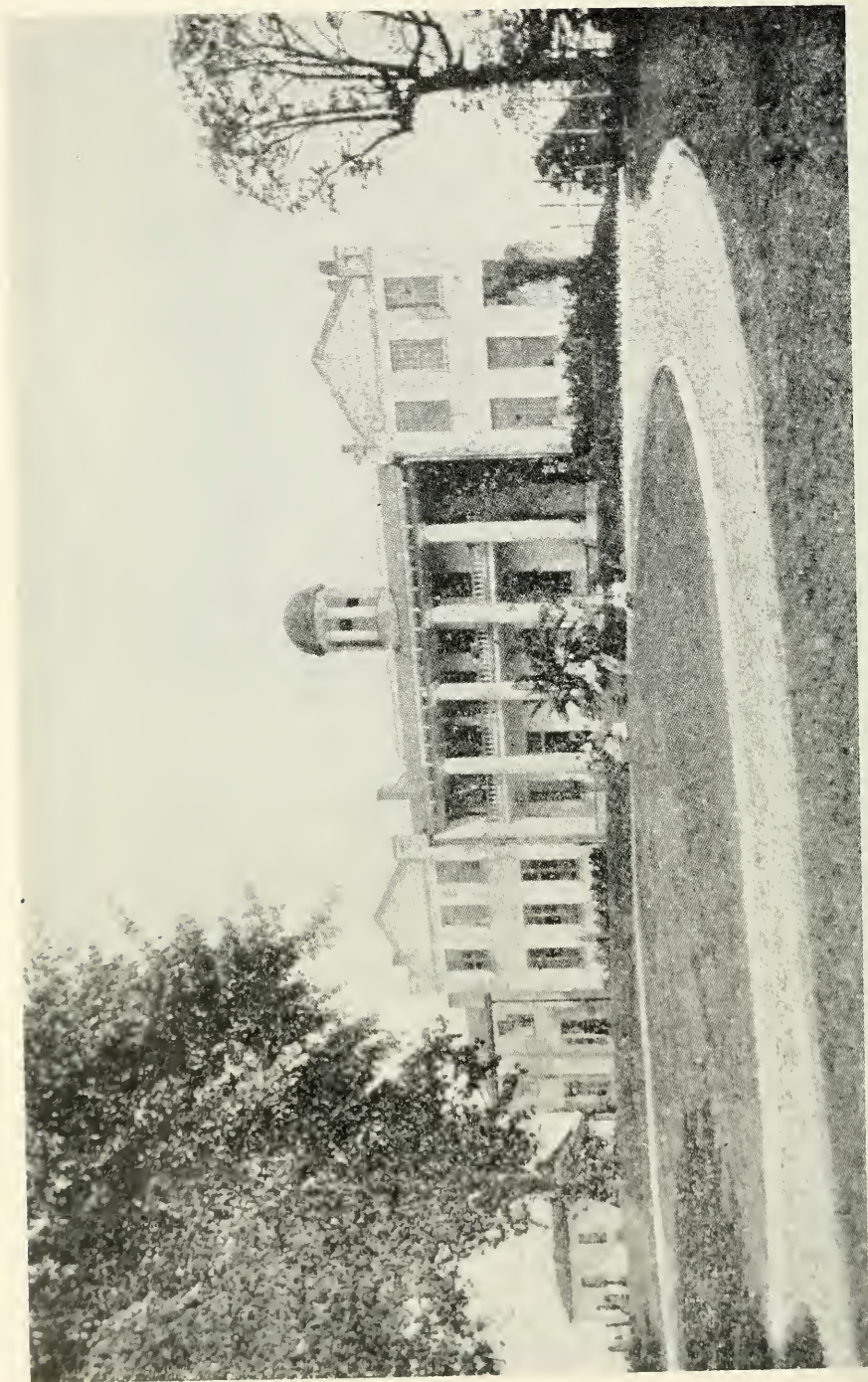
Cicero Dobbs, J. L. B. McGill and Pinkney U. Green were admitted on trial. W. B. Smead, a supernumerary from the Kentucky Conference transferred in, and was made effective. P. W. Blackwell transferred to the Oklahoma Conference. Joseph M. Conway was discontinued. E. T. Harris was required to sign a pledge to abstain from the use of tobacco. The records do not tell us whether or not he kept that pledge, but the *Journal* of the next session does carry the following question and answer: "Who have been permitted to withdraw under charges or complaints? Elijah T. Harris."

W. M. Green was "born again" when he was about 22, joined the Church at once, and was soon licensed to preach. After spending some time at Grant University, Chattanooga, he joined the Conference. In February, 1906, after having traveled forty miles on horse-back one day, he was that evening taken violently ill, and never recovered. He was always faithful to every trust, going wherever sent without complaint. He was much loved by his brethren, and the people he served.

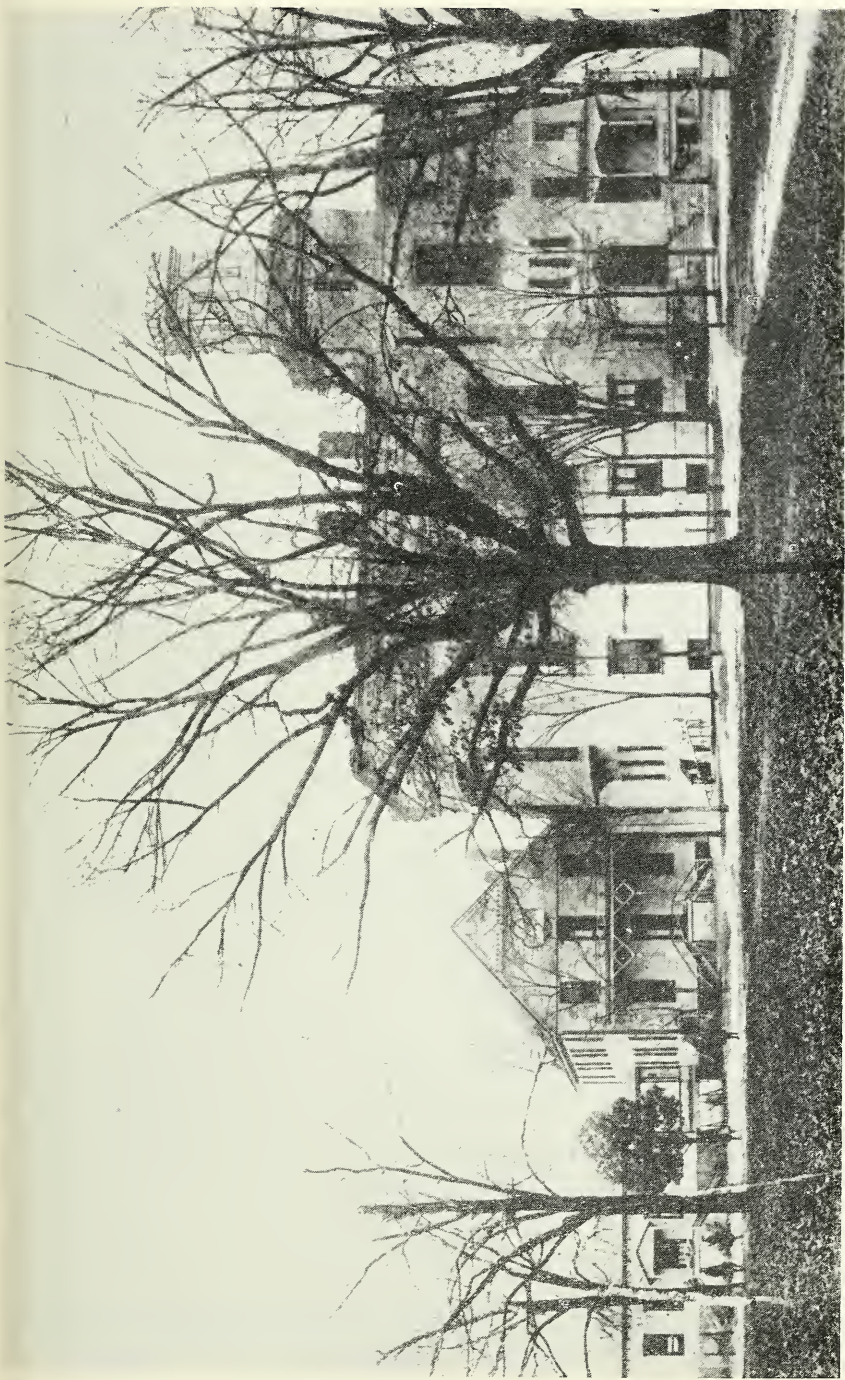
Boaz again entertained the Conference, the 41st session meeting there on December 12, 1907, Bishop Luther B. Wilson presiding. Much time was given to educational interests. Leaders of several institutions of learning addressed the Conference. R. A. Lemaster represented the Alabama Industrial Seminary; J. H. Dunn, Edwardsville Seminary; C. H. Wertenberger, Bennett Academy; C. J. Hammitt, Mallalieu Seminary; J. L. Brasher, Boaz



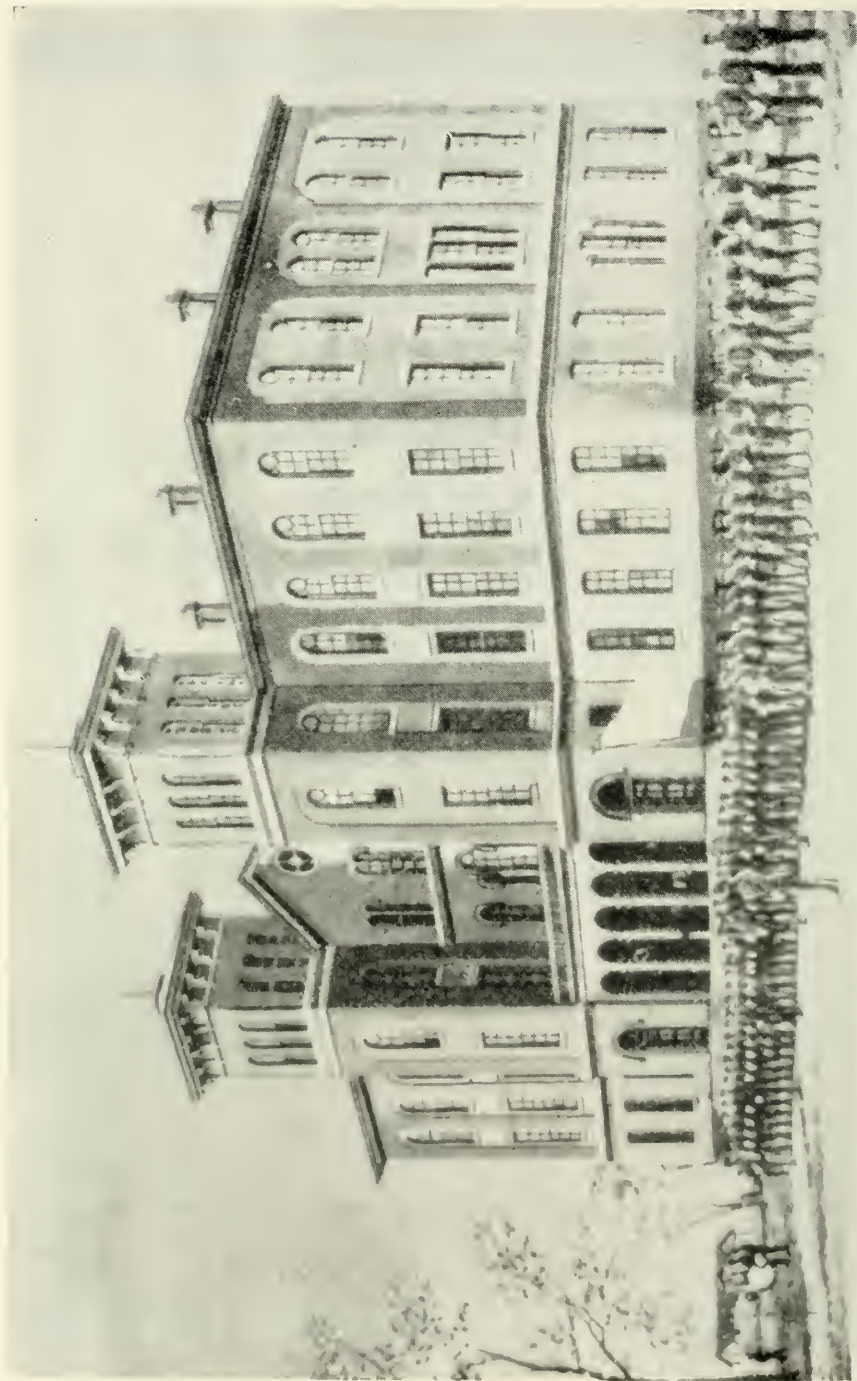
LaPlace Church at Shorter, Macon County, Alabama, and Sturdivant Marker, which says: Pioneer Trail of Methodism. By this former Indian Path, Matthew Parham Sturdivant came in 1808 as First Official Representative of the Methodist Episcopal Church in the territory of the present State of Alabama, a Missionary from the South Carolina Conference to the Tombigbee Settlements. Placed (1935) by order of the Alabama Conference, Methodist Episcopal Church, South.



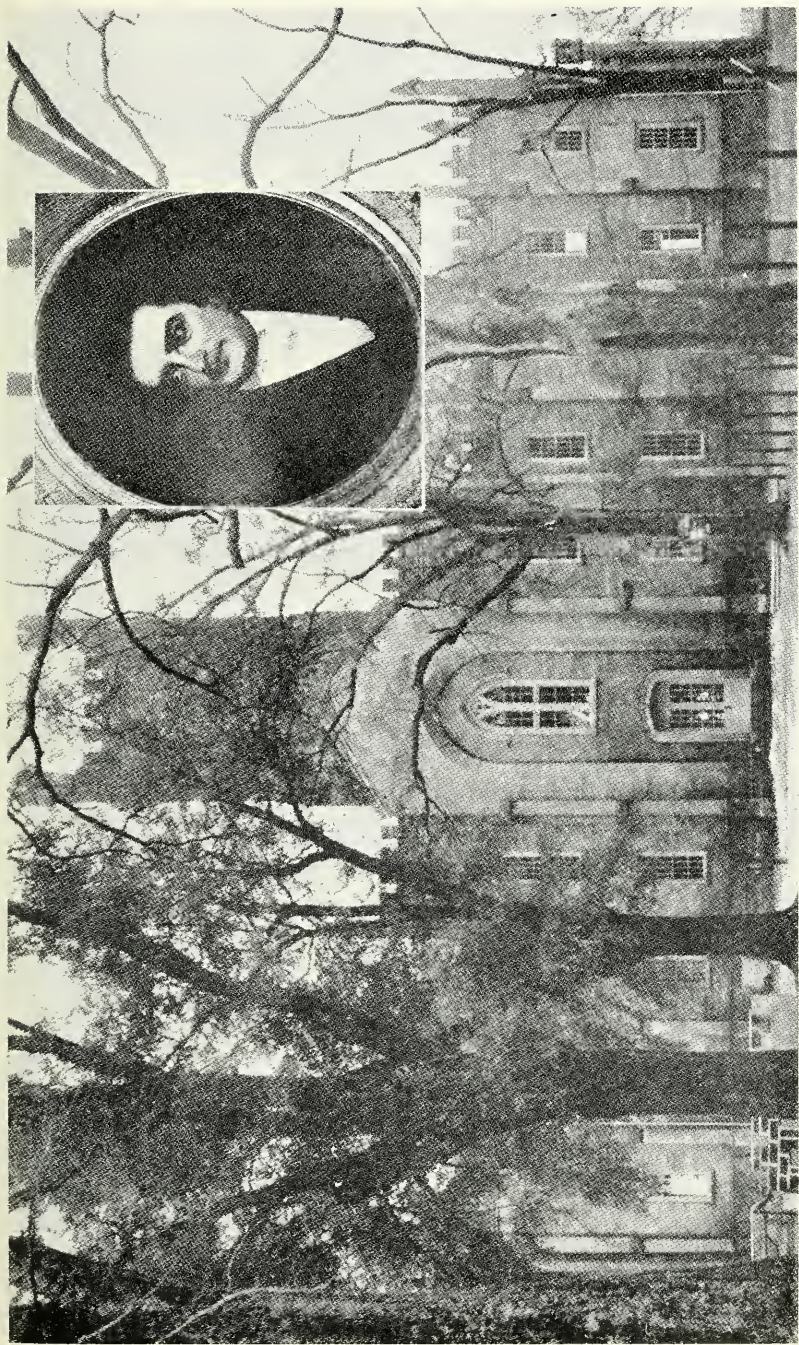
Centenary Institute, Summerfield, near Selma, Alabama, organized 1839; became Methodist Orphanage 1890.



Alabama Conference Female College at Tuskegee, organized 1854.



East Alabama Male College at Auburn, organized 1858.



Southern University at Greensboro, opened 1856; insert, William May Wightman, First President.



Courth Street Church,
Montgomery,
organized 1829.

St. Francis Street,
Mobile, organized 1840.





Dayton Methodist

Dayton Church, built 1850.

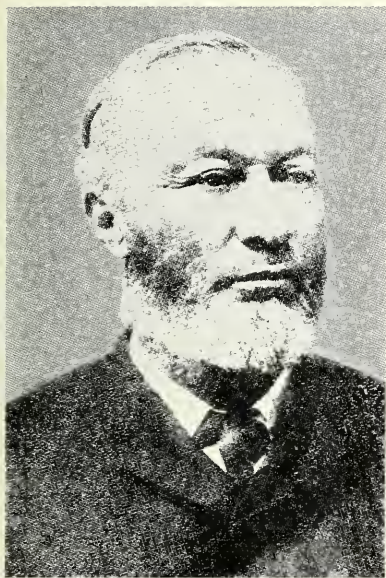


Livingston Church, organized 1834.

Auburn Church,
organized 1837.



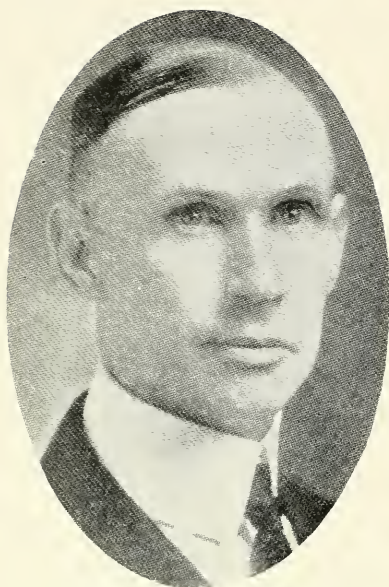
Troy Church,
organized 1843.



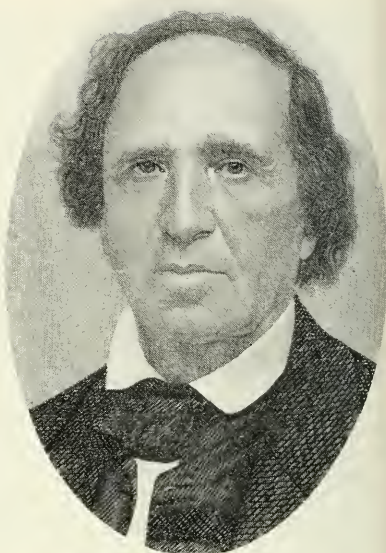
Dr. Anson West



Dr. M. E. Lazenby



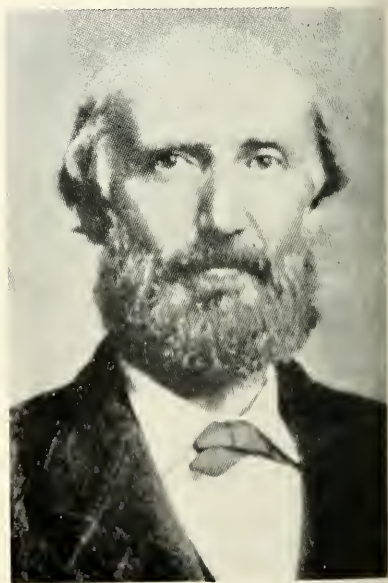
Bishop H. M. Dobbs



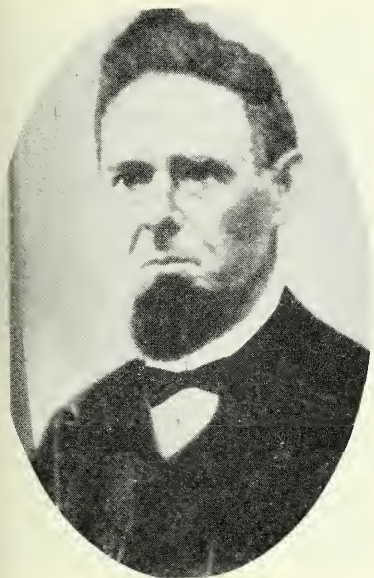
Bishop J. O. Andrew



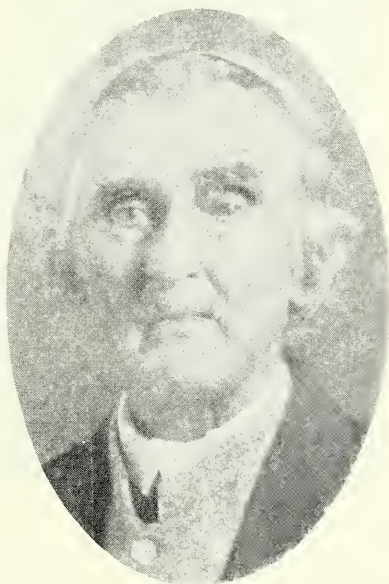
Bishop J. H. McCoy



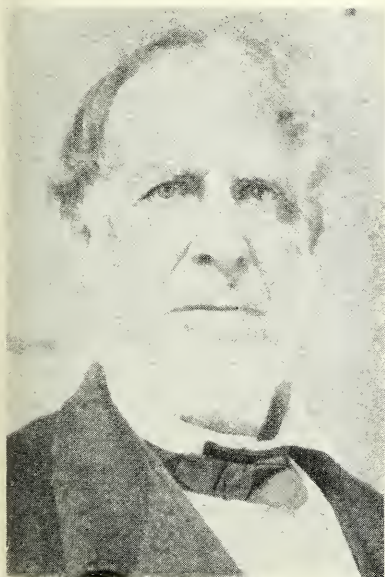
L. L. Hill



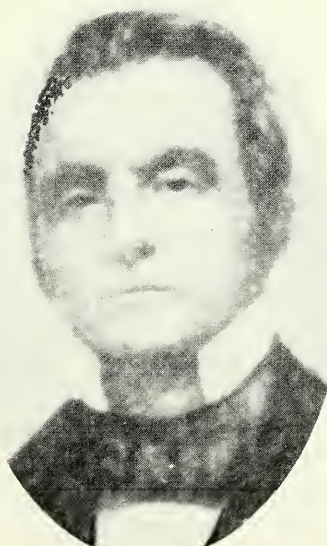
T. S. Abernethy



James King



E. V. Levert



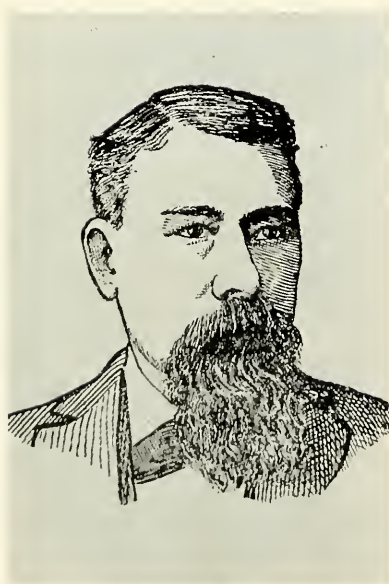
Ebenezer Hearn



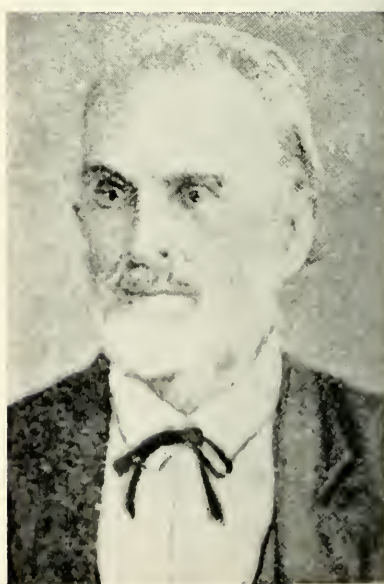
R. A. Baker



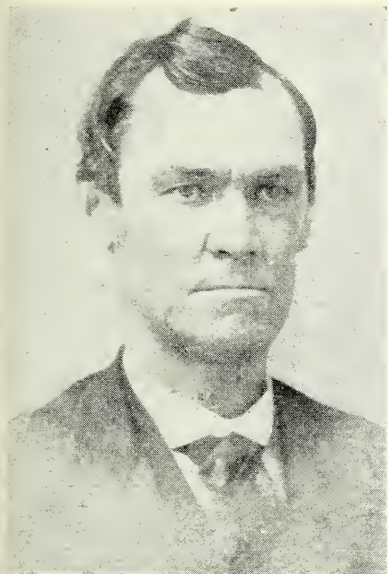
V. M. Atkinson



John Massey



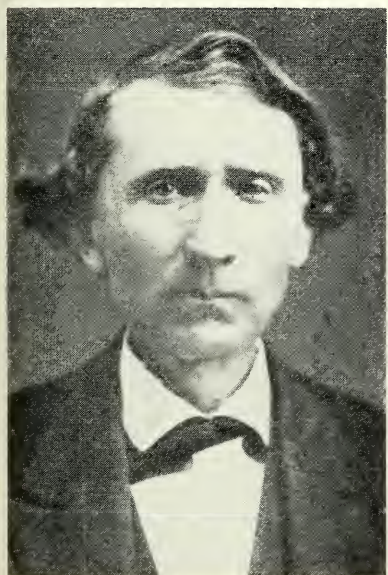
J. E. Newman



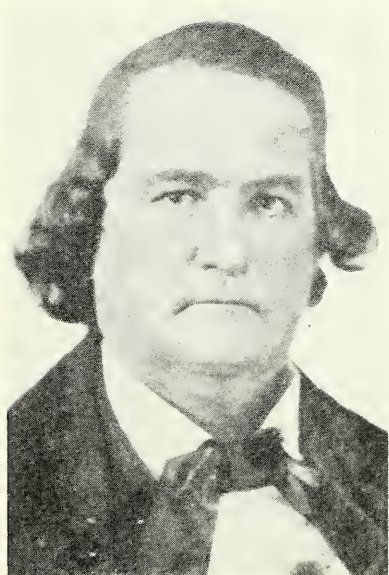
M. S. Andrews



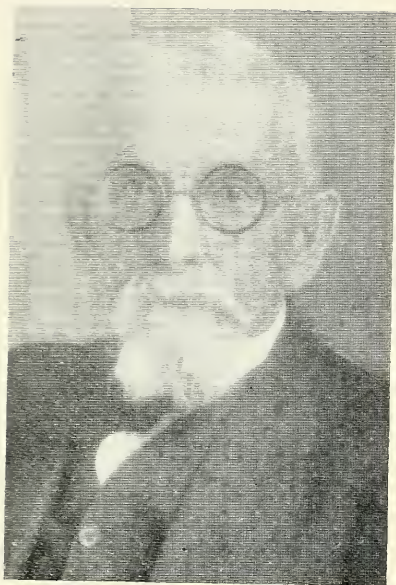
J. L. Skipper



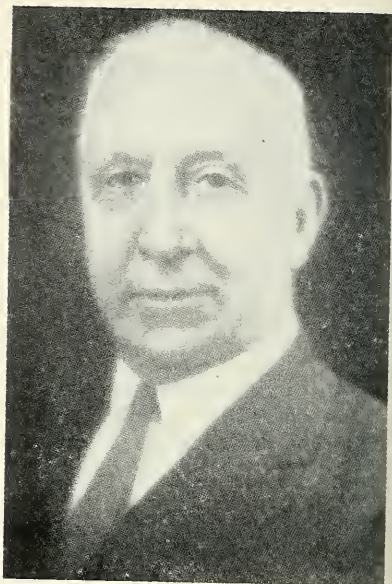
Charles Strider



T. H. Whitby



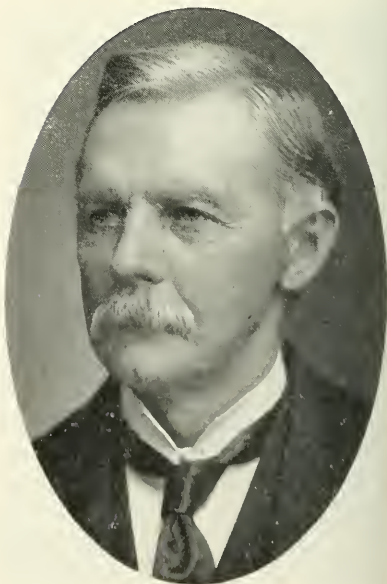
George Fontaine



A. J. Lamar



W. A. McCann



J. M. Mason



C. C. Daniel



C. M. Ellisor



J. E. Northcutt



F. A. Rogers



Courtesy of the Minister's Life and Casualty Union, Minneapolis

The Circuit Rider

METHODIST EPISCOPAL CHURCH, 1901-1910

Seminary; and J. H. Race, University of Chattanooga. These brethren asked for the co-operation of all concerned.

The Church at DeFuniak Springs having been sold, it was decided to divide the money between the four districts of the Conference. The M.E. Church and the M.E. Church, South, at DeFuniak Springs had united. Hence the sale of the church property. J. B. Miller was elected clerical delegate to the General Conference, with W. M. Croman as alternate. The full membership reported this year, 8,909 full members, plus 131 local preachers, was over 9,000.

Those admitted in 1907 were: Wm. N. Jones, Wm. S. Hullett, George W. Elliott, and C. Y. Kennedy. H. R. Osborne was received from the St. Louis Conference; while B. W. Baker transferred to the Central Illinois Conference and J. T. Hopper to the Holston. James F. Rowan was located at his own request. J. M. Bowman died during the year.

Brother Bowman spent thirty-seven of his fifty-nine years in the ministry where he achieved many a victory for God and His Kingdom. Assured by his physician that his end was near, he gave his family and friends this comforting word: "I am all right; the way is clear; the parting is only for a little while." With this testimony he entered into everlasting life.

The 42nd Conference convened at Simpson Church, Birmingham, November 26, 1908, with Bishop Wm. F. Anderson in the chair. L. H. Jackson, then pastor at Pratt City, was elected secretary, with J. L. Brasher and Frederick Wineman as assistants.

Birmingham gave the Conference a royal welcome. A. B. Moore, pastor of First Christian Church, representing the Pastor's Union with a membership of more than one hundred churches, welcomed the Conference. Judge N. B. Feagin, representing the Mayor of Birmingham, and General Rufus N. Rhodes, in behalf of the press, extended the Conference a hearty welcome. Bishop Anderson responded graciously.

Conference Sunday was outstanding. In addition to the Conference Love Feast, the Memorial Service, the Ordination Services, the morning sermon by the Bishop, and the evening sermon by James B. Hingeley, D.D., of Chicago, and in addition to the sermons by other ministers in the various Protestant churches, three were held some "Pentecostal Services," the same being conducted by J. M. and M. J. Harris, of Evanston, Ill. "Their preaching and singing were attended with glorious results. Sinners were converted, backsliders were reclaimed and believers sanctified. Among the latter were several preachers. The services were the occasion of great spiritual uplift to the Conference."

For the first time in this Conference, the term "Presiding Elder" was dropped, and "District Superintendent" took its place, as a result of the action of the recent General Conference. With Unification in 1939 the term,

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"District Superintendent," was adopted for use in The Methodist Church.

Richard A. LeMaster was received from the Ohio Conference. B. M. Jackson transferred to the Blue Ridge Conference, and Cicero Dobbs to the Holston. Seven were admitted on trial: J. E. Brasher, Louis T. Hardin, H. M. Gray, Hiram M. Kilgo, J. L. Mitchell, C. B. Netherland, and C. E. Stone. James J. Barnes was received from the Congregational Methodist Church.

Gilbert Ellis, according to his memoir by J. L. Brasher, joined the church in his eighth year. Feeling his call to preach, he spent three years in school at Royal, Alabama, one at Wesleyan College, Athens, Tenn., and then graduated at the School of Theology at Grant University, Chattanooga. He joined the Conference in 1902. In the summer of 1903 he felt the need of a deeper work of grace, and he gave himself to study, prayer, fasting and consecration, and was wholly sanctified. "Henceforth, his life which had always been fervent became a living flame of devotion, faith, and prayer." He was a model of reverence and piety. Says Dr. Brasher, "I believe he was as holy a man as I ever met. Due to failing health he went West in the fall of 1907, stopping at Colorado, Texas. Instead of improving, he gradually grew worse until the end came." His last hours were unusually triumphant. He literally shouted his way through the gates into the eternal City.

Much attention was again given to educational interests at this session. A new institution comes under review—the Alabama Industrial Institute at Bay Minette. Located on a tract of 180 acres of land, donated by the Bay Minette Land Company, a building costing approximately \$3,000 had been erected. This school, it was announced, would be ready for use on January 1, 1909 (The Alabama Industrial Seminary which was to have been located at Loxley, Alabama, had been abandoned in favor of the school at Bay Minette.) Other schools reporting progress were Mallalieu Seminary at Kinsey; John H. Snead Seminary at Boaz; Edwardsville Seminary; and Bennett Academy at Clarkson, Mississippi.

The total membership this year was 9,448, plus 137 local preachers. Of the seventy charges this year, thirty-four were supplied by local preachers.

At this period, there were no lay members of the Annual Conference, but there was a Laymen's Association, which met at the same time as the Annual Conference, usually in a different building. At some time during the Annual Conference, the Bishop would usually appoint two ministers to go to the Laymen's Association meeting and invite them to come as a body at a certain hour into the Conference room. The president of the Laymen's Association was frequently invited to sit beside the Bishop, and asked to address the joint assembly. At the 1908 Conference, W. C. McMahan, of Edwardsville, was the Association's president; J. M. Atkins, of Heflin, was vice president; and

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F. H. Potter, of Birmingham, secretary and treasurer. These laymen had their committees which worked with similar Conference committees.

Other laymen who were present at this meeting of the Association were: J. C. Gibbs, Mrs. J. H. Dunn, G. H. Brummell, W. A. Brown, H. C. Camp, Z. T. McGille, W. F. Perry, W. W. L. Stone, J. T. Otwell, W. Z. Brown, W. M. Hardwick, C. L. Glascock, A. H. Reneau, Mrs. R. S. Tendell, C. R. Johnson, Wm. Donaldson, S. Abbott, J. E. Cockrell, R. L. Bynum, S. E. Dailey, M. S. Parker, John Ashwander, J. M. Fowler, Mrs. A. D. Elder, Dr. A. E. Powers, T. J. Lambert, J. O. Griffin, W. T. Ryan, S. F. Mabrey, J. I. Morton, J. I. Wood, J. D. Machen, J. H. Winkler, W. A. Garrett, J. R. Freeman, A. J. Freeman, and C. H. Burdeshaw.

The 43rd session opened December 2, 1909, Bishop Cranston presiding, at Edwardsville, which had entertained the Conference six times. It was Bishop Cranston's second time to preside, and he was, by a rising vote, extended a cordial welcome. J. L. Brasher was again elected secretary. The membership was 10,246, plus 140 local preachers, the largest numbers ever reported.

Although this Conference was never strong numerically nor financially, it was never neglected by the General Conference officers or General Board officials. At this session there were visits from Dr. Ward Platt, of the Board of Home Missions and Church Extension; C. F. Crawford, Esq., a representative of the Book Concern; Dr. J. J. Manker, editor of the *Methodist Advocate-Journal*; Dr. O. S. Baketell, of the Sunday School Union; and Dr. Walter D. Agnew, dean of the School of Theology of the University of Chattanooga.

J. G. Johnson moved that a committee (of the four District Superintendents and one layman from each District) be appointed to "receive offers of lands, means, and locations for the founding of homes for superannuated preachers of this Conference."

C. E. Bissell of the Troy Conference (N. Y.) and C. H. Wertenberger of the Chile Conference, were announced as transfers. Transfers out were W. G. Baker to the Southwest Kansas Conference; H. R. Osborne to the St. Louis Conference; and L. H. Jackson to the Oklahoma Conference.

The following were received in 1909 on trial: Walter R. Graves, Alfred A. West, Wm. T. Waller, Julius F. Winkler, Allen E. Matthews, James W. Snipes and Reuben F. Bateson. W. T. Stokes and C. L. Sanders located at their own request.

Word came during the Conference of the death of Bishop Daniel A. Goodsell. Through J. L. Brasher, the secretary, the Conference wrote to Mrs. Goodsell, expressing the sympathy of this Conference over which the Bishop had presided three times.

Among the special appointments were: Reuben E. Bateson, missionary to

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Porto Rico; Ernest B. Caldwell, missionary to China; C. H. Wertenberger, president of Bennett Academy, Clarkson, Miss., and S. G. Jones, a professor in this institution; J. L. Brasher, president of the John H. Snead Seminary, Boaz; and E. B. L. Elder, a professor in this institution; and T. J. Freeman and W. P. Weston, missionaries to the Oklahoma Mission.

The 44th Conference met in the chapel of John H. Snead Seminary at Boaz on November 24, 1910. Bishop Anderson again presided. W. A. Murphree, pastor-host, delivered a brief, heartfelt welcome address, as did Dr. D. A. Morton, for the Laymen's Association. C. J. Hammitt responded for the ministers and A. D. Peck for the laymen. J. A. Patton, Chattanooga layman, addressed the Conference.

Coming into this Conference were: Ralph S. Pearce from the Baltimore Conference (who transferred right back); James H. Lott from the Oklahoma; Fred M. Stokes from the Minnesota; and W. D. Stephenson from the Georgia. D. C. Beltz transferred to the Northwest Kansas Conference. Admitted on trial were: Amos A. Weston, John F. Starnes, S. A. Hopper, C. C. Driver, and John W. Judah. N. L. Powell and G. U. Burdick located at their own request.

The Conference Statistician, H. C. Owen, reported a slight decrease in full membership, the total being 10,031, plus 137 local preachers. There were 124 Sunday Schools with 750 teachers and officers, and 6,627 pupils. There were 188 church buildings, with a probable value of \$194,150. There was an increase in the number of parsonages, 27 being reported, valued at \$13,045.

R. W. Burdeshaw, Conference treasurer, reported that \$165,400 had been contributed for all causes. He likewise reported the largest amount ever paid to Conference claimants—\$925.25. Of this amount, \$25.00 was from the chartered fund; \$436 from the Book Concern; \$150 from the Conference Connectional Fund; and \$318.25 from the Conference collections.

The year closed with four districts: Anniston, J. H. Dunn, Superintendent; Birmingham, W. M. Croman; Boaz, W. B. Smead; Gulf District, J. G. Johnson. If the reader will glance back to the 35th session, and look at the figures reported to the 44th session, he will note considerable progress.

CHAPTER 54

Methodist Protestant Church, 1901-1910

THE 73RD CONFERENCE WAS AT FREDONIA CHURCH, near Sylacauga, November 7-12, 1901. President C. B. McDaniel reported that the degree of prosperity that had come to the Church this year was "abundant cause for rejoicing." He announced the loss of E. L. Moore, who had "decided to cast his lot in another field." Moore had made an exceptionally good secretary, and his departure was a great loss. The officers elected for the coming year were: J. P. Morgan, president; J. D. Keith, secretary; J. E. Sampley, Conference Steward.

S. J. Robinson was received from the Georgia Conference. E. L. Moore was granted, at his request, a certificate of dismissal. J. A. Mathison, "having fulfilled all his engagements and met the requirements of this Conference, his moral character standing fair, being desirous of severing his relations with the M.P. Church," was granted a certificate of good standing. G. W. Mathison, of the Ozark Mission, was received and placed under the Stationing Authority of the Conference.

The Statistical Committee reported a membership of 6,429, besides 168 probationers, 18 ministers, and 50 preachers. The number of parsonages had increased to eleven. The parsonage—a prepared home into which a newly appointed minister can move—is essential to the growth and permanency of any church, and goes far toward a satisfied preacher; and a satisfied preacher goes far toward a satisfactory year's work.

The 74th Conference was at Cedar Grove Church on the Chilton Circuit, November 5-9, 1902, President J. P. Morgan presiding. Morgan and Keith were re-elected president and secretary, respectively, for the ensuing year. A new Conference Steward was elected, T. H. Crenshaw of Manningham, Butler County, on the Lowndes Circuit.

The Conference voted to celebrate the Church's 75th anniversary—its Diamond Jubilee—in 1903, and appointed J. T. Howell, C. B. McDaniel, and F. A. Gibson a committee on arrangements.

President Morgan reported that in spite of the severest drought "ever known in our history, the laborers had been faithful." More than half a dozen houses of worship had been built, and many others repaired. He recommended,

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among other things, that the Conference "elect a Board of Trustees or a committee with power to receive subscriptions and collect funds for the purpose of procuring ground for the erection of a Methodist Protestant School." The Conference acted favorably on the recommendation and elected five laymen on this board: T. H. Crenshaw, F. A. Boswell, W. S. Jones, A. Kline, and L. W. Kolb.

Four were admitted into the preparatory class: J. W. Gibson, W. A. Lynch, M. N. Capps, and E. McCraney. Professor W. G. McDaniel was received and placed under the Stationing Authority of the Conference, and granted license to administer the ordinances of the Church. A. V. Jones was received from the Mississippi Conference. The statistical committee report showed a total membership of 7,076, including probationers, ministers, and preachers.

The 75th Conference met at Ebenezer Church, Union Circuit, December 10-15, 1903. The officers for the ensuing year were: J. P. Morgan, president re-elected; T. F. Davis, secretary; T. H. Crenshaw, Conference Steward, re-elected. So far there has been no record of the election of a vice president.

C. E. Crenshaw, as loyal a member as the Church had, resigned as treasurer of the Samaritan Fund, a position he had held for many years. His nephew T. H. Crenshaw, was elected to succeed him.

General Conference delegates elected were: Clerical, J. P. Morgan, J. T. Howell, and T. M. McGraw; alternates, G. W. Jones, J. E. Chapman, and F. A. Gibson. Lay, T. H. Crenshaw, C. Grove, and A. W. Rucker; alternates, Z. S. Cook and John Shaw. T. H. Crenshaw was elected treasurer of the General Conference Fund.

Two were dropped from the Conference roll—G. W. Mathison and J. B. Chance. T. C. McDurmott and S. B. Till were admitted into the Conference. Licensed to administer the ordinances for one year were: J. W. Gibson, M. R. Evans, and W. A. Lynch. C. B. McDaniel was transferred to the Georgia Conference.

The Committee on Statistics reported the church membership at 6,649, a sharp decline for one year. At the 1902 Conference a committee was appointed to arrange for observance of the 75th anniversary of the Church, but no mention was made of it during the 1903 Conference.

The 76th Conference met at Smith's Chapel, Petrey, Pike County, November 16-20, 1904. J. P. Morgan was again elected president; Ira Champion, secretary; and J. R. Ventress, Conference Steward. Outstanding visitors at this session included Dr. F. T. Tagg, editor of the *Methodist Protestant*; Dr. H. L. McManimann, secretary of the Board of Home Missions.

President Morgan's annual report expressed gratification at what had been accomplished, but added these words: "We have been doing business in this State about three-quarters of a century. About half the counties have not a

single Methodist Protestant Church; about one-fourth of the whole number of counties have but one to the county, and a number of places already occupied are languishing, while there are thousands of people in the district who have never so much as heard whether there be a Methodist Protestant Church."

The Conference voted favorably on an overture handed down by the General Conference looking toward union with the Primitive Methodist Church, and concurred in all efforts "to bring about a closer fraternal relation with the Congregational and United Brethren Churches."

S. D. Robinson, of Pletcher, G. S. McGraw, of Till, and M. L. Liles, of Phenix City were placed under the Stationing Authority, granted permission to administer the ordinances, and put in the first year's course of study. M. E. Grant made his report and "after the passage of his character, tendered his resignation, and asked for his credentials. On motion his resignation was accepted and his request granted."

J. T. Howell presented a resolution asking that the Conference be divided into an Alabama and a South Alabama Conference, "the north border of Marengo, Wilcox, Dallas, Lowndes, Crenshaw, Pike and Barbour, to be the north border of the South Alabama Conference, and all territory north of said counties shall be known as the Alabama Conference." Thirteen laymen voted to table this resolution, and eleven voted against tabling it. There was a tie of twelve to twelve in the vote of the pastors. Howell, failing here, then presented a resolution passing the matter back to the pastoral charges for them to vote on. This seemed to indicate friction.

At this session, T. H. Crenshaw "tendered his resignation in all its relations to the Alabama Conference and asked that his church be not supplied with a pastor," and that "a committee be raised to audit the papers, books and accounts of the Samaritan Fund, and of the General Conference Fund," of which he was the treasurer.

The printed record gives no reason for this turn of affairs. Crenshaw had, at this session, been elected a member of the Board of Foreign Missions, and to the very important Standing District Committee. His action clearly indicated dissatisfaction with the state of affairs. Crenshaw, a man of pure life and unselfish motives, saw what was ahead.

The 77th Conference was at Union Church, near Wilsonville, in Shelby County, November 8-11, 1905. J. P. Morgan continued as president, with J. E. Sampley as secretary, and G. G. Adcock as Conference Steward.

The president's annual report said: "If half of the talent and effort that have been expended in trying to minify the work, and traduce the characters of those who you have entrusted with the management of the affairs of this Conference, had been used in co-operating with, and helping forward the work, as was hoped for, there is no telling how great would have been the

progress." He further reported: "That some of our best, most useful, best educated men, who are capacitated to occupy and develop these important points, have been nagged, harassed, and hounded from the Conference, is well known to you, and yet, the party responsible for this, has the effrontery to ask, 'Why have we not gone forward?'"

Charges were brought against President Morgan, but the Committee of Investigation reported that the charges could not be sustained, and the Conference adopted the report of this committee. C. D. Messer, M. W. Grant, and J. E. Chapman withdrew, and their names, by official action, were stricken from the Conference roll. Charges were brought against J. T. Howell, a former president of the Conference, and G. W. Jones, a prominent member, and they were cited for trial.

"J. T. Howell then read a paper declaring that he and others signing it were no longer in any wise subject to the order of the Conference, and said they were going home and organize the Alabama Conference and make appeal to Dr. Tagg and the General Conference, and demand all the property."

A resolution signed by S. H. Lynch, T. C. Casaday, T. M. McGraw, and M. R. Evans, declared that the *Methodist Protestant Telephone*, edited by J. T. Howell, was "no longer the official organ of the Alabama Conference and that its spirit is hereby condemned as disloyal and unchristian."

The Committee on Itineracy reported that E. W. Holland "an ordained Elder in the Cumberland Presbyterian Church, who had passed a Conference Course of Study in the M.E. Church, South, equivalent to our Conference Course," was recommended for reception. He was received and appointed to Montgomery Station.

W. G. McDaniel, W. C. Conner, T. C. Casaday and S. H. Lynch were ordained Elders. R. C. Sapp, of Cullman Circuit, and J. W. Gibson were licensed to administer the ordinances. C. W. Walton, of the Shelby Circuit, was placed under the Stationing Authority, and licensed to administer the ordinances for one year. S. O. Townsend, who had been "turned out" of the Conference in 1896, was restored to membership. J. P. Morgan and others expressed the belief that he had been illegally turned out, although, they agreed, he had violated the laws of the Church.

The 78th session convened at Union Hill Church, Pike Circuit, on November 7, 1906, J. P. Morgan presiding. In his annual report the president said that Lowndes, Dallas, Wilcox, Repton, and Dundee Circuits, and most of Evergreen Circuit were in "a state of non-conformity to law, and in my judgment, corrective measures should be applied in their cases."

The Conference elected W. G. McDaniel, president; M. Barnett, secretary; and J. S. Kilpatrick, Conference Steward. The erstwhile "Committee on Official Character" was abolished.

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Three members of the Conference had died during the year: S. B. Till, a fine young man of much promise; S. O. Townsend, whose itinerant life had not been always pleasant, but against whose life there was neither blot nor blemish; and A. H. Ledbetter, long a superannuate.

J. R. Crawford requested, and was granted, a certificate of dismissal. At the last Conference J. T. Howell and G. W. Jones were cited for trial. Jones was reported to have left the State, and his name was stricken from the roll. J. T. Howell was tried and declared "out of the Church, and his credentials revoked."

In spite of the situation five were admitted on trial: Isaac Osteen, T. J. Deramus, B. F. Till, C. L. Spencer and W. S. Jones. J. L. Canterbury was ordained Elder.

The president was clothed with power to take any necessary steps to protect Methodist Protestant property. The church's program of activities had moved along smoothly during the year, and with some progress. The number of members reported was 6,832, a slight increase.

The expected split had come. On the desk of this writer are two copies of the *Minutes* for the 1907 Conference, each claiming to be the "Minutes of the 79th Conference of the Methodist Protestant Church."

One session was held at Bibb Street Church, Montgomery, October 6-10, 1907, with W. G. McDaniel presiding. The other was at Owen's Chapel, Repton Circuit, November 7, 1907, J. T. Howell presiding. Howell had made good his threat to organize another Alabama Conference. His following was not large, though there were among them some men of ability and character.

Howell was elected president; M. E. Grant, secretary; and T. H. Crenshaw, Conference Steward. There were only four ministerial members of this Conference: J. T. Howell, M. E. Grant; J. E. Chapman, and C. D. Messer. J. B. Chance was a licentiate. There were seven lay members: T. H. Crenshaw, W. H. Day, J. D. Grant, J. R. Smith, G. W. Mellinger, G. B. Dowling, and E. L. Langham.

This section elected J. T. Howell clerical delegate to General Conference, with C. D. Messer as his alternate. T. H. Crenshaw was elected the lay delegate, with J. R. Smith as alternate.

The following appointments were read out at this session: Lowndes Circuit, J. E. Chapman; Evergreen Circuit, J. B. Chance; Repton and Wilcox Circuit, M. E. Grant; Dallas Circuit, J. T. Howell; Dundee Circuit and Smith's Chapel, C. D. Messer; Brewton Mission, J. B. Chance, also appointed to Evergreen Circuit.

The other section of the Conference had already held what they, too, called the 79th session. The following officers were elected: W. G. McDaniel, presi-

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dent; M. Barnett, secretary; J. S. Kilpatrick, Conference Steward, all of them being re-elected.

The president's annual message told of several new churches and parsonages, and of other evidences of growth. The Conference roll consisted of twenty ministers, eleven licentiates, and twenty-eight laymen. Among the laymen there appears for the first time the name of A. C. Rogers of Speigner, destined to become a leader in his church.

This section also elected delegates to the General Conference: Clerical, W. G. McDaniel, J. P. Morgan, S. H. Lynch; alternates, T. C. Casaday, W. C. Conner and F. A. Gibson. Lay, Ira Champion, A. C. Rogers, and J. S. Kilpatrick; alternates, C. Grove, Joseph Bell, and J. F. McDaniel.

The following were received into the Conference: C. D. Smith, from the Congregational Church; W. J. Till from the Georgiana Circuit; and W. N. Pede from the Congregational Church. E. W. Lawley, an unstationed preacher, was placed under the stationing authority.

We come now to the 80th Conference at Antioch Church, Notasulga, November 3-7, 1908. The same officers were re-elected for another year. Tillman Powell, of the Cullman Circuit, had passed away during the year, as had also Martin J. Enzor, a well known Pike Circuit layman.

J. B. Chance, C. D. Messer, and J. E. Chapman, who had previously followed J. T. Howell into the Conference already mentioned, were again admitted into this Conference, and placed under the Stationing Authority. G. S. McGraw and W. N. Pede were stricken from the roll, as was B. F. Till. A. C. Messer, J. E. C. Harrison, John Isaac Osteen, and J. S. Judah were placed in the class of the first year. W. S. Jones and A. V. Jones asked for certificates of standing and dismissal from the Conference, and the requests were granted.

The statistical report showed 6,304 members on the rolls of the churches. There were thirteen parsonages, valued at \$12,365. The churches had increased in number to 88.

At its 81st session, at Ozark, November 11-15, 1909, there were a number of connectional officials present, including George R. Brown of the Board of Ministerial Education; F. C. Klein, of the Board of Foreign Missions; C. L. Queen, of the Board of Home Missions; and H. L. Elderdice, of Westminster Seminary.

The officers for the new year were W. G. McDaniel (re-elected), President Ira Champion (re-elected), Secretary; and E. W. Holland, Conference Steward, a position heretofore held by a layman. Mrs. A. H. Lynch, Field Secretary of the Woman's Board of Home Missions, addressed the Conference, and was re-elected to this work for another year.

The Conference Christian Endeavor Union met and elected the following officers: Ira Champion, President; J. P. Morgan, Vice-President; Mrs. A. H.

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Lynch, Corresponding Secretary; and E. W. Holland, Recording Secretary. Two societies were reported—one at Montgomery and one at Spring Hill.

A "Brotherhood of the Alabama Conference of the Methodist Protestant Church" was organized with T. C. Casaday as President; S. H. Lynch, Vice President; and Ira Champion as Secretary. Its chief purpose was to formulate "a plan for the assistance of the families of deceased ministers."

C. D. Hudson and Henry Brown were granted license to administer the ordinances for one year. J. S. Sellers was received into the Conference and placed under the Stationing Authority. C. W. Walton was ordained as an Elder. J. B. Chance requested and was granted a certificate of standing and withdrawal. T. M. McGraw and W. G. Frasier superannuated.

At this time, Alabama was in the midst of a heated campaign to write into the constitution an amendment prohibiting the sale of alcoholic beverages. The Conference strongly endorsed this move, pledging its members to "pray, work and vote for the adoption of the amendment." These resolutions were signed by T. C. Casaday, J. B. Hurtt, J. P. Morgan, W. D. Stewart, Ira Champion, and S. H. Lynch.

The statistical report listed the church membership at 6,999, besides 22 itinerant preachers and 34 unstationed preachers.

The 82nd Conference met at New Hope Church, now New Merkel, nine miles from Birmingham, on November 10, 1910. The officers for the new year were: W. G. McDaniel, President; Ira Champion, Secretary, both being re-elected; and J. S. Kilpatrick, Conference Steward.

The Methodist Protestants believed in preaching, so morning and evening, there were preaching services. The business of the Conference was carefully attended to. An important resolution called for the opening of work in Birmingham, then "a city of 132,000." T. C. Casaday was appointed pastor of the new charge.

Six men were received into the Conference: J. S. Eddins, E. M. Dickerson, S. M. Baldwin, W. L. Spearman, J. J. Hardy, and A. J. Johnson. Eddins was appointed to school; Dickerson to Pleasant Grove; Baldwin to Chilton Circuit; Spearman to Georgiana; Hardy to Covington Circuit, and Johnson to Clarke Circuit.

The names of J. S. Judah, J. E. C. Harrison and E. W. Holland were stricken from the roll, the last named, according to the *Minutes*, having abandoned his work in the midst of the year, without having consulted the President. He had once been a minister of the M.E. Church, South; then, in the Cumberland Presbyterian Church; finally, in the M.P. Church, where he was given the best appointment in the Conference—Montgomery Station. After he had abandoned that work it was supplied by W. G. Frasier, a retired minister. At the 1910 Conference, M. R. Evans was appointed pastor there, to take

charge upon his graduation at Westminster Seminary in June. W. G. Frasier again supplied until Evans reached there.

The church membership reported this year was 6,415, plus 28 itinerant ministers and 47 unstationed preachers. During the year the pastors had received on profession of faith 271 members, but had "dismissed for cause" 234 members. Forty-one members had died during the year and 61 had withdrawn. The number of churches reported was 85; number of parsonages, 14. Total value of churches and parsonages, \$103,975.

North Alabama Conference, 1911-1920

THE 42ND CONFERENCE MET AT FIRST CHURCH, FLORENCE, November 29-December 4, 1911. E. E. Hoss, elected bishop in 1902, who had never before presided at this Conference, was in the chair. J. W. Newman was elected secretary for the twenty-second consecutive year.

This session included Thanksgiving Day, and by invitation of the local ministers, four special Thanksgiving services were held. Bishop Hoss preached in the First Methodist Church; G. L. Jenkins preached at Tusculumbia; J. R. Turner at Sheffield; and G. H. Means at the Presbyterian Church in Florence. It was really a day of Thanksgiving in the Tri-Cities.

The Conference admitted twenty-two: I. H. Horton, T. M. Wynn, W. Jefferson Cantrell, T. Newton Martin, Omar R. Burns, J. T. Nolen, John W. Curl, Walker J. McCarty, N. H. Abernethy, Herbert O. Chambers, Wallace W. Levie, Arthur M. Freeman, George M. Davenport, F. R. Mapes, James E. Jenkins, Robert N. Moore, James M. Best, John S. Martin, V. W. Hamner, William Walter Coleman, Wilbur C. Huckaby, and George F. Cooper.

N. W. Beverly and W. M. Wade were re-admitted. Wm. L. Burk was received from the Congregational Methodist Church. E. C. McVoy and I. K. Waller transferred in from the West Oklahoma Conference; W. W. Crymes from the East Oklahoma; J. B. Game from the St. Louis; and T. B. Middlebrooks from the North Georgia.

Going out of the Conference by discontinuance were Jeddie M. Springfield and Henry M. Hendon, both at their own request; by location, W. B. Woodall, at his own request; by transfer, W. S. Branham and W. L. C. Wailes to the North Georgia Conference; L. A. Broun and J. D. Snyder to the South Georgia; Barney Thompson to the Holston; C. L. Herring to the West Oklahoma; W. T. Daniel to the Louisville; F. B. Faust and J. P. Lancaster to the New Mexico; F. P. Culver and J. F. Clark to the Central Texas. Three died during the year.

R. B. Baird was converted in early life at Bethel Church in Calhoun County and licensed to preach about 1880. He served from 1887 until 1908 when, on account of the helpless condition of his wife, he superannuated. Two years

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later he again took work, being assigned to Lanier Circuit where he died—a "man of real merit and true character."

E. H. Price, a son of cultured and deeply religious parents, was a brother of Wm. J. Price, of the Alabama Conference, and a half-brother of Jesse Wood, formerly of this Conference, but now of California. Eugene was humble, faithful; unpretentious and courageous, with clear-cut convictions.

J. R. Waters, whose brief ministry made such a profound impression, was the son of R. F. Waters of the North Mississippi Conference, who died 1880. His widow moved to Florence to educate her sons, John Richard, and his half-brother, James T. Johnson. After graduating at the State Normal College at Florence, John taught for a while, and was then licensed to preach. In 1908 he received his M.A. and B.D. degrees at Vanderbilt, joined the Conference, and was appointed to Hamilton Station. His next appointment, for 1910, was to West Gadsden, but in the middle of that year he was elected Professor of History and Philosophy at Birmingham College. He entered upon his work with great enthusiasm. He attended Conference at Huntsville, but, returning home, developed pneumonia and died. His life was brief, but not in vain. "Surely, never man got a stronger hold on a student body in so short a time. . . . Numbers of students in Birmingham College have said, 'He was the best man I ever saw' None ever knew a more perfect Christian gentleman."

It was at this Conference that W. T. Andrews was asked to edit his volume of *Memorial Sketches*, being biographical sketches of most of the charter members of the North Alabama Conference. The Publication Committee appointed to co-operate with him was S. L. Dobbs, J. H. Wilson and J. D. Simpson.

Among the delegates to this Conference were men whose names bring back cherished memories of consecration, loyalty and service—W. M. Acton, C. P. Almon, T. C. Banks, R. L. Blanton, Thomas Bradford, W. W. Brandon, Daniel Collier, E. J. Garrison, F. M. Jackson, M. N. Manning, W. K. McAdory, J. H. Peach, D. F. Propst, N. M. Rowe, W. T. Sanders, L. S. Schuessler, J. B. Wadsworth, J. H. Walston, J. H. Wilson, T. W. Youngblood, B. C. Jones and J. C. Kumpe.

F. W. Brandon presented resolutions pledging the Conference to pay \$5,000 toward the building of the Representative Church, now Mount Vernon Place Church, in Washington, D. C., the same to be paid in four annual installments of \$1,250 each. The special committee appointed to sponsor this movement consisted of Brandon, S. L. Dobbs, G. W. Read, L. C. Branscomb, W. K. McAdory, T. C. Banks, and J. W. Woodroof.

Heartily endorsement was voted to the plans of the Laymen's Missionary Movement to establish a Summer Assembly near Waynesville, N. C., now

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Lake Junaluska. This cause had been presented to the Conference by James Cannon, Jr., later a bishop.

At this time the Conference had twelve districts: Albertville, Bessemer, Birmingham, Decatur, Florence, Gadsden, Haleyville, Huntsville, Jasper, Roanoke, Talladega, and Tuscaloosa. The following were this year appointed to these districts, respectively, all re-appointed except J. W. Johnson, of the Birmingham District: B. B. Glasgow, F. W. Brandon, J. W. Johnson, E. M. Glenn, D. L. Parrish, R. T. Tyler, Robert Echols, W. E. Morris, S. R. Lester, J. S. Robertson, G. L. Jenkins, and H. G. Davis.

One of the most interesting features of an Annual Conference is the reading of the appointments. Our readers can see how impracticable it would be to carry the list of appointments in a large Conference like the North Alabama. We may, however, note some of the "special" appointments:

J. D. Simpson, president and agent of Birmingham College; B. T. Waites, professor in this college; J. A. Duncan, Conference Secretary of Education, in addition to his duties as pastor at Athens; J. B. Game, professor at State Normal College, Florence; F. H. Gardner, superintendent of Flat Rock High School, and R. H. Hartford, principal of this school; Willis A. Sutton, principal of the Clay County High School at Ashland; R. M. Archibald, Conference Missionary Secretary; J. A. Bowen, J. O. Hanes, and J. A. May, missionary evangelists; Harry Whitehead, assistant editor of the *Alabama Christian Advocate*; J. S. Chadwick, assistant editor of the *Christian Advocate*, Nashville; J. W. Norton, Agent Superannuate Homes; J. C. Craig, Superintendent of the Orphanage; and Marvin R. Heflin, Student Vanderbilt University.

Out of the 260 pastors appointed in 1911, forty-eight are living in 1955. All of these are retired (though some of them are serving as retired supplies), except the following four who, with their 1911 appointments are: G. F. Cooper, West Woodlawn; Clare Purcell, Madison Circuit; G. M. Davenport, Cordova; and C. C. Turner, Detroit Circuit. Perhaps the oldest retired man who is still serving is J. E. Morris, D.D., who at the age of 84 is giving eminent satisfaction as associate pastor at First Church, Gadsden, where he is now serving his tenth year.

The 43rd Conference met at First Church, Birmingham, November 20-25, 1912. Bishop Hendrix presided for his sixth time over this Conference. Ira F. Hawkins presented the Bishop a gavel made out of wood from the old La-Grange College which once stood some twenty miles from Florence, in what is now Colbert County.

Counting all the undergraduates and full members, there were 290 members of this Conference, in addition to the lay delegates. Not counting the

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three supernumerary members and the thirty superannuates, the Conference had on its roll 257 effective preachers.

The following were admitted on trial: Willis T. Howard, John F. Sturdivant, William F. Garrett, R. McD. Howell, Robert L. Baker, C. H. Lane, William M. Harris, L. P. Martin and Julius S. Blackburn.

Received by transfer were: J. B. Cumming from the Alabama; W. T. Daniel, returning from the Louisville; C. F. Reid from the China Mission Conference; Claude O'Rear from the Little Rock; and Joseph Parkin from the Brazil Conference.

Three men located, each at his own request: J. W. Lee, W. L. Burk, and J. A. Neville. W. J. Cantrell and N. A. Cobb were discontinued at their own request. W. B. Woodall, a local minister, surrendered his credentials and announced his withdrawal from the Church.

H. G. Davis and I. B. Roberts transferred to the Florida Conference; S. T. Woodward to the South Georgia; J. W. Syler to the Tennessee; and L. D. Patterson to the China. Four died during the year.

Thomas Armstrong, D.D., was a grandson of James King, who preached the first sermon in Montgomery. Armstrong was one of three brothers who became Methodist preachers, the other two being William Harwell and James King Armstrong. Before entering the ministry he was an educator, being at one time president of the Mansfield Female College in Louisiana, where he was licensed to preach. He served Tusculum, Decatur, Gadsden, St. John's in Birmingham, Lafayette, Elyton, and Fayette, and three years as editor of the *Alabama Christian Advocate*. During his pastorate in Decatur that city was struck with yellow fever. He stood by his people, ministering to the sick, and burying the dead. About this time his brother, J. K. Armstrong, lost his life (August 28, 1878) in Grenada, Mississippi, while performing the same type of service under the same circumstances. Thomas Armstrong died at the home of his daughter, Mrs. Chappell Cory, whose daughter is Mrs. Hudson Strode of Tuscaloosa.

T. B. McCain as a youth was (says his memorialist) open, cordial, bold. "At the close of the war his wild spirit led him in daring exploits across the ocean, and in distant lands his career was checkered with bold adventures. This brought him associations that he afterwards regretted." But, back home again, he was genuinely converted, joined the church, and was licensed to preach. The finest qualities graced his heroic soul, and he poured his whole life into his ministry. His last appointment was Millport, but he was never well after reaching the town, yet continued to preach when some others would have been in bed. "Once he broke down and cried. It was when he heard the church bell, and the doctor would not let him go to his pulpit."

D. L. Parrish, D.D., joined the North Georgia Conference 1882, but trans-

ferred 1883 to North Alabama. For forty years he preached the Gospel—thirty-one as a member of an Annual Conference. He was presiding elder of Florence District when the end came. Ira F. Hawkins, pastor at Florence then, wrote his memoir. He said, "No where was he more at home than in the pulpit before an audience. The people heard him gladly and went away feeling that they had been in God's house, and that they had worshipped Christ, the Saviour." His sons, W. D., Sam J., and L. Fletcher, became ministers.

J. W. Tucker was converted in early youth under R. A. Young, D.D. He was educated for the most part at Wesleyan University, now Florence State Teachers College. Licensed to preach in 1873, he joined the Conference in 1874, beginning a ministry which R. I. Walston, his memorialist, says was conspicuous for its fidelity and efficiency. "He was as unsophisticated as a child and as brave as a knight. He never shirked nor faltered when duty called, nor did he know how to fawn or knuckle to any man. He was a man of deep piety and genuine consecration." He was never seriously ill, but was run over by a train, while on duty, and his right arm so mangled as to require amputation. Later blood poison set in, and he passed away. Funeral services were at Wesley Chapel (North Highlands), Birmingham, the organization of which was the outcome of a revival that he held there while pastor of the Pratt Mines Circuit.

The Conference was most interesting. Among the important resolutions passed was one calling for the appointment of a "Commission on the Social Condition of the Negro." Appointed were H. C. Howard, J. B. Cumming, S. T. Slaton, R. M. Archibald, Belton Gilreath, and Miss Mary N. Moore (later Mrs. J. H. McCoy). Its duty was "to consider and prepare plans to be presented to this body for improving the housing, domestic, social, intellectual, moral and religious conditions of our negro population." This same resolution also commended the plan of the Department of Home Missions of our Church "to hold at suitable places summer institutes for negro Methodist preachers," and pledged the cooperation of the Conference "in this important work."

Report #1 of the Board of Education embodied resolutions that had been passed by the Alabama Conference, calling for the appointment of a joint board of trustees to "assume charge of all our educational institutions in both Conferences as soon as the board of trustees of Birmingham College, Athens College, Southern University, and the Woman's College of Alabama legally transfer their holdings to the joint board." The resolution gave the joint board "power to control, correlate, enlarge, and operate the four schools, subject to the limitations of the provisions which have been made heretofore by the two Conferences concerning Athens College and the Southern University."

The resolution continued: "Resolved, second, that when the North Alabama

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Conference shall agree to this proposition and the proposed board of trustees shall enter upon the duty of administering the affairs of the four colleges, and the Birmingham College shall become an A-grade institution, which is the aim and purpose of both patronizing Conferences, that we shall cheerfully and gladly assist in the development and support of the Birmingham College, by making an annual assessment for its benefit equal to that of the North Alabama Conference for the Woman's College at Montgomery."

The North Alabama Conference, however, did not agree to this, and adopted the following resolution, presented by its Board of Education: "As we are not in a position to meet the above conditions as laid down by the Alabama Conference, we feel that we are unable to proceed further in the matter, and recommend that the Secretary of the Conference be instructed to so inform the Alabama Conference. However, in view of any further negotiations that may take place, we deem it best to state that this Conference deems it inexpedient to place all four of our institutions under one joint board of trustees."

The Board then presented Report #2, which nominated the following trustees for the three colleges partially or wholly under its control:

Birmingham College: R. S. Munger, L. C. Branscomb, J. D. Simpson, E. M. Glenn, N. M. Rowe, G. W. Read, and Joel F. Sturdivant to succeed themselves, and H. A. Locke to succeed A. W. Smith, resigned.

Woman's College: Howell (probably Harwell) Wilson, to succeed A. W. Smith, resigned, and E. M. Glenn and F. M. Jackson to succeed themselves.

Athens College: G. W. Read, E. M. Glenn, R. H. Richardson, W. T. Sanders and R. N. Cartwright to succeed themselves.

The Board of Education also recommended for appointment the following: J. D. Simpson, president of Birmingham College; B. T. Waites and Claude O'Rear, professors there; and J. B. Cumming, Financial Agent for same; F. H. Gardner, principal Flat Rock High School, and N. H. Price, professor in this school; J. B. Game, professor in the Florence State Normal School; W. G. Henry, student at Harvard University; T. B. Middlebrooks, student at Vanderbilt University; and J. A. Duncan, Conference secretary of education, in addition to his pastoral duties at Athens.

The Conference was not less interested in the great cause of world-wide missions, and heartily endorsed plans for a General Missionary Conference at Waynesville, N. C., June 26-29, 1913, and elected the following laymen as official delegates to this great Church-wide Conference:

R. F. Lovelady, Dr. J. M. Peterson, L. M. Stevenson, W. K. McAdory, F. M. Cottle, T. F. Robinson, T. C. Banks, L. S. Schuessler, Wm. Hood, M. N. Manning, H. B. Urquhart, Daniel Collier, P. S. Haley, F. M. Jack-

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son, J. W. Woodroof, N. M. Rowe, A. G. Patterson, G. W. Sims, R. S. Munger, E. A. Miller, G. B. Tarrant, and Lovick P. Troup.

The Board of Missions announced that Rev. and Mrs. F. K. Gamble were returning as missionaries to Korea, and that Rev. and Mrs. L. D. Patterson were soon to sail as missionaries to China; that Miss Edith Hayes (later wife of Rev. R. E. Meigs), had recently gone "to join our own Miss Jennie Atkinson in China"; and that Rev. M. M. Stewart and wife, whom we claim as our own," had gone as missionaries to Cuba. The North Alabama Conference was well represented on our mission fields.

The report called for the re-appointment of R. M. Archibald as Conference missionary secretary, and for the re-appointment of J. A. Bowen, J. O. Hanes, and J. A. May as Conference missionary evangelists; and for J. W. Akin as missionary evangelist for the Bessemer and Birmingham Districts.

The three missionary evangelists mentioned above had, for the year just closed, held 62 revival meetings, preached a total of 1,228 sermons, witnessed 2,600 conversions, and more than 1,600 additions to the Church. The Board of Missions did much toward exploring undeveloped territory, and said: "By the grace of God we propose to continue this work of investigation and occupation until there is Methodist preaching within easy reach of every soul within our boundaries."

The 44th Conference met at First Church, Anniston, November 12-17, 1913. Bishop McCoy presided for his first and only time over his home Conference. From his election to the episcopacy until his death, his name was carried at the head of the clerical roll of the Conference as an honorary member.

On May 11, 1913, the Conference mourned the death of J. W. Newman, then serving his first year on the Gadsden District, and his twenty-second year as Conference Secretary. His death necessitated the election of a new secretary. L. C. Branscomb nominated W. E. Morris; G. W. Read nominated E. M. Glenn. Morris was elected by a vote of 143 to 65, whereupon the Conference voted to make his election unanimous. He was re-elected every year for thirty years—to the year of his retirement, and could have been re-elected even as a retired man, but asked to be excused.

From its organization in 1870 up to 1956, the Conference has had but seven secretaries. J. G. Wilson served the first two years; C. D. Oliver, the third year; J. A. Thompson from 1873 through 1889; J. W. Newman from 1890 through 1912; W. E. Morris from 1913 through the special session of 1942; F. K. Gamble from October 28, 1942 through 1951; Calvin M. Pinkard was elected in 1951 and is still serving in 1956.

The 1913 Conference admitted on trial: B. L. Dobbs, J. W. McBrayer, Wilson Mack Buttram, John McConatha, Fred Marlin Wilson, C. W. Reed,

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John William Simmons, C. A. Tatum, J. F. T. Brown, O. W. Barber, Isaac T. Carlton, Andrew Valentine Jones, Samuel U. Lemmond, Osee Ola Hill, William Harvey Elrod, James Milton Wigley, and Jesse Ernest Riddle.

J. W. Lee was re-admitted, and Virgil Crook Herndon transferred in from Tennessee; C. L. Herring back from West Oklahoma; S. O. Kimbrough from Western Virginia; T. J. Gross from East Oklahoma; and S. T. Woodward from South Georgia. Marshall Riley Myer was received from the United Brethren in Christ; and Thomas Horrie Johnson, H. A. Mullen and J. W. Coffman from the Baptist Church.

One of the most promising men, Willis A. Sutton, asked for and was granted a location. He has since given his entire time to educational work, and was at one time president of the American Educational Association. M. R. Myer requested and was granted a location. Four were discontinued, each at his own request: W. F. Garrett, T. N. Martin, W. W. Coleman and R. L. Wilson. J. E. Gault transferred to North Mississippi. Four died during the year.

J. W. Newman, D.D. was less than fifteen when the War began. "At this time," says Dr. George Stoves, born a British subject, "the Southland was engaged in a struggle which was commanding the admiration of all mankind, but the odds were against her. The illustrious Lee was calling, and a slender, modest, frail lad, in a quiet North Alabama home had heard that call, and when only seventeen offered himself upon the altars of his country, and there the sacrifice remained until the tragedy of Appomattox had become history. . . . The second test of Newman's sterling manhood came when War had passed. Back to his home came this lad, for at this time he had not reached his majority. . . . A land whose wealth had been fabulous was now in beggar's rags. A people who had given the world a social standard which before had never been attained and will never again be repeated, were now scattered as sheep without a shepherd. It was a time when the stoutest hearts were tried. . . . True to the noble spirit which ever actuated the subject of this sketch, he cast his lot with the forces which battled for the highest and holiest . . . he gave himself to the simple little country schoolhouse, and for two years sought to help the youth of his country." Then God called him into an even higher work. He was licensed to preach and joined the Conference in 1870. Six years he served circuits, twenty-six years he was a station pastor, eleven years a presiding elder, twice a delegate to the General Conference; a delegate to the Ecumenical Conference in London; sixteen years a member of the General Epworth League Board; and twenty-two years secretary of his Annual Conference. He had been preaching but nine years when he was appointed to the Decatur District, and but eleven years when appointed pastor of First Church, Birmingham. He loved to speak. Stoves quotes him as saying:

"Preaching to me has been a supreme privilege and pleasure, and pastoral work a fountain of blessing unspeakable." Stoves says: "He was dignified and could not be otherwise. It was as impossible for him to be hilarious when presiding at a District Conference, or to sit around the drug store telling stories which smack of the vulgar, or to sit on the church steps smoking during the session of the Annual Conference, as it would be for an eagle to make its abode in the swamp." When Newman died one of Alabama's saintliest men went to his eternal home.

V. O. Hawkins, D.D., says Bishop McCoy, was one of the truest and most exemplary ministers who ever held membership in our ranks. . . . For forty-five years this man of God took his marching orders as a Methodist itinerant . . . he died and went home to God with no blemish on his record." "Nature endowed him richly with a superb physique, a strong intellect, and a royal heart. . . . No ordinary man in intellectual gifts and cultivation, Dr. Hawkins was pre-eminent in that indefinable something we call personality—a thing most easily recognized and most difficult of analysis." He was "a royal, creative character." He did not know the meaning of fear. He served circuits, stations, and districts; was a trustee of Southern University; a member of the General Conference that met in Richmond; and for a while was president of Athens College. He was the father of Eugene Hargrove Hawkins, and of Virgil Hillman Hawkins, of Anniston, now a retired member of the Conference.

Rufus Nicholson professed religion at thirteen; joined the church at sixteen, and was licensed to exhort at twenty. He served from 1856 until 1864 when it became necessary for him to locate. Re-admitted in 1866, he served until 1870, and again located until 1874, when re-admitted. In 1876 he took the supernumerary relation. Then, in 1877, due to his wife's health, he again located. He was re-admitted in 1890. In 1899 he superannuated. He was truly a good man, one "who threw himself into the forest and blazed the way for present-day Methodism."

A. M. Yoe was converted in early youth and educated at Oxford College. He served continuously from 1895 until November, 1910, when he was appointed to Leighton, but preached only twice when he was stricken with paralysis, from which he never recovered. E. B. Norton, his memorialist, quoted from a letter written by Brother Yoe's wife in which she said: "In the twenty-two years we lived together I never discovered a flaw in his character." Hardly could a higher tribute have been paid him!

At this Conference notice was taken of the death of Brother Daniel Collier, one of the Church's most faithful laymen. Resolutions expressing high esteem for this good man, and sympathy to his family, were presented by B. C. Jones, George B. Tarrant, and Rev. R. W. Anderson. Thus, we see again fulfilled the

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oft-quoted saying that God takes His workmen, but carries on His work.

The following General Conference delegates were elected: Clerical, H. C. Howard, F. W. Brandon, J. F. Sturdivant, J. S. Chadwick, J. D. Simpson, L. C. Branscomb and G. W. Read; reserves, S. L. Dobbs, J. I. Williams, J. W. Johnson, and I. F. Hawkins. Lay, B. B. Comer, T. C. Banks, J. B. Wadsworth, E. J. Garrison, W. W. Brandon, F. B. Yeilding, J. H. Wilson; reserves, R. F. Lovelady, N. M. Rowe, M. N. Manning, H. B. Rudisill.

G. W. Read, secretary of the committee appointed two years ago to collect the \$5,000 pledged to the Representative Church in Washington, D. C., reported that, although the committee had "adopted a plan which it was thought would raise the amount in an easy and equitable manner," only "about \$200" had been collected. Noting this paltry amount, the secretary of the committee was instructed to again notify the preachers of this assessment, with a request that its acceptance be signified upon a post card accompanying the notice. As the result of more than 250 notices sent out, there were thirty-one replies, and about 20 percent of these were unfavorable. Read then said, "Your committee asks either the co-operation of the Conference in paying this voluntary pledge, or its discharge from further service." The Conference took notice of this situation, and voted that the amount due "be put in the hands of the Presiding Elders, and that they present it to their respective Districts, and make it payable in two years." This plan was adopted.

J. F. Sturdivant presented a resolution heartily endorsing the veto of the College of Bishops and the protest of the minority of the Board of Trust against accepting "the so-called million dollar gift to the Medical Department of Vanderbilt University by Andrew Carnegie," since the "terms of the said gift as set forth in Carnegie's letter were such that it could not be accepted without sacrificing self respect." The resolutions, adopted by "a unanimous rising vote," were signed by J. F. Sturdivant, W. B. Hope and J. S. Chadwick.

Several colored preachers were introduced to the Conference, the group including John Wesley Gilbert, president of Miles Memorial College, Birmingham, and traveling companion of Bishop W. R. Lambuth in Africa, who addressed the Conference in the interest of the college and the African mission work. He asked for an offering, and was given \$157.00 for the college.

The Conference adopted resolutions presented by L. G. Waldrop, W. W. Brandon, and L. M. Stevenson, requesting the presiding elders, in preparing their District Conference programs, "to set aside such time as they can allow for a session bearing exclusively upon the laymen's work."

The Bishop presented the question sent down by the General Conference as to whether the name of the Church should be changed from "The M. E. Church, South," to "The Methodist Episcopal Church in America"? Thirty

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clerical voters favored the change, and 193 opposed it. Out of twenty-eight votes cast by the laymen, only one favored the change.

S. T. Slaton presented a resolution signed by himself, R. J. Wilson, M. H. Wells, M. E. Butt, J. L. Ferguson, and H. F. Crim, asking the Conference to request the General Conference "to so amend the *Discipline* that the rights and privileges of lay membership in the Church be granted equally to men and women without distinction of sex." Slaton then moved that this paper be referred to a special committee. E. M. Glenn moved that the motion be laid on the table, and this was done by a vote of 75 to 45, indicating that the Conference was not ready for this change.

Following a request by the Conference that the Bishop appoint a "Chautauqua Committee" to arrange for the better training of our more than 25,000 young people in Sunday School and Epworth League work, Bishop McCoy named the following committee: J. H. Wilson, J. B. Wadsworth, G. B. Tarrant, S. L. Dobbs and F. W. Brandon. R. F. Lovelady was again elected as Conference Lay Leader.

The 45th Conference was at Sylacauga, November 4-9, 1914, with Bishop Collins Denny in the chair, his first time to preside over this Conference. A Virginian by birth, he practiced law in Baltimore three years before joining the Baltimore Conference. He was elected bishop in 1910, and was recognized as an outstanding ecclesiastical parliamentarian.

Under the exacting and painstaking secretaryship of W. E. Morris, the *Journal* of this Conference carried for the first time a chronological roll, as well as the alphabetical roll. First on the chronological roll was W. T. Andrews, admitted in 1870, the year the Conference was organized. Last on this roll was L. S. Wessinger, admitted 1914. The revised roll carried the names of 315 men, of whom 281 were effective.

Dr. Morris' assistant secretaries were Clare Purcell, E. M. Glenn, G. W. Read, F. L. Aldridge, J. C. Francis, G. F. Ponder, H. O. Chambers and G. A. Glenn.

Seventeen were admitted: William D. Barnes, Enoch M. Burks, Lewis A. Busby, Zachariah Carpenter, Emory W. Corley, William G. Echols, Carl C. Gregory, B. F. Hammond, Roy Hewlett, J. D. Kaylor, B. K. Kelly, Raleigh Belton Lavender, Ocie L. Peek, William M. Treadaway, George E. Turrentine, John A. Wales, and L. S. Wessinger. Seaborn A. Owen was re-admitted.

E. G. Mackey was received from the North Georgia Conference; W. S. Hullett from the Alabama; and John Lee James from the Holston. Two were received from the Baptist Church—James O. Hall and Arnold W. Gregg.

W. H. Elrod and T. B. McPheeters were discontinued, and J. B. Game and J. W. Lee were located, all at their own request. Thos. J. Gross trans-

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ferred to the East Oklahoma Conference; W. G. Henry to Mississippi; and W. O. Rencher to Florida. The Conference lost five by death.

J. V. Emerson came with his parents to Alabama in 1851. Exactly forty years later he was licensed to preach, served several charges as a local preacher, and joined the Conference when 55 years old. Due to ill health, he superannuated in 1905. W. E. Aldridge, his memorialist, says he was a great man—"great in thought, greater in conduct, and greatest in feeling and sympathy."

J. N. Dupree belonged to the pioneer days of Methodism in Alabama. He joined the Church at nine, and was a class leader at seventeen. A year later he was licensed to exhort, and at twenty-one was licensed to preach. In 1852 he joined the Alabama Conference, and served twenty years, becoming supernumerary in 1872, and a superannuate in 1898. H. M. Stevenson, his memorialist, says that the Gospel he had preached to others kept him sweet and cheerful to the end of the way. His son, Henry I. Dupree, joined the Conference 1883.

F. K. Hewlett is described by M. N. Morris, his memorialist, as "a man of God, a man led by the Holy Ghost, a man of fine sense, a strong character, a Bible student, a man who knew men, and one who loved the Church." He superannuated in 1899.

Wm. A. Kennamer served sixteen years as a Cumberland Presbyterian minister, then in the North Alabama Conference from 1906 until death. G. E. Boyd says, "His humility was simply beautiful. He never exalted himself. He was not puffed up." On the night of April 19, 1914, just after he had announced his text, he fell at his post, and was dead when friends got to him.

J. T. Wilkins was "one of the most faithful and most heroic spirits that the Conference ever had." Thus wrote K. N. Matthews, who prepared his memoir. Although his family were staunch Baptists, he, at the age of twelve, joined the Methodist Church, and fourteen years later was licensed to preach. In 1875 he joined the Conference. Later, due to financial obligations that were thrust upon him, he felt it his duty to locate. He was then in the mercantile business at Alexandria for six years, even then preaching three times a month. In 1885 he was re-admitted into the Conference and served until ill health compelled his superannuation in 1913.

This was the first Conference following the General Conference of 1914, which asked the original patronizing Conferences of Vanderbilt University to elect a commissioner to co-operate with an Educational Commission created by the General Conference with instructions "to transfer and re-convey unto the patronizing Conferences of Vanderbilt University all right, title and interest, authority over and control in said University, that the General Conference of the M. E. Church, South, as such has, or may have by virtue of the resolutions or conveyance to it adopted by the Annual Conferences, in

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and to the property, right of supervision and control, or confirmation of the members of the Board of Trustees of Vanderbilt University."

Complying with this request, the North Alabama Conference adopted resolutions signed by H. C. Howard, S. L. Dobbs, J. F. Sturdivant, J. B. Cumming, W. E. Faust, L. C. Branscomb, J. A. J. Brock, J. D. Simpson, H. M. Stevenson, and W. E. Morris, calling for the appointment of J. S. Chadwick as its commissioner, and instructing him "to agree to no terms binding the North Alabama Conference to the support of and co-operation with Vanderbilt University, or any department thereof, that are not based upon the recognition of the ownership and right of control of the entire University by the patronizing Conferences."

The tone and wording of the resolutions will indicate to our present-day readers the intense feeling that existed throughout the Church toward the "Vanderbilt matter." The institution had been founded and supported by the Methodist Church. By some alleged technicality in its charter, the Church lost ownership of the University, and it is today utterly unrelated, legally or officially, to the Methodist Church.

Bishop Denny spoke of our responsibility to the Negro in our midst, and presented Bishop McCoy to speak in the interest of Paine College, one of our Negro colleges. In response to the Bishop's appeal, the Conference made an offering of \$246.24 for the college.

At this session the "H. C. Howard Lecture Society" was established, G. T. Harris, chairman, W. H. Mansfield, secretary, the object of which was to guide the young ministers in a systematic course of study, prescribed by Dr. Howard, with lectures to be given on the course of study at each succeeding Conference.

The 46th Conference was at Athens, November 3-8, 1915, Bishop Denny again presiding. Fourteen were admitted: L. G. Alverson, Jesse Angus Clark, J. F. Dunn, Ollie Edgar Hall, L. L. Jones, Thomas Benton Jordan, William Lumpkin Morris, P. C. Oliver, Bayless Milton Porter, Ren Glenn Pugh, Marion Lofton Smith, Fred Ellis Tiffin, Elijah Upton, R. C. Wilson. W. R. Howell was received from the New Mexico Conference.

F. M. Wilson and S. T. Woodward were discontinued, and N. H. Price was located, all at their own request. (Price became principal of West End High School, Birmingham, was superintendent of our West End Sunday School for years, and retired from active school work in 1956.) J. J. Jones transferred to the Florida Conference, and J. T. Lane to the New Mexico Conference. Secretary Morris announced the deaths of five.

H. L. Booth joined the Tennessee Conference 1867 and fell in the North Alabama Conference in 1870, and served Montevallo Station in 1871. He transferred 1871 to the Tennessee Conference, but in 1892 transferred back

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to North Alabama, and served until his superannuation in 1903. His son, Cullom Henry Booth, died 1932 in the Central Texas Conference; and his daughter, Virginia Ella, is a retired missionary (to Mexico), now at Nogales, Arizona.

G. L. Jenkins' memoir was by Bishop McCoy. We hope every young minister will give heed to what the bishop—a competent and impartial judge—says about this man, about his faith in the Bible, his type of preaching, and his glorious death. George's father, A. J. Jenkins, was an M.P. preacher, but died when George was about one year old. George joined the M.E. Church, South, when he was eleven; and was licensed to preach in 1886; and graduated 1888 from Southern University. Aside from the Birmingham Circuit, which he supplied about five months before joining the Conference in 1888, all of his work was on stations, save three years on the Talladega District. Judging by the number he received into the Church, he was successful everywhere. At Tuscumbia Station he received 384 into the Church in four years. At New Decatur (now Central Church, Decatur), 386 in three years. At other places his reports were most creditable.

Says Bishop McCoy: "His simple faith manifested itself further by his acceptance, without the shadow of questioning, of God's Word and of its evangelical interpretation and application. Matters of criticism he left to others. He had a commission to preach the Word, and he felt that his message would be a failure if the Holy Spirit did not manifest Himself in it. . . . The writer heard him for ten days in a revival some six years ago, and it was his verdict that a stronger series of Gospel sermons he had never heard. At times the power of God was on him in a way to fill his audience with profound awe. At such times sinners were smitten with conviction, and cried out, while saints rejoiced in the old-time way." Jenkins so lived that he died in great triumph. Bishop McCoy testifies that he had witnessed many triumphant deaths, but never had he "seen a death like that of George L. Jenkins. Knowing that the end was approaching, he calmly set his house in order. First, he made what provision he could for his family, and then every thought of temporal affairs left him, and he seemed conscious only of the reality of the spiritual world. The last two or three days of his life he spent on a mount of glory. Incessantly he quoted Scripture, sang, prayed, preached, and shouted. People came to his room and listened and wept and went away as from the precincts of heaven. One of his members said to me, 'Brother Jenkins has done a great work for us here, but the greatest sermon he ever preached was his glorious death. His last words were 'Love has conquered. Indeed, it had. For love is a thing of the eternities. Time and place cannot detain it. Death itself has no power to separate us from the love of God which is in Christ Jesus.'" Surely, Bishop McCoy might have added: "Precious in

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the sight of the Lord is the death of his saints." Men like Brother Jenkins have made our Methodism great.

M. E. Johnston died at the age of 92. Converted in early life, he was first given license to exhort, later to preach, and was admitted in 1851 into the Tennessee Conference. He was serving the Fayetteville Circuit, Tennessee Conference, during the War, when the Federal Army over-ran that section, and would not let him fill his appointments. To use his own words, as quoted by H. M. Jarvis: "After arresting, threatening, re-arresting and threatening," they ran him out of the pulpit into the Confederate Army, where he commanded the 25th Alabama Battalion. In May, 1865, he surrendered this command in Huntsville, and soon thereafter re-entered the itineracy. He joined the North Alabama Conference 1871, and served until he lost his hearing, and had to superannuate.

C. F. Reid, D.D., Secretary of the Laymen's Missionary Movement of our Church, was licensed to preach at Sardis, Ky., and joined the Kentucky Conference in 1874. In 1878 he was appointed as a missionary to China by Bishop Pierce. In 1896 Bishop Hendrix appointed him Superintendent of the Korean Mission. In 1910 he was elected secretary of the Laymen's Missionary Movement. Since 1912 he had been a member of the North Alabama Conference. He died at the home of a sister, Mrs. Eloise Buffington.

R. A. Speer, says W. M. Wade, who wrote his obituary, served from 1880 until 1902, when he superannuated. He was a true and pure man, a strong Gospel preacher, and a good and faithful pastor.

A number of important matters received attention at this session. Upon motion of J. D. Simpson, Clare Purcell and J. S. Chadwick, the Conference took note of the fact that March 31, 1916, marked the 100th anniversary of the death of Francis Asbury, and designated Sunday, March 26, 1916, as the day on which every minister in the Conference was asked to preach a sermon "setting forth the endeavor, devotion, and sacrifice made by the preachers and members of the first half-century of American Methodism." At the close of the service an opportunity was to be given the people to make a free-will offering toward the erection of a bronze equestrian statue of Bishop Asbury in the city of Washington. Furthermore, it was resolved that a suitable program be carried out at the 1916 session of the Conference honoring the memory of Bishop Asbury and his co-laborers. W. E. Morris, L. C. Branscomb and L. F. Whitten were appointed to arrange this program.

The Conference came very near giving up the *Alabama Christian Advocate*. The Committee on Books and Periodicals brought in a report calling for the consolidation of the *Advocate* with the *Wesleyan Christian Advocate* of Georgia. Briefly, the plan provided that the two Alabama Conferences were

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to have the same number of representatives on the *Advocate's* Publishing Committee that the two Georgia Conferences have. The editor of the *Wesleyan Christian Advocate* was to be privileged to employ a representative from each of the two Alabama Conferences to look after the interests of the paper in the territory of the two Alabama Conferences.

But, a Minority Report, signed by one man, I. K. Waller, called for the continuation of the *Alabama Christian Advocate* as it now is, and this was adopted by the Conference.

J. S. Chadwick who, a year before, had been appointed as the North Alabama Conference Commissioner to serve in co-operation with the Educational Commission appointed by the General Conference to transfer and re-convey the Vanderbilt University properties back to the patronizing Conferences, reported that the Joint Commission had met, and that, acting upon the advice of eminent attorneys, it found itself "wholly without power to convey or transfer anything whatever to said patronizing Conferences." The Commission declared itself "unwilling to stultify itself by the execution of a useless form of transfer, and is further unwilling to authorize the institution of any further suit or suits by the patronizing Conferences . . . believing that by such course 'it will best preserve and defend the interest and honor of the Church' and put an end to all further controversy of every character pertaining to Vanderbilt University."

Upon hearing this report, H. C. Howard, L. F. Whitten, L. C. Branscomb, S. L. Dobbs, G. W. Read, and J. S. Robertson, stalwarts all, offered resolutions, saying that "we accept the decision of the Educational Commission of the Vanderbilt University question," but affirming that "we are unshaken in our conviction that in equity Vanderbilt University is today our property, and that our fathers laid the foundations of an institution to be owned and controlled by the Church they represented in the establishment of Vanderbilt University." Thus "finis" was written to the Vanderbilt question, so far as the North Alabama Conference was concerned.

The Chautauqua Committee appointed two years ago to consider the matter of purchasing a site for Conference Assembly Grounds, reported that it had received propositions from Shelby Springs, Shocco Springs, and Clairmont, and that after consideration it was recommending the proposition received from Shocco Springs, near Talladega. The proposition, as made by L. J. McConnell, representing the Talladega Chamber of Commerce, became a part of the report, and was read to the Conference. The committee recommended the appointment of a "committee of three with plenary power to arrange and close up the details in behalf of the North Alabama Conference. The Bishop appointed the presiding elder of the Talladega District (S. L. Dobbs) ex-officio, J. H. Wilson, L. J. McConnell, and George B. Tarrant. In

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addition a program committee for the Chautauqua was appointed, as follows: S. L. Dobbs, chairman, R. M. Archibald, J. A. Duncan, J. B. Wadsworth, W. G. Echols, and Mrs. Alexander Greet. L. M. Stevenson, widely known layman from Roanoke, and a brother of H. M. Stevenson, was re-elected Conference Lay Leader.

The 47th Conference met at Bessemer, Nov. 1-6, 1916. This was Bessemer's first and only time to be host to the North Alabama Conference of the M.E. Church, South. (It was host to the Conference of the united church in 1944.) Bishop Denny again presided, this being his third year to preside. Up until that time no other bishop had ever presided three years in succession over this body. Actually, he presided four years in succession.

Eleven were admitted on trial: Early Wright Burns, John L. Ferguson, Willis Lee Capps, L. D. McReynolds, W. A. Lowry, D. K. Pegues, Walter L. Thompson, J. W. Graham, W. C. Chappell, Joshua A. Gann, Jr., and Samuel McPherson Mims. M. R. Myer was re-admitted. W. F. Melton was received from the North Georgia Conference; Arthur Bonner from the Southwest Missouri; George R. Stuart from the Holston; and Preston Brooks Wells from the Upper South Carolina. Stuart was appointed to First Church; Wells to Highlands; Melton to a Professorship at Emory; and Bonner to a Professorship at the University of Alabama. Fred J. Schlosser, who was received from the Baptist Church, and appointed to Decatur Circuit, outlasted the other four in length of service here, and was the equal of any in loyalty and consecration.

O. E. Hall and J. M. Best were discontinued at their own request. E. C. McVoy, G. W. Bickley, F. H. Gardner, and Osee Ola Hill, located, the first three at their own request. J. A. Bowen transferred to the North Mississippi Conference. Five died during the year.

D. T. Dye was converted at Poplar Springs Church, Lee County, N. C., in 1861. In 1862 he joined the Confederate Army, and served under Gen. J. E. B. Stuart, and Gen. Wade Hampton, under whom he learned lessons of courage and heroism that he used throughout his ministry. From 1885 until 1908, he served only the hardest charges with the most meager salaries. But never a complaint was heard from him. S. L. Dobbs, in writing his memoir, makes this summary from Brother Dye's diary: served 23 years; 12 charges, average salary barely \$300; held 132 protracted meetings from which he witnessed 655 conversions. Dobbs rightly says: "Many men with better equipment and greater opportunities cannot summarize greater results." Dobbs quotes from a letter he received from Brother Dye's widow. Says she: "We have always lived in poverty, and I have had hard work, but my lot has been a happy one, for I would rather have shared the joys and sorrows of such a man than to have been the wife of a millionaire, for he was a child of a King."

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J. H. Leslie's father, Wilson Leslie, was killed in the Battle of Shiloh in 1862. His mother, barely out of her teens, and James Henry, went to live with her father, Silas Moore, an educated man who took a great interest in the lad. At the age of twenty-two James joined the Conference. Mentally active, physically industrious, and religiously zealous, he believed it "better to burn out than to rust out." He was serving a district when his health first failed. He again tried the itinerant service, but his health failed completely in 1915. His friend, J. S. Robertson, says of him, "I never knew a more manly man, nor one of higher purpose."

M. H. Wells, D.D., was an Israelite in whom was no guile, says W. O. Horton, his memorialist. He was converted and joined the Church in September, 1854. He joined the Ouachita Conference in 1855. In 1863 he was appointed as General Hospital Chaplain, and served until 1865. He served in several Conferences, and in the larger appointments. While pastor at Weatherford, Texas, he held a revival meeting, April 5-June 14, 1885, resulting in 725 conversions. In 1887, he transferred to North Alabama and was stationed at Florence. He transferred to the Louisville Conference, serving in Louisville and then in Owensboro, then back to the North Alabama Conference, serving until 1913, when he superannuated. "He was an educated, cultured gentleman; courteous and polite to all he met, kind and tender to every one."

S. P. West, son of John Paul and Mariah Louisa (Mills) West, served several charges acceptably, but is best known for two outstanding jobs—agent for the Orphanage at Selma, and assistant editor and business manager of the *Alabama Christian Advocate*. He was serving the Childersburg-Fayetteville Charge, when called to his home on high.

T. B. Middlebrooks was licensed to preach and joined the North Georgia Conference in 1910. He transferred in 1911 to North Alabama and was serving Bridgeport in 1915 when his health completely failed. Knowing that he could not live, he asked to be carried back home in Atlanta, where he passed away. His ministry was brief, but few men have ever done better in so short a time.

Prominent visitors at this session included Bishop Wilson, here to deliver the charge to the class to be received into full connection; and A. J. Lamar, representing the Publishing House; and J. S. Frazer, of the Alabama Conference, the Commissioner of Emory University, one of the two universities the Church was establishing after having lost Vanderbilt. Other men present were E. B. Chappell, our Sunday School Editor; E. H. Rawlings, Educational Secretary of the Board of Missions; A. L. Dietrich, Sunday School Field Secretary; G. S. J. Broune, of the American Bible Society; G. B. Winton, of the Tennessee Conference; W. G. Henry, of the Mississippi; S. B. Johnston, of the West Texas; and E. A. Dannelly and J. W. Frazer of the Alabama.

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Bishop Denny presented for a vote the Constitutional Amendment submitted by the General Conference as to whether or not the Conference Lay Leader and the District Lay Leaders should be ex-officio members of the Annual Conference. A lively debate ensued, and the vote was 115 in favor and 124 opposed.

A paper presented by Clare Purcell, and signed by himself, J. D. Simpson, W. E. Morris, N. M. Rowe, L. C. Branscomb, G. W. Read, "and others," calling for an organization to be known as "The Methodist Historical Society of the North Alabama Conference," was adopted. No organization seems to have been perfected at this session, but this was the first step toward the organization of the North Alabama Conference Historical Society by whose resolutions, and those from the Alabama Conference Historical Society the writing of this history was authorized.

It was at this session also that the first record appears of any mention of unification with other branches of Methodism. J. S. Chadwick presented a paper signed by himself, E. M. Glenn, Judge E. J. Garrison, G. W. Read, J. E. Morris, "and others" in which it was stated "That we agree with the General Conference of our church that unification upon the basis of the suggestions contained in the plan of the Commission on Federation is both feasible and desirable. We know that there are difficulties in the way, and that for the task committed to them the commissioners of the two churches need and will seek Divine guidance. We join with nation-wide Methodism in prayer for these men, who represent the two churches in this most important task that they may reach conclusions that will command the approval of our people, and will be pleasing to the Head of the Church."

This resolution did not seem specific enough, nor to go far enough or fast enough, for J. S. Robertson, so he presented a substitute, saying, "That the North Alabama Conference of the M. E. Church, South, is in favor of and in hearty sympathy with the plan of unification presented to and adopted by the General Conference of our Church in session at Oklahoma City, Okla."

The Conference, however, was not ready for this unqualified statement, and when the vote was taken the substitute was lost, and the original paper was adopted.

The appointments recommended by the Board of Education were as follows: H. C. Howard and W. F. Melton, professors in Emory University; Arthur Bonner, professor in the University of Alabama; E. G. Mackey and V. C. Herndon, professors in Birmingham College; J. B. Cumming, financial agent Birmingham College; B. B. Glasgow, president Athens College; R. H. Hartford, principal Flat Rock High School; W. W. Rutland, professor Flat Rock High School; C. A. Bowen, professor in Woman's College; E. M. Burks,

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student Candler School of Theology; J. A. Duncan, Conference secretary of education.

At this 1916 session, the *Advocate's* Publishing Committee, now known as the Board of Trustees, brought in a report calling for an assessment equal to 2% of the amount paid on pastors' salaries for the support of the *Advocate*. The report said that the Publishing Committee was going to invite the Alabama Conference to join in this move to continue the *Alabama Christian Advocate* by making an assessment of 1%, then the assessment to be levied by the North Alabama Conference was to be 1% instead of 2%. (The 1916 Alabama Conference did enter into the agreement.) The report was adopted and the *Advocate* was saved. L. C. Branscomb was elected editor and appointed to this work at this Conference, and succeeded admirably, both as editor and business manager, and put the *Advocate* on its feet. Only once since then has the paper ever come near sinking again.

The Chautauqua Committee appointed a year ago to close the deal for the purchase of Shocco Springs as the Conference Assembly Grounds, reported that it had not been able, "for various reasons," to close the matter, and recommended the appointment of "committee with plenary power to consummate this end," and suggested the following gentlemen for this committee: T. S. Plowman, Talladega; J. H. Wilson, Lincoln; E. A. Hammett, Sylacauga; H. B. Rudisill, Anniston; S. T. Slaton; the presiding elder of Talladega District; and the pastors of both First Church and Trinity Church, Talladega. (J. R. Turner was that year appointed presiding elder of the Talladega District, and E. B. Norton and C. A. Tatum were appointed pastors of First Church and Trinity, respectively, and became members of the committee.)

Woodlawn Church, Birmingham, was host to the 48th Conference, October 31-November 5, 1917. For the fourth consecutive year Bishop Denny presided. The United States had entered the World War, so this was a particularly interesting session.

Eleven were admitted: J. W. Archer, B. M. Bowen, R. F. Curl, C. L. Ellis, L. F. Faust, J. M. Holland, C. E. Kaylor, L. J. Kaylor, A. S. Osborne, J. S. Rice, and L. P. Thornburg. J. W. Syler was received from the Tennessee Conference; and Walter Carlton and H. F. Whittle were received as elders from the Baptist Church.

Going out were G. E. Turrentine, E. W. Burns, L. D. McReynolds, and W. C. Chappell by discontinuance, and G. M. Hall by location, all at their own request. Four transferred: W. G. Gaston to the New Mexico; E. M. Burks to the North Georgia; H. O. Chambers to the West Virginia; and H. W. Rickey to the Louisiana. Two died during the year.

I. Q. Melton, son of Rev. John Melton, joined the Confederate Army in 1861 when seventeen, and became a fifer in the 25th Alabama Regiment. In

1867 he was licensed to preach. From 1870 until he superannuated in 1909, he did a never-to-be-forgotten work. L. C. Branscomb, his memorialist, says that during his ministry, Brother Melton built five churches, four parsonage, repairing and improving many others, and received hundreds of persons into the Church. For forty years he lived on his small income, and never contracted even a small debt. The day before he died, he said to an old friend: "I know, now, that I am approaching the river, but I am sure that when I get to it, I can step across." Brother Melton was the father of W. F. Melton.

W. W. Dorman received his higher education at Vanderbilt University. When only 18 he joined the North Mississippi Conference, transferring to North Alabama in 1890. Here he served Scottsboro four years, then transferred to Northwest Texas for a quadrennium, after which he returned to the North Alabama Conference. His last charge was Montevallo, being appointed there in 1916. His health failed him in the spring of 1917, but he lingered until September 4th, and then fell on sleep—a devout follower of Christ, loving and loved by his fellowman. He added more than 1,000 souls to the Church.

Bishop Denny believed in looking after the Methodist boys in the military camps, and announced his plan to send a man to Camp McClellan, near Anniston, to become the Methodist Camp Pastor there, and took a special collection (\$3,250) for this cause, and appointed G. M. Davenport to this work. Nominally, he was appointed as junior pastor at First Church, Anniston, but actually his work was largely among the soldiers of Camp McClellan.

The appointments also included the following Army Y.M.C.A. secretaries: E. G. Mackey, J. L. Ferguson, Jr., S. McP. Mims, and Joseph Parkin.

The Conference adopted resolutions signed by E. M. Glenn and J. C. Francis, saying, "We are back of President Wilson in the present war. And for ourselves and our people we pledge our best up to the limit of our resources, with ceaseless prayer to God for our boys of the army and navy."

E. W. Burns was discontinued at his own request because he was drafted, and wished to claim no exemption as a minister. All of this indicates the high interest in the war manifested by the ministers of that day. Aside from the conflict with Spain in 1898, this was the first war our nation had been involved in since 1865, and people everywhere became interested in doing all that could be done for victory.

The brethren took notice of the 400th anniversary of the Protestant Reformation, and adopted resolutions thanking God "for His servant, Martin Luther, and for the spread throughout so many parts of the world of the great movement of which he was the ablest and most conspicuous leader," and affirming anew "our allegiance to the great and fundamental principles of Protestant Christianity."

The following were elected General Conference delegates: Clerical, J. S.

Chadwick, J. W. Johnson, L. C. Branscomb, G. R. Stuart, S. L. Dobbs, J. D. Simpson, and F. W. Brandon; alternates, W. E. Faust, G. E. Boyd, W. E. Morris and H. C. Howard. Lay, R. F. Lovelady, W. P. Acker, N. M. Rowe, E. J. Garrison, J. H. Wilson, T. C. Banks, and F. B. Yeilding; alternates L. G. Pettyjohn, C. F. Striplin, M. N. Manning, and E. P. Cooper.

It was at this session that the final matter of consolidating Southern University and Birmingham College was settled. The Board of Education brought in a report calling for the schools to unite at Birmingham, and setting forth the terms of union. In the Alabama Conference the report of the Board of Education containing this identical "Proposition," as the terms were styled was adopted with "slight discussion," as we shall see in Chapter 56. In the North Alabama Conference the report did not get by with "slight discussion," but there was not only considerable discussion, there was also a Minority Report, signed by G. W. Read and J. A. Duncan. The main ground of protest in this Minority Report was based on the fear that the Southern University building might be re-opened as a secondary school, and that the North Alabama Conference might be financially involved in its maintenance. The Minority Report suggested the outright sale of the Southern University property "if the Commission shall find it legally possible and advisable," and that the proceeds of such sale "be added to the endowment fund of the joint institution." In the event that that cannot be done, the Minority Report wished it to be made clear "that the North Alabama Conference shall forever be absolved from any responsibility for the support and maintenance of such school."

The Majority Report, however, was adopted. This called for the election of three ministers and three laymen, who, with a similar group from the Alabama Conference, should constitute the Joint Commission "to secure the unification of male education in the two Conferences."

The Conference appointed a committee consisting of Ira F. Hawkins, J. W. Johnson, Keener Matthews, R. F. Lovelady, and N. M. Rowe to nominate these commissioners. The committee nominated, and the Conference elected, the following: Clerical, L. C. Branscomb, J. D. Simpson, and F. W. Brandon; lay, W. P. Acker, R. S. Munger and Hugh A. Locke. These men, with the commissioners from the Alabama Conference (E. A. Dannelly, E. C. Moore, Andrew Sledd, M. M. McCall, E. M. Elliott and Will R. Chapman) constituted the Joint Commission to consummate the consolidation of the two colleges. The new school was named Birmingham-Southern College, and opened in September, 1918, with C. C. Daniel as president.

Birmingham was the seat of the 49th session at First Church, November 13-18, 1918, Bishop James Atkins presiding. It was in this very building, in 1906, that Atkins was elected to the episcopacy, but this was his first time

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to preside over this Conference. Bishop McCoy, whose home was in Birmingham, visited the Conference, and by invitation of Bishop Atkins, presided two or three times during the session, to the delight of everyone.

S. A. Balch, M. M. Davidson, Hudson A. Gray, H. G. Reece, T. L. Selman, H. M. Vickers, J. P. West, R. R. Willingham, and A. L. Woods were admitted on trial. G. M. Hall was re-admitted. W. G. Henry transferred back from the Mississippi Conference, and R. M. Hawkins from the Southwest Missouri Conference. John R. Carwile was received from the Congregational Church, and W. L. Spearman from the M.P. Church.

W. L. Capps was discontinued; and W. L. Hendricks, J. W. Simmons, J. M. Farrell and Franklin Bennett were located, all at their own request. Transferring were George Stoves, to the Tennessee; C. C. Gregory, to the Louisville; and R. H. Hartford, to the St. Louis. There were six deaths during the year. Captain Samuel Blackwell, a well-known layman who had been a member of the Conference Board of Missions for twelve years, also passed away, and appropriate resolutions were adopted concerning his useful life.

W. W. Crymes, son of Dr. A. C. Crymes, was converted and joined the church at nearby Midway, Alabama, in 1886, and joined the Alabama Conference in 1900. He transferred to the Indian Mission Conference in 1906, and to the North Alabama Conference in 1912. He was serving with great acceptability at Piedmont Station when he passed to his reward. He was an excellent preacher and a good pastor.

N. W. Beverly served 38 years as a minister in the Alabama and the North Alabama Conferences. He was superannuated several years preceding his death. His last year was spent at Mobile where he suffered intensely. J. M. Dannelly wrote his memoir, in which he says: "In response to his oft inquiry and as instructed by his physician, I informed him that he could not live long. 'Thank God,' he instantly replied, 'I may be strangled to death, but glory to God for the compensation of heaven just beyond.' When the end came, he passed away like a little child going to sleep."

W. T. Pattillo was one of the ten children of Rev. Nathan W. Pattillo. Converted at the age of eleven, he joined Andrew Chapel on Tuskegee Circuit. He was attending the East Alabama Male College at Auburn when, in 1861, the War broke out. He immediately volunteered for the company being raised by Rev. John Wesley Rush. There he remained until 1865. That fall he was licensed to preach, but taught school five years, being at the same time a useful local preacher. He served with unquestioned fidelity from 1870 until 1899 when he superannuated. A year or so later John E. Morris, a loyal layman, of Saginaw, Shelby County, built and furnished the first Superannuate Home in the Conference, and so far as is known, the first in Methodism. Brother Pattillo and his family were offered this home, and in April, 1902,

they moved in. J. D. Simpson, who wrote the Pattillo memoir, says: "For sixteen years he lived among the people of Montevallo, loved and honored by all. His residence here was a great blessing to the people. . . . A good man, a model husband, a devoted father, and a loyal citizen, he lived his life well." As we type these lines, three of Brother Pattillo's daughters still live: Mrs. Mary Cole Stinson, of Cullman, and Mrs. W. P. McConaughy and Miss Sallie Will Pattillo, of Montevallo. (Mrs. McConaughy's son, Walter Patrick, graduated 1928 from Birmingham-Southern and is in 1957, U.S. Ambassador to Burma.)

J. F. Rudisill, whose memoir was by Dr. Simpson, was converted under the well-known John B. Culpepper. He attended Emory College in Georgia but had to leave before graduation because of ill health. He gave a quarter of a century to the service of his Church. "His was a religion of good tidings and it gave him joy to tell these good tidings to others. In all the relations of life he showed the evidences of a man acquainted with Jesus Christ. As we write these words his widow and a son and daughter still live, loved by all their neighbors.

J. G. Walker's memoir, by T. K. Roberts, says that he joined the Church at eleven. He attended Centenary Institute at Summerfield and Southern University. When the War broke out, he immediately volunteered and served to the end. Then he was persuaded by his doctor brother to study medicine. Finally, he said to his brother, "You can roll pills but I will roll the Gospel." He was "a member of the Church over 70 years, a Methodist preacher over 64 years, a member of the Sunday School over 60 years, a charter member of the North Alabama Conference, a charter subscriber to the *Alabama Christian Advocate*, and a lifelong reader of the *Christian Advocate* (Nashville). He was one of Methodism's most useful men. In June, 1915, at the age of 79, he attended commencement at Southern University, and marching at the head of the senior class, and was given the diploma that he came within three months of receiving in 1861, signed by C. A. Rush, president, and by J. S. Frazer chairman of the Board of Trustees.

Joshua Warren was "a splendid preacher, and exemplified the Gospel that he preached," writes E. B. Norton, his memorialist. Brother Warren joined Bethel on Talladega Circuit when fifteen. When, in 1914, it became necessary for him to superannuate, the people of Pell City, his last pastorate, built him a home, where he died. "He lived in daily communion with God, and was ready when the final summons came."

The Conference wisely gave one whole day to the Centenary Movement launched this year. Distinguished speakers addressed the Conference, including W. W. Pinson, Secretary of our General Board of Missions, Miss Mabe Howell, Secretary of the Woman's General Board of Missions; F. S. Onder-

donk, Missionary to Mexico; J. L. Neil, Secretary of Missionary Education of the Sunday School Board; and Dr. E. O. Watson, Secretary of the War Work Commission; George Stuart, pastor of First Church, Birmingham; and Dr. R. F. Lovelady, one of the leading laymen of the Conference. Of course, Bishop Atkins, the presiding officer, also spoke on this theme.

The Conference enthusiastically endorsed the entire program, and adopted Report #2 of the Board of Missions, accepting \$1,249,083.07 as this Conference's apportionment of the \$35,000,000 to be raised. In a whole-page advertisement, found elsewhere in this *Journal*, are the words: "The North Alabama Conference has been allotted the sum of \$1,450,000."

The Methodist Centenary was spoken of as "The greatest religious movement of the age." Two missionary secretaries were appointed this year, R. M. Archibald and F. K. Gamble. A special Conference Centenary Commission was appointed as follows: A. G. Patterson, Conference Lay Leader; Mrs. J. H. McCoy, President of the Conference Woman's Missionary Society; Mrs. Maude Henderson, Secretary of the Conference Woman's Missionary Society; F. K. Gamble, Conference Missionary Secretary; R. M. Archibald, Conference Missionary Secretary; Robert Echols, S. L. Dobbs, W. H. Stockham, G. R. Stuart, J. B. Wadsworth, P. B. Wells, J. H. Wilson, and P. S. Haley.

The Bishop submitted two General Conference constitutional questions and the vote was taken without debate. First: "Shall lay members be eligible to all Conference Boards, and lay offices of the Church, without regard to sex?" (223 voted for this and 11 against). The other question was: "Shall the Apostles' Creed be so amended as to substitute for the words 'Holy catholic Church' the words 'Christ's Holy Church'?" (218 voted for this and 29 against). Two weeks later the Alabama Conference voted 136 to 20 in favor of laity rights and 125 to 43 for changing the Apostles' Creed.

At practically every session of all Southern Conferences, there appeared representatives of Negro churches or colleges asking for help. At this session appeared R. S. Stout, Church Extension Secretary of the Colored Methodist Church who was given an offering amounting to \$187.09. Frequently these offerings exceeded this amount.

The Conference Secretary read greetings to the Conference from Clare Purcell, J. W. Johnson, G. F. Ponder, W. T. Howard, and R. M. Howell, who were serving in religious work in the army overseas. The Conference showed its appreciation of these messages by a rising vote, with instructions to the secretary to make suitable replies.

The growth of the Conference was making its annual entertainment a problem. At this session resolutions were adopted "recognizing that in general Birmingham be regarded as the most convenient meeting place," and calling

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upon the Finance Commission "to formulate plans for the entertainment of the Conference." In line with this same thought, E. J. Garrison and J. D. Simpson introduced resolutions requesting the Bishop to fix the date for holding the 1919 session, "so that the session will begin on Thursday morning instead of on Wednesday morning, as has been done heretofore." By shortening the session one day, the burden of entertaining so large a body would at least be lessened. (For the first time in history, no church had invited the Conference to meet with it. Authority was given the Committee recommended by the Finance Commission to select a place in case no invitation should be extended.)

In formal resolutions signed by J. D. Simpson and W. E. Morris and unanimously adopted, the Conference expressed regret that the Y.W.C.A. was contemplating lowering its requirements for membership in that "honored and useful Christian organization," and urged that its next triennial convention would vote to "continue to require of all who seek their fellowship, personal loyalty to Christ and His Church as the basis of their connection with the organization."

Since 1916 there had been thirteen districts in the Conference. Automobiles were not as numerous as now, and good roads not as general as now. Hence the need then for more and smaller districts.

The list of appointments this year impresses one with the interest the Conference was manifesting in the religious welfare of the boys in the army. Among the chaplains appointed were Claude Orear, J. W. Johnson, R. M. Howell, J. L. Ferguson, Jr., E. W. Corley, B. T. Waites, Clare Purcell, T. L. McDonald, and Willis T. Howard. The last named was a regular army chaplain, and the others were temporary appointees. In addition, eight army Y.M.C.A. secretaries were appointed: G. F. Ponder, William Neill, M. R. Heflin, P. L. Abernethy, W. J. McCarty, Joseph Parkin, J. S. Chadwick, and S. M. Mims.

Other special appointments were: J. D. Simpson, Commissioner of Emory University, in addition to his pastoral duties at First Church, Woodlawn; and L. G. Alverson, principal of the Flat Rock High School. A. G. Patterson, of Albany (now Decatur), was elected Conference Lay Leader.

During the year one of the ministers is alleged to have shot a man. The trial committee reported that it believed that he was "mentally unbalanced before and at the time of the killing," and recommended that "he be allowed to surrender his credentials which is in accord with his wishes." The Conference accepted the report of the committee, and that closed the case, so far as the Church was concerned.

The 50th Conference was at First Church, Birmingham, November 5-9, 1919, Bishop Atkins presiding for the second time. Distinguished visitors,

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representing important Church interests, including Bishop DuBose, a native Alabamian, who spoke in the interest of our work in the West and Northwest. The Conference gave him an offering (\$713.50) for this work.

Other visitors were H. A. Boaz of the Board of Church Extension; E. B. Chappell, Editor of the Sunday School Literature; R. E. Nollner, representing the Epworth League work; L. E. Todd, of the Superannuate Endowment Fund; J. O. Grogan of the Inter-Church World Movement; W. B. Beauchamp, of the Centenary Movement; J. H. Shumaker, of the Methodist Benevolent Association, and L. D. Patterson, a missionary in China.

The following were admitted: William Glenn Bartee, Walter Robin Beaird, J. Clifton Draper, James Hiram Harris, Usher Lee Martin, J. B. McFerrin Rice, Titus W. Smallwood, Guy Edward Wallace, John Jones Webb, John Lee Williamson, and S. T. Woodward. Marvin Swilling was re-admitted. T. E. Weaver and E. K. Whidden were received from the Florida Conference. John Taylor was received from the Christian Church, and R. F. McDonald from the Congregational Methodist Church.

R. N. Moore was granted a location at his own request. James Williams was announced as having withdrawn. L. F. Parrish and J. S. Rice transferred to the New Mexico Conference; J. L. James to the Memphis; J. A. Wales to the Florida; and G. T. Martin to the West Oklahoma. Bishop J. McCoy, an honorary member of the Conference, and five members died during the year. Judge Thomas Bradford, one of the most beloved laymen, also died during the year.

J. H. McCoy, son of W. C. McCoy, received his M.A. at Southern University in 1889, and joined the Conference, of which his father had become a member in 1870. His first charge was Oakland Circuit where he led in a great revival. He later served several strong churches, and as editor of the *Advocate*, and as president of Birmingham College. In 1910 he was elected bishop. "No man," says Branscomb, "has ever been elevated to that high position who has been more universally loved. Absolutely free from the spirit of the autocrat, with a heart in him that loved all humanity, and with a spirit as unselfish as the sunlight, he sought to use his high office, not to promote favorites or to win praise for himself, but to bless the Church and to honor Jesus Christ."

Bishop McCoy was married, first in 1895 to Annie Bradley, who became the mother of his four children, and died May 26, 1915; second in 1917, to Mary Norman Moore, of whom Dr. Branscomb thus writes: "Miss Moore's work at Athens College is known to the world. As the foster mother of the Bishop's children, as the friend and helper of her husband, and in his last illness, as a veritable angel of ministry and love, her work has been even more beautiful than when she led a struggling college from failure to fame."

Dr. Branscomb's tribute continues: "A friend of years, not many hours before the end, said, 'It is worth the little pain that may come, to know the secrets beyond.' His face lit up with a smile of joy as he said, 'And the glad surprises. I shall soon see Him face to face.' Then he repeated, 'face to face.' He had given up the struggle for life. The end was in sight. 'I will not last long. Then, face to face.' And upon his weary countenance there was a look of inexpressible gladness and joy. He had fought the good fight, finished his course, kept the faith."

In the late afternoon, "in the presence of wife and son and daughter and Lieutenant Governor N. L. Miller and two friends who loved him as they did their own lives, he passed out of sight. Heaven somehow seemed very real and very near, and the tug of the spirit world upon the hearts of those present is made stronger since he went away." Bishop McCoy was survived by his mother, brother, Judge John Pierce McCoy; sisters, Mrs. J. B. Wadsworth, Mrs. L. D. Patterson, and Mrs. G. M. Davenport; and his wife; his son, William Richard; his daughters, Margaret and Jean; and son, James seven years of age. The funeral service was conducted from First Church, Birmingham, by J. D. Simpson, E. A. Dannelly, L. C. Branscomb and George R. Stuart.

J. L. Ferguson was licensed to preach and joined the Conference in 1874. Besides serving pastorates, he served many years as Conference Colporteur. As a pastor he built fifteen churches, six of which he organized in connection with building; remodelled and completed fourteen others. Says J. S. Glasgow in his memoir, "Others, beginning with him, may have outstripped him in catching the public ear, in waking public applause, in attaining positions of eminence, as such things go in current estimate; but when counsel is taken of results—in the way of members gathered into the fold, and of church buildings, and physical betterments generally, our brother will deservedly stand in company with those who have done abiding things for the Kingdom of God."

C. C. O'Neal served 36 years in the effective ranks. In writing to his memorialist, his widow said: "Mr. O'Neal and I lived together forty-seven years and I can truthfully say that I never knew him to do anything unworthy of his calling. Read Romans 12:9-21, and you will know the life he lived better than I can tell you. Verses 11 and 12 set forth his life so plainly, we had then put on his tomb-stone: Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer."

C. B. Riddick was educated at Randolph-Macon College. His first itinerant work was in Virginia, but he served also in North Carolina, Colorado, California, Kentucky, and Alabama. He transferred to us in 1887 and was appointed by Bishop Keener to First Church, Birmingham, serving there four

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years, during which time the present handsome church was built. He was transferred elsewhere, but in 1903 was again appointed to First Church, Birmingham. In 1905, due to increasing infirmities, he had to give up his pastorate here.

J. C. Savage's ministry was brief but effective. He joined old Harkey's Chapel, now (1956) on the Coal City-Odenville charge. Under the ministry of John A. May he answered the call to preach. Success attended his efforts everywhere. His church at Huntsville, his last charge, had just "gone over the top" in the famous Centenary Drive when he was suddenly called from this world into a better one.

L. F. Whitten, D.D., was licensed to preach in September, 1869, by J. B. Stevenson, presiding elder. He joined the Tennessee Conference, and was appointed to Frankfort Mission in North Alabama, and became a charter member of our Conference. His ministry extended a full half century. And what a service he rendered! In old St. John's Church, Birmingham, alone he received over 600 members. Writing of him, J. C. Morris said: "Brother Whitten recognized his obligation to conserve the moral interests of his fellow citizens. He stood with the great Roman who said, 'I count nothing that is human foreign to me.' His field was larger than any Conference appointment. He was the servant of all—in the home, on the street, in the hospital, or in jail."

The Conference *Journal* carried a tribute to Judge Thomas Bradford, whose name for many years had appeared on the Conference roll of lay delegates. Born in Cherokee County, July 18, 1851, he was educated at Southern University, after which he studied law, and was admitted to the bar in 1872. When he joined the Church in 1880, he joined to serve. He served his local church magnificently. Five years after joining the Church, he was elected a lay delegate to the Annual Conference, and for thirty-four years he was connected with the Conference, either as a lay delegate or as a member of the Joint Board of Finance. He married 1874 Louisa Caroline, daughter of Rev. John Cunningham Wills, and died at Centre, January 4, 1919. One grandson is William Robert Blount of this Conference.

The Centenary Commission brought in a notable report. Of the goal of approximately \$1,250,750 set at the last session of the Conference, the churches had subscribed \$1,895,325! More than that, every other department of the work showed progress. The circulation of the *Alabama Christian Advocate* had exceeded its goal of 20,000, and had set a new goal of 25,000.

J. W. Norton, Agent for Superannuate Homes, reported 36 homes valued at \$90,000. The amount collected during the year was \$11,207.07. There were also other funds in the Agent's hands drawing eight per cent interest. The

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Board of Lay Activities had been particularly busy during the year and brought in a challenging report, as did also the Board of Evangelism.

The Inter-Church World Movement was now attracting the attention of many denominations, including the Methodists. Several brethren were given appointments to serve this Movement. V. H. Hawkins was appointed Secretary of this Movement, and R. M. Archibald, R. E. Tyler, and J. A. J. Brock were appointed State Supervisors of Rural Survey.

Other special appointments were: W. G. Echols, Field Secretary of Epworth Leagues; J. S. Chadwick, Conference Sunday School Field Secretary; J. L. Ferguson, Head Master of Training School, Millsaps College; R. H. Jones, Conference Evangelist; and E. E. Emerson, Anti-Saloon League Agent.

F. W. Brandon extended an invitation for the Conference to hold its next session at Gadsden, whereupon J. D. Simpson and L. C. Branscomb presented resolutions calling upon the presiding elder of the Gadsden District and the pastors of the Gadsden Churches to prepare a program properly celebrating the half-century of the North Alabama Conference's history.

Even before this resolution was introduced J. S. Chadwick, Clare Purcell, W. E. Morris, F. W. Brandon, and W. B. Hope had signed resolutions, which were adopted, calling upon the presiding bishop "to appoint a committee of five members of the North Alabama Conference to attend to all details looking toward the organization of a Conference Historical Society." The Bishop appointed J. S. Chadwick, Clare Purcell, W. T. Andrews, W. E. Morris, and F. W. Brandon. A similar resolution was adopted in 1916, but nothing seems to have come of it. This time the resolution made sure that the Society would be organized.

Prof. R. T. Brown, of Miles Memorial College, Birmingham, an institution of the Colored M.E. Church, addressed the Conference, and asked that a permanent visiting committee from the Conference be appointed to visit the college. Bishop Atkins appointed to this committee: George R. Stuart, L. C. Branscomb, J. W. Johnson, Robert Echols and A. M. Freeman.

The Conference voted 178 to none in favor of the following reading of the 23rd Article of Religion: "XXIII—Of the Duty of Christians to the Civil Authority.

"It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be."

The 51st Conference was at Gadsden, November 10-15, 1920, with Bishop Cannon, in the chair. Since this was the session at which the semi-centennial

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of the Conference was observed, it will be helpful to note some interesting statistics.

When the Conference was organized in 1870, the church membership was 22,460. During these fifty years it had increased to 105,352. The 92 preachers enrolled in 1870 had now grown to 332, of whom 297 were active—five being supernumerary, and 30 being superannuates.

In 1870, the Conference had seven districts; in 1920, there were thirteen. In 1870, there were 84 pastoral charges; in 1920, there were 295—more than three times as many. These 295 pastoral charges were made up of 885 local churches. The 260 Sunday Schools of 1870 had increased to 726; the 1,386 officers and teachers to 6,544; the 9,952 students to 67,587. There were no Epworth Leagues—now known as Methodist Youth Fellowships—in 1870, but in 1920 there were 154 Leagues with 5,771 members. No Woman's Missionary Societies were reported in 1870, but in 1920 there were 219 Societies with 5,636 members.

In 1870, a total of \$2,010.36 was reported for missions. In 1920, the following amounts were reported: Foreign Missions, \$17,977; Home and Conference Missions, \$19,486; Church Extension, \$10,016; Education, \$22,482; Conference Claimants and Superannuate Endowment, \$16,503; American Bible Society, \$1,541; General Conference Expense, \$1,027. The grand total, including the amounts paid on the salaries of the pastors, presiding elders, and Bishops, amounted to \$1,515,949.

The Conference of 1870 reported 559 infants and 1,630 adults baptized. The 1920 Conference reported 650 infants and 8,845 adults baptized. Only two preachers, W. T. Andrews and D. W. Ward, who were members of the 1870 session, were members of the 1920 Conference, and they were retired.

The highlight of this Conference came the first evening when the semi-centennial program was carried out. S. L. Dobbs presided. D. W. Ward, whose name followed that of W. T. Andrews on the chronological roll, led in prayer. R. J. Wilson, No. 3 on the chronological roll, read the Scripture. S. L. Dobbs called attention to the statistics by decades since 1870. The choir of the First Church, Gadsden, rendered special music, and A. J. Notestine sang an appropriate solo. W. T. Andrews preached the sermon. L. C. Branscomb delivered the special address.

On motion of J. D. Simpson, H. M. Dobbs and J. D. Hunter, the Conference expressed appreciation of this program, and requested W. T. Andrews and L. C. Branscomb to submit their discourses to the *Alabama Christian Advocate* for publication. Dr. Branscomb's magnificent address was published in the *Advocate* early in 1921. But the Conference did not spend all of its time rejoicing in past achievements. It was a forward-looking Conference,

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as may be seen from the challenging reports brought in by the various boards and commissions.

Nine were admitted: Harvey C. Brown, H. E. Wright, Umstead S. Pitts, Leonidas D. McReynolds, Arnold S. Roberts, Fernando Plummer Hewlett, Robert S. Baird, Thomas Leslie Hill, and Silas P. Ashmore. Lorenzo Dow Patterson and Robert Nathan Moore were re-admitted.

R. E. Meigs transferred in from West Oklahoma; J. T. Lane and L. F. Parrish from New Mexico; W. R. Hendrix from Texas; H. M. Dobbs from Central Texas; J. M. Johnson from Alabama; and A. H. Williams from the North Mississippi Conference. The first five were coming back home. F. L. Thornburg was received into the Conference from the Congregational Methodist Church, and W. P. Lee from the Cumberland Presbyterian Church.

M. R. Myer and C. S. Marable located at their own request. W. C. Huckaby voluntarily surrendered his credentials and placed his church membership at Highlands Church, Birmingham. John Taylor withdrew from the Church. One was expelled.

P. B. Wells transferred to the North Texas; W. S. Hullett to the Florida; J. L. Ferguson to the Mississippi; J. W. Johnson and D. K. Pegues to the Louisville; S. M. Mims and E. K. Whidden to the New Mexico; M. L. Smith to the North Georgia; B. M. Porter to the Tennessee; and Robert F. Curl to the West Texas Conference. Three died during the year.

Z. A. Dowling, says E. M. Glenn, his memorialist, "was a gentleman by inheritance, and a Christian gentleman by choice, by the election of grace, and by constant practice." He was educated in Southern University and Vanderbilt. He taught school fourteen years, and gave 34 unbroken years to the ministry. "Well educated, scholarly, intelligent, level-headed, chaste, true, industrious, frugal, temperate, patient," he was no "striver for place. . . The art of pushing and pulling for place he never acquired; hence has less to answer for and repent of." He died with the harness on, almost literally ceasing at once to work and to live. He married, 1880, Adelaide Josepha Glenn of Glennville. Herndon Glenn Dowling was his son.

S. T. Woodward joined the Jackson Church in early boyhood. He later moved to Tyler, Texas, where he was licensed to preach. He joined the Alabama Conference in 1904 and the North Alabama in 1910. At the end of 1915, not being yet in full connection, he was discontinued at his own request, but was again admitted in 1919, and was serving the Cochrane-Dansey charge when he passed away.

M. E. Butt, D.D., was licensed to preach at Hardaway Church, Enor Circuit, in 1856, by S. F. Pilley, presiding elder. He joined the Alabama Conference that same year. In 1880 he transferred to the North Alabama Conference, later to the Arkansas, and then back to the North Alabama where he

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served until 1899, when he superannuated. He was a scholarly, polished gentleman, and a forceful preacher.

Thomas Jefferson Koger Tierce, an honored local elder, was born March 26, 1853; was licensed to preach and joined the Conference in 1879. Because of increasing deafness he located. "His heart was big, his impulses noble, his hands full of good deeds." He died in Birmingham, July 10, 1920.

T. C. Banks, the Conference treasurer, sent in his resignation and his regrets at not being able to be present for the first time in 27 years. He suggested that J. E. Morris, assistant treasurer, be elected, but Morris asked that his name be not considered, and nominated P. S. Haley, who was elected, and served efficiently for 32 years, resigning in 1952.

E. B. Norton, pastor of First Church, Talladega, announced that the family of the late John H. Hicks, of Talladega, was continuing the gift of \$5,000 that Mr. Hicks had been giving each year for the past three years for the Conference claimants. The Conference greatly appreciated this generosity. It was a blessed boon to the claimants of this Conference.

Undoubtedly, the most important matter to come before this session was the launching of the Christian Education campaign, authorized by the 1918 General Conference. A Commission was created with the following members: J. D. Simpson, Robert Echols, G. W. Read, W. T. Sanders, J. H. Wilson, R. S. Munger and F. M. Jackson, with the Conference Secretary of Education as an *ex officio* member. This Commission was to co-operate with the General or Connectional Commission. L. C. Branscomb was nominated and elected Conference Secretary of Education, in addition to his duties as editor and business manager of the *Advocate*. The Conference accepted the sum of \$1,342,000 as its share of the amount to be raised over the Church.

Some new special appointments were listed this year: W. M. McDonald, Sunday School Field Secretary; J. O. Hanes, L. D. Patterson and J. A. May, General Evangelists; M. R. Heflin and A. J. Notestine, Conference Evangelists; and R. M. Phifer, Conference Missionary Evangelist. J. S. Chadwick was appointed Superintendent of Publicity of the Christian Education Campaign, and J. A. J. Brock was appointed Field Secretary of the Christian Education Movement.

Six new presiding elders were appointed: R. M. Archibald, Albertville District; K. N. Matthews, Bessemer; W. P. McGlawn, Decatur; J. S. Robertson, Florence; S. T. Slaton, Gadsden; and F. W. Brandon, Talladega. W. M. Hagood, of Oneonta, was elected Conference Lay Leader.

The brethren went to their new year's work with great enthusiasm. Thankful for the blessings of God which had attended the work of the Conference during the last half-century, and spurred by the challenge of great opportunities ahead, they left Gadsden with renewed interest and determination.

Alabama Conference, M.E. Church, South, 1911-1920

ITS 80TH SESSION WAS AT PENSACOLA, Florida, Dec. 6-11, 1911, with Bishops Wilson and Denny present. Bishop Wilson was 77 and had been a bishop 29 years. Bishop Denny, outstanding as a scholar and parliamentarian, shared the presidency of the Conference with the then senior bishop, and preached the morning sermon on Conference Sunday.

There were 188 full members of the Conference plus 36 probationers. This included the supernumerary and the superannuated members. There were also twelve local preachers supplying works.

The Church membership was 67,580, plus 143 local preachers. There were 178 pastoral charges, composed of 737 societies (congregations), with 665 houses of worship, valued at \$1,684,725.50, with an indebtedness of \$72,784.40. The 178 pastoral charges reported 144 parsonages, valued at \$132,331, with an indebtedness of \$19,577. We give these figures so that readers may compare them with the 1920 figures.

Nine were admitted: John D. Hartzog, William E. Bryant, Carleton Preer, Charles Herbert Webster, W. O. Phillips, Paul E. Brumeloe, James J. Richards, Charles N. Williams, and G. S. Frazer. John W. Mathison was readmitted. J. O. Grogan transferred in from the North Georgia; H. E. Jones from the Florida; and Dr. H. M. Hamill, one of the nation's best-known Bible scholars and teachers, from the Tennessee Conference.

Going out were William T. Tiller by discontinuance at his own request; Seaborn A. Owen, J. S. F. Stephens, J. O. Marley, W. T. Rencher, and R. J. Ross, by location, each at his own request; four by transfer—Roy Moore and J. H. Holloway to the Virginia Conference, W. O. Waggener to the Los Angeles Conference, and H. B. Urquhart to the Central Texas Conference. The Conference lost three by death.

J. H. James's parents were devout members of the Church of England, in which two of his brothers were ministers. He, while living in Dublin, became acquainted with a Wesleyan minister, who induced him to attend a Methodist revival. He was brought under conviction, and happily converted. He later came to New York, thence to Mobile. Here he felt the call, and under th

leadership of John Wesley Rush, was licensed to preach. In 1872 he began a ministerial career of forty years. A. J. Lamar, his memorialist, tells of his marriage to Fredonia Winifred Caller, of Clarke County. Theirs was a truly happy home, and to them were born three sons, John C., Joseph H., and Francis T. The first named, like his honored father, was for many years a distinguished member of the Conference.

B. D. Gayle came in 1835 with his parents to Perry County. He was licensed to preach in May, 1856, and from 1856 to 1895, when he was superannuated, he served as a minister of the Gospel. While visiting his daughter, Mrs. Viola Tubb, in Birmingham, he was taken sick and died. His ministry was largely in West Alabama; he served the Marion Circuit three different times of four years each. He began and closed his active ministry at Conferences held at Troy.

J. P. Hamilton, son of the much beloved Jefferson Hamilton, was born at Mobile, joined the Conference in Mobile, and died in the house in Mobile where he had spent most of the first two years of his ministry. Says C. A. Rush, his memorialist, "Having been born into a new life through faith that is in Jesus Christ, he insisted that others must be born again before they could know the joys of salvation. His preaching was always helpful, and at times attended with wonderful power. He know no short cut into the Kingdom of God, and insisted on a genuine repentance." Dr. Hamilton was survived by his second wife, who was Mrs. Clara Powell Beeland, of Greenville, and by the two sons of his first wife (Elizabeth Gordon Merritt), Alfred P. and Jefferson M., the former being at this time, 1956, a professor at Millsaps College, Jackson, Mississippi.

Among those who addressed this Conference was Miss Mary C. DeBardeleben, Extension Secretary of the Woman's Council of the Board of Missions, who was given a collection of \$340 for Paine College. She was consecrating her services to the colored people of the South. Resolutions signed by J. B. Cumming and W. R. Bickerstaff commended her for this "noble, self-sacrificing service," and pledged "her and the cause she represents our sympathies, prayers, and support."

In resolutions signed by A. J. Lamar and J. S. Frazer, the Conference pledged \$5,000 to the Building Fund of our Representative Church (Mt. Vernon Place) Washington, this to be paid in four annual installments of \$1,250 each. The committee to "devise ways and means for carrying out this pledge" consisted of A. P. McFerrin, H. H. McNeill, E. A. Dannelly, N. P. Renfro, E. R. Malone, C. E. Thomas, and E. W. Thorpe.

The Orphanage Board reported that it had bought the Selma Military Institute, located on a ten-acre tract of land in Selma, for the sum of \$22,500. During 1912 the Orphanage was moved from Summerfield to Selma. During

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the year from October 15, 1910, to October 15, 1911, fifty-one children were admitted into the Orphanage—twenty-one from the Alabama Conference and thirty from the North Alabama. There were in the Orphanage on October 15, 1911, eighty-nine children, twenty-eight from the Alabama Conference and sixty-one from the North Alabama Conference. During the year, the total amount received for current expenses amounted to \$11,588.45, of which amount \$6,505.93 came from the Alabama Conference, and \$5,077.52 came from the North Alabama.

Aside from the regular appointments, were the following "detached" appointments: Publishing Agent of the Methodist Episcopal Church, South, A. J. Lamar; President, Southern University, Andrew Sledd; Professor, Southern University, C. P. Atkinson; Principal, Southern University Fitting School, Raleigh W. Greene; Editor, *Alabama Christian Advocate*, J. B. Cumming; Agent, Woman's College, J. M. Dannelly; Missionary Evangelist, R. C. Williams; Conference Evangelists, I. W. Chalker and A. L. Sellers; Secretary Conference Sunday School Board, W. M. Curtis; Missionary to Korea, L. C. Brannon; Missionaries to Cuba, J. H. Williams and S. B. Strout; Agent for Superannuate Homes, T. G. Jones; Conference Missionary Secretary, L. P. Lathram; President, Downing Industrial School, J. M. Shofner; Navy Chaplain, W. G. Isaacs; Commissioner of Education, J. S. Frazer; Student, Southern University, C. W. McConnell, Student, Vanderbilt University, Norman B. McLeod; Superintendent of Teacher-Training, H. M. Hamill. Judge A. E. Barnett was re-elected Conference Lay Leader.

The 81st Conference met at Union Springs, December 4-9, 1912. Bishop Wilson again presided and was assisted by Bishop J. C. Kilgo.

Admitted on trial were: James L. White, Haley Lisenby, Marion T. Moore, J. C. Phares, A. H. Moore, Jr., Caleb T. Martin, R. P. Cochran, A. G. Ellisor. H. H. S. DuBois was received by transfer, but at the close of the Conference was transferred back to the St. Louis Conference, a not too infrequent procedure. Arthur Bonner was received from the New England Conference of the M.E. Church, and appointed Professor of English at Southern University.

R. S. LeFevre and Irving Goff McCann were discontinued, each at his own request. The following located: W. J. Simmons, R. H. Lewis, A. C. Clayton and E. P. Craddock, the last three at their own request. G. S. Frazer transferred to the North Georgia Conference, and J. B. Cumming to the North Alabama. One minister died during the year.

D. C. Standley was licensed to preach April 1, 1865; served from 1870 until 1888; then lived in retirement 24 years. J. F. Dailey, says, "He underwent more hardships and did more work amid trials than any other man I know of, and did it uncomplainingly. . . . Without doubt he was a man of the greatest power in prayer I think I ever knew. . . . I have heard him preach

when the congregation would be lifted to their feet by the spell of his utterances." He suffered an accident once in which one of his legs was broken. In relating this incident, H. Urquhart, editor of the *Advocate*, said that Brother Standley was doing more on one leg and two crutches than most preachers were doing on two legs. He lived a holy life and died a triumphant death.

This year the Conference accepted title to the Downing Industrial Institute at Brewton, from J. M. Shofner, the founder-president, and the board of trustees; and also to the Thomas Industrial and Agricultural Institute at DeFuniak Springs, Florida. J. M. Shofner was continued as president of Downing, and J. W. Mathison was appointed Agent of the DeFuniak Springs institution. Henry Trawick was appointed agent for Superannuate Homes, and Judge A. E. Barnett, of Opelika, was re-elected Lay Leader.

The appointments were so arranged this year as to call for two new districts—the Evergreen, with C. A. Rush as presiding elder, and the Thomasville, with A. L. Sellers as presiding elder. This brought the number of districts up to twelve as compared with the nine at the present time, 1955. With the good roads and the automobiles of the present day, one man can the more easily serve the larger districts. Still, there is something to be said in favor of the smaller districts.

The 82nd Conference met at Dexter Avenue Church, Montgomery, December 3-8, 1913. Bishop Hendrix presided, this being his third time to preside over this body. Counting the fifteen probationers, the Conference roll carried 225 names. Of these, three were supernumerary and twenty-six were superannuated, leaving a total of 194 effective men.

The six men admitted this year were Eli B. Joyner, Wiley J. Carnathan, J. T. DeBardeleben, A. F. Howington, S. T. Trotter, and David Y. Register. S. D. Robinson was received as a traveling elder from the M.P. Church, and W. S. Hullett was received from the M.E. Church (transferred at this session to the North Alabama Conference). C. L. Middlebrooks transferred to the North Georgia Conference. One of the ministers was suspended for one year. Three died during the year.

T. P. Fincher was truly a man of God. J. A. Seale, his memorialist, says, "His knowledge of God, understanding of the Scriptures, and life of prayer, made him strong in Christian character, firm in his conviction of duty, steadfast in his contentions for right, a herald of a mighty passion, and an evangel of heaven's reclaiming grace." He served from 1890 until within one month of his death at Asheville, N. C., where he had just gone in search of health.

W. A. McCann, a Godly son of Godly parents, received his higher education at Southern University. He taught school a year or so, and joined the Conference in 1881. As a pastor Brother McCann was untiring, vigilant, pains-taking and sympathetic. A. J. Lamar, his memorialist, says that in his preach-

ing "the evangelistic note was clear and strong and under its influence many souls were saved." Some weeks before his death, Brother McCann, knowing that his earthly life was drawing to a close, "quietly proceeded to put his house in order for time and eternity. Having served God all his life, he was not afraid to go to Him." He married, 1881, Minnie Ann Bennett, who died 1937 at Seale, where her sons, Dr. Richard Bennett and Felix Hale McCann lived.

H. M. Gillis, about sixteen when the War Between the States began, entered it promptly and fought courageously until its close. He was converted in 1856. In 1866 he was licensed to preach; joined the Conference, and for forty-eight years labored faithfully. Says O. C. McGehee, his memorialist, "No work ever suffered in his hands." He served with "never-diminishing ardor" every charge to which he was sent, and died while serving Castleberry Circuit, beloved by his people and honored by his brethren. He was married in 1868 to Mary Neantha Versus Lewis. One of his daughters, Carra Josephine, married William Gulley Simpson of Snow Hill, Wilcox County.

At this time the Church was greatly aroused over "the Vanderbilt question." Andrew Carnegie had offered a million dollars to the medical department of Vanderbilt University, on certain conditions. A majority of the Board of Trust voted to accept the gift and the conditions. The minority protested, and the College of Bishops vetoed the action of the majority. The action of the minority and the veto of the Bishops were strongly criticized by some people throughout the nation. So, at this session, the Conference unanimously adopted resolutions presented by A. J. Lamar, George Fontaine, W. M. Cox, E. L. Crawford, E. C. Moore, C. H. Motley, J. S. Frazer and E. A. Dannelly, the resolutions reading as follows:

"Resolved: 1. That while we regret that the terms of the offer of Mr. Carnegie, as set forth in his letter making the offer, were such that the Church could not accept it and maintain its self-respect, we do most earnestly and heartily endorse both the protest of the minority of the Board of Trust and the veto of the Bishops.

"Resolved: 2. That our thanks are due and are hereby tendered to the minority of the Board of Trust and to our Bishops for their defense of the rights of the Church in this entire Vanderbilt controversy."

These resolutions indicated the stand taken by the Alabama Conference on this question. True, the Church lost the university. But it retained its self-respect, and, as we shall later see, two new universities were organized in the place of the one lost.

An important action taken by the conference was the passage of a resolution signed by A. J. Lamar, Andrew Sledd and H. M. Hamill, heartily endorsing a plan to establish Alabama Headquarters at Lake Junaluska, N. C., and asking the bishop to appoint a committee "to formulate a plan, to purchase

a site, and to erect a building on the Southern Assembly Grounds, it being understood that said committee shall have no authority to bind the conference for any financial obligation." The committee was authorized to secure the co-operation of the North Alabama Conference "if it shall seem advisable to do so."

The bishop appointed the following committee: Henry Trawick, J. S. Frazer, T. D. Samford, W. R. Flowers, W. F. Feagin, J. M. Dannelly, D. C. Turnipseed, Andrew Sledd, L. E. Noble, R. A. Smith, and O. S. Welch.

The Conference voted on the question handed down by the General Conference: "Shall the name of the Church be changed from the Methodist Episcopal Church, South, to the Methodist Episcopal Church in America?" There were 58 votes for and 139 against the change.

The following General Conference delegates were elected: Clerical—A. J. Lamar, J. S. Frazer, W. M. Cox, E. A. Dannelly, and E. C. Moore; alternates—O. C. McGehee, C. A. Rush, and J. E. Northcutt. Lay—W. F. Feagin, M. Lightfoot, T. G. Howard, T. D. Samford, and George S. Lazenby; alternates—J. T. Ellison, D. C. Turnipseed, and E. W. Berry.

J. M. Dannelly, of the Montgomery District, and H. T. Johnson, of Dothan District, having completed four years on their districts were presented handsome gifts by the preachers of their districts, H. M. Hamill making the presentation speech for the Montgomery District, and E. C. Maye for the Dothan District.

The "detached" appointments were for the most part the same as for the year before, with one or two additions: A. H. Moore, Jr., was appointed a missionary to Cuba; C. H. Webster, professor in Woman's College; T. H. Jones, chaplain to the state convicts; and J. M. Glenn, editor of the *Alabama Christian Advocate*, succeeding J. B. Cumming who transferred to the North Alabama Conference, and was appointed Financial Agent for Birmingham College.

Due to illness, Judge A. E. Barnett could no longer serve as leader of the Laymen's Missionary Movement, so the laymen elected J. T. Clark, of Red Level, as Leader, L. L. Vann, of Centreville, was elected Vice-Leader, and M. M. McCall, of Opelika was elected Secretary-Treasurer. The District Leaders were: Mobile, R. A. Tunnell; Selma, A. T. Wilkinson; Montgomery, A. C. Davis; Eufaula, T. S. Davis; Greensboro, F. E. Chapman; Prattville, G. S. Lazenby; Troy, S. H. Blan; Dothan, W. R. Chapman; Pensacola, J. B. Barnett.

Some of the districts were reformed this year. The Evergreen and the Thomasville Districts were absorbed. The Marianna became the DeFuniak Springs with C. W. Gavin continuing as presiding elder. The Andalusia District was formed with O. V. Calhoun as presiding elder.

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Andalusia was host to the 83rd Conference, the dates being December 2-7, 1914, with the beloved Bishop Candler in the chair. Henry L. Tate, Angus C. Lee, Henry G. Cowan, M. J. Bouterse, John A. Crew, Morgan D. Taylor, and A. F. Phenix were admitted on trial. J. W. Budd was received from the Southwest Missouri Conference.

The Conference lost several by location, superannuation, death and otherwise. P. S. Hudson and C. H. Webster withdrew from the ministry. There was nothing against the character of these two. P. S. Hudson was re-admitted in 1918, and until his superannuation in 1941 did fine work. J. A. McBryde, J. C. Harrison and C. W. Gavin located, each at his own request. J. A. Thompson, who had served seventeen years as secretary of the North Alabama Conference, when he transferred to Georgia, and later to the Alabama Conference, where he won the love of his brethren, was granted superannuation. Bishop Candler halted the regular work of the Conference and asked for an offering for Dr. Thompson, receiving \$385.61.

One other brother during the year had "missed the way," and was expelled. Three of the most loved ministers died during the year.

Henry Trawick, D.D., has been described as "one of the brightest sons of Methodism." J. M. Dannelly, his close friend, says that Trawick "lived in the upper chamber of the palace beautiful," and that when God called him he was no stranger in Heaven. His preparatory education was acquired under the tutelage of Rev. D. M. Banks in a select school at Opelika. He graduated at Southern University, and later studied at Vanderbilt. He joined the North Alabama Conference in 1888 and served two or three charges. In 1891 he located at his own request. A year later he was admitted into the Alabama Conference, and served Marianna, Demopolis, Greenville, Marion, Tuskegee, Troy, Perry Street (now St. Mark's) in Montgomery, Greensboro, and Court Street (now First Church) in Montgomery. He edited the *Alabama Christian Advocate* two years; served as Agent for the Superannuate Homes Movement a year; served the Montgomery District as presiding elder; and had been appointed presiding elder of the Dothan District, but died before ever reaching there. And what a loss, not only to his family, but to the Church, his death was!

J. R. Peavy served thirty years as an itinerant. While he was yet but a lad, his father was killed in the Confederate Army. This left his mother with six children, which meant a severe struggle for her, and hard times for the children. O. C. McGehee says that John took advantage of every opportunity to read and study. During his active ministry from 1875 to 1907 he served circuits, stations and districts, being five times a presiding elder. McGehee says, "I have never known a preacher to make more thorough preparation for the pulpit than he. His ideal of a sermon was of the highest order, and to

meet this ideal he called into use every power of body, mind, and soul. A triple draft was made upon his personality which was exhausting in the highest degree. Added to his severe process of preparation was his method of delivery. The finished product of the study must not be marred by imperfect presentation from the pulpit. The polished shafts in the quiver of this archer must be shot with strength and accuracy from his bow. They must find the mark for which they were fashioned." This made him one of the most successful preachers of his Conference.

W. D. Owens spent about twenty years of his ministry in Florida. He was converted and joined the Church in 1867; was licensed to preach in 1871; joined the Conference in 1874, and rendered active service until 1908. During his active ministry he never missed an Annual Conference nor a Quarterly Conference. "With sweet spirit and in a kindly way he carried to the people not merely a Gospel in words, but was himself a living witness of its truth and power." He lived a life that grew sweeter to the end.

The Board of Education in its report to the Conference said that "in so far as the Alabama Conference is concerned the Vanderbilt University issue is dead." It announced that Asa Candler, of Atlanta, had given one million dollars toward establishing another university that "for all time will be owned and controlled by the Methodist Episcopal Church, South." The new university was to be known as Emory University.

Andrew Sledd, president of the Southern University, having been elected to a professorship in the new University, C. A. Rush, presiding elder of Montgomery District, was elected to succeed Sledd at Southern. Rush entered upon his duties late in the summer of 1914, and made a vigorous campaign for students which resulted in an increased enrollment in September.

Very little progress was made during the year in securing homes for Conference Claimants. W. P. Dickinson, one of the most capable and most beloved members of the Conference, had been appointed the year before as Agent for this movement, but following the death of Henry Trawick, who had been appointed presiding elder of the Dothan District, Dickinson was appointed to succeed him on the Dothan District. This left the Homes Movement without an Agent except for a brief period during the summer when C. P. Atkinson, a professor at the Southern University, gave some time and service to that cause. Nevertheless, Judge C. E. Thomas, of Prattville, President of the Superannuate Homes Board, reported that there were twelve homes, together with four building lots and \$135 in cash in the hands of the Board, the total value of this property being \$19,585.

The 84th Conference was at Brewton, December 8-13, 1915. C. W. Northcutt was pastor-host. Bishop Kilgo presided. The Conference roll carried 228 full members and fourteen probationers. Thirty were superannuated and

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two were supernumerary, leaving a net total of 210 effective ministers. This figure represents a constant and healthy growth of Methodism within the Alabama Conference.

Six were admitted: C. P. Roberts, B. F. Brown, J. P. Peacock, J. O. Wilson, J. T. Cameron and H. H. Myrick. Locating were J. W. Mathison and T. W. Weaver, at their request. Arthur Bonner, who had been teaching at Southern University, transferred to the Southwest Missouri Conference. P. F. Brumbeloe and W. J. Carnathan were discontinued, the former at his own request. J. T. Mangum withdrew but in 1920 asked for re-admission into the Western North Carolina Conference, and by vote of the Alabama Conference, his credentials were restored.

H. M. Hamill's memoir, by A. J. Lamar, says Howard, while a student in East Alabama Male College at Auburn, only seventeen, became a soldier in 1864 in the Army of Northern Virginia, where he was serving when General Lee surrendered. Returning to Alabama, he graduated in 1868, and became an itinerant in 1885. "He was recognized internationally as one of the world's greatest Sunday School leaders." He transferred in 1911 from the Tennessee Conference to the Alabama, and was for a time chairman of the old Sunday School Board of the Alabama Conference. At the time of his death he was Chaplain General of the United Confederate Veterans, Superintendent of Teacher-Training in the M. E. Church, South, President of the Alumni Association of the Alabama Polytechnic Institute, and President of the International Sunday School Association.

At this Conference, the Sunday School Board, under the new presidency of S. U. Turnipseed, presented a resolution, stating that since the International Sunday School Association had built at Lake Winona, Indiana, a Memorial Sunday School Building to the late Dr. H. M. Hamill, and since the General Sunday School Board of the M. E. Church, South, was planning to erect a similar building to his memory in Kobe, Japan, that it would be fitting for the Alabama Conference to assist in the Hamill Memorial Building at Auburn. The Conference adopted this resolution, and proclaimed the second Sunday in March as Hamill Memorial Day, calling upon every Sunday School to receive an offering that day, and send it to the pastor at Auburn to be used in the erection of this building.

Church Street Church, Selma, entertained the 85th Conference, November 29th to December 6, 1916, Bishops Collins Denny, preacher, scholar, parliamentarian *par excellence*, in the chair. The following were admitted on trial: J. C. Weston, James Willie Horn, G. W. Carpenter, C. E. Avinger, and J. E. Tate. W. O. Rencher was received from the Florida Conference, and J. J. Hardy from the M.P. Church.

Byrd L. Moore was located. At the next session, however, Moore stated

that his presiding elder had misunderstood him, and that he had not asked for a location, and requested the Conference to reconsider this matter, and by motion it was voted that he was not located. J. J. Richards transferred to the New Mexico Conference, and J. W. Frazer to the Upper South Carolina Conference. The Conference lost six by death.

S. M. Hosmer, D.D., was an executive of no mean ability. He had been a member of the North Alabama Conference in full connection only four years when he was appointed presiding elder, of the Florence District, 1880-1883. He then served Gadsden District two years; Huntsville District the next three years; the Talladega the next two; then, for the next two years he was pastor at Tuscaloosa; following which he served Birmingham District four years; for the next two years he was on Talladega District again. Transferring to the Alabama Conference, he accepted the presidency of Southern University, a position he filled with admirable success for twelve years. His next appointment was as presiding elder of Troy District for three years. His last work was as pastor at Brundidge. He had just been superannuated in 1915, and had returned to Brundidge where he was to live when, on Christmas Eve, 1915, he passed away. In accepting the superannuate relation, in line with his characteristic unselfishness, he declined to accept the pension money due him. He was, in both Conferences, elected to no fewer than five General Conferences, this being but additional evidence of his brethren's high estimate of his fine judgment in matters of great importance. We quote words used by J. M. Glenn concerning him when we say that his "deep and abiding piety was ever unquestioned and unquestionable," and that there was always the "firmest adherence to that which was right, noble, pure, and exalted."

O. S. Perry was a son of Rev. Dow Perry. In 1861, when only eighteen, he joined the Confederate Army and fought almost through the war, until he was disabled by a severe wound November 30, 1864. He served in the Conference from 1875 until 1909. He was in many respects a great preacher, always appealing to the intellect rather than to the emotions. A. J. Lamar, who wrote his memoir, says that he inherited his preaching talent from his father, of whom no lesser person than Bishop McTyeire had said that he was one of the clearest and most forcible preachers he had heard in all Southern Methodism. Brother Perry married, in 1872, Nancy Kasiah Carr. They became the parents of eight children, all worthy descendants of worthy parents. Two sons, Wilbur Dow and William Sanford, both college professors, and one daughter, Mrs. Ethel McMillan, still survive. Brother Perry spent his last days in Greensboro, leaving the world poorer because of his translation to the house not made with hands.

J. S. Williams' father moved to Lowndes County, Alabama, when Jerry was but a child. He finished high school at Lowndesboro, and attended Genes-

see College in New York. The climate being unsuitable to him, he came back to Emory and Henry College, Virginia, receiving his A.B. there in 1857, and later his M.A. He taught school while studying for the ministry. He was licensed to preach in 1860. When the War Between the States began, he offered himself but was rejected because of his physical condition. Although never robust physically, he lived to be 84. Twenty-eight of those years, however, were spent in superannuation. T. H. Jones, his memorialist, said of him: "He was sweet in spirit, wise in counsel, amiable in disposition, tender in heart, and upright in conduct . . . an able and eloquent preacher of the Gospel." He married, in 1859, Ann Catherine McLemore, who died in 1926 at Auburn.

J. A. Stripling was licensed to preach in the Congregational Methodist Church. He transferred to the M.E. Church, South, in 1887. While pastor of Lower Peach Tree Circuit, "he fell like a knight of old at his post of duty." J. M. Dannelly said of him: "We all loved the gentle, amiable and sweet-spirited Stripling while he was among us in the flesh; but some how, since he has ascended there is an afterglow from his life that is unusually radiant. . . . No one who knew him doubts the affinity of his soul for the home of the good. Brother Stripling was a good man, and this is at once the supreme thing and the highest encomium." He married, in 1891, Claudia Rena Pool of Perote, who lives today (1955) in Montgomery.

J. E. C. Harrison joined the M.P. Church in boyhood, and in 1908 was licensed to preach, and admitted into the Conference. But, says A. E. Shafer, his memorialist, in 1909 he "turned to the Church of his famous grandfather, William Pope Harrison, a noted theologian and for many years Book Editor of our Church." He gave faithful and efficient service until his death. Says Dr. Shafer: "Perhaps no man of his age, experience and advantages excelled him in the exquisite beauty of his utterances while preaching, and yet was so utterly unassuming in his association with his brethren."

S. W. Roberts, in spite of financial difficulties, graduated in 1887 at Southern University. He had been licensed to preach in 1872, and had joined the Conference in 1886. "In his ministry," says the late C. A. Rush, "Brother Roberts was diligent and faithful at all times; in his friendship, trustful and true; in his family life, pure and loving, gentle and firm; in his citizenship, always striving for the greatest good for the greatest number. . . . Such was the character of Solomon W. Roberts." He married, in 1894, Manie Louise Boyd, who died in 1954 in Birmingham, but lived in Eutaw.

At the 1915 session of the Conference, the Publishing Committee of the *Alabama Christian Advocate* was instructed to continue the paper until January 1, 1917, at which time the Alabama Conference bound itself to join with the *Wesleyan Christian Advocate* of Georgia. At the present session, how-

ever, the Committee on Books and Periodicals asked the Conference to rescind that action, which was done. The Committee then requested the Conference to join with the North Alabama Conference in its new plan to continue the *Alabama Christian Advocate*. L. C. Branscomb had been elected editor, and his brethren in both Conferences believed he would make a success of it—and he did! As related in a previous chapter, the North Alabama Conference had agreed to an assessment for the *Advocate's* support, and had invited the Alabama Conference to join in the move with a similar assessment. The Alabama Conference adopted a similar report from the Committee on Books and Periodicals. The plan proved successful, and the *Alabama Christian Advocate* was saved.

Announcement was made at this Conference that Mrs. Julia A. Pratt, of Prattville, had made a contribution of \$2,500 to the Superannuate Endowment Fund of the Conference, and that Mrs. F. E. H. Hobbs, of Evergreen, had given houses and lots valued at \$3,500 to this Fund. Resolutions presented by T. D. Samford and E. A. Dannelly, and adopted by the Conference, expressed thanks to these elect ladies for their generous gifts.

The 86th Conference was held in Lafayette Street Church, Dothan, November 28th to December 3rd, 1917. The author of this volume was pastor of this church at this time, and does not have to depend wholly upon Conference Journals to furnish facts for record. The church had just been completed, and the people, proud of the lovely edifice, entered enthusiastically into the entertainment of the Conference. H. H. McNeill and his people of the Foster Street Church (now First Church), graciously joined in entertaining the gathering hosts.

Bishop Denny again presided. A. J. Lamar continued as secretary. One of the assistant secretaries, George Fontaine, this year concluded his fortieth consecutive year as assistant secretary, making, so far as this writer knows, a record in this matter. He is said to have written with his own hand the official Journals of the Conference for seven quadrenniums in such manner as to receive the commendation of seven committees of the General Conference on Annual Conference Journals.

The Conference admitted on trial: Robert Williams Judkins, William Fletcher Calhoun, Arthur Bennett Carlton, Joseph Macon Johnson, William Wesley Jeffries, Stewart Melvin Baker, George Buckner Grace, Weston Vickers Pierce, and Holcomb Walter Williamson. Three others were received as traveling preachers: Evan Cecil Evans from the Baptist Church, and J. W. Gibson and M. R. Evans from the M.P. Church. J. D. Hartzog, J. M. Munn, and A. L. Lumpkin were located, the last two at their own request. The Conference lost two by death. J. B. Nelson spent his boyhood at Glennville, a center of wealth and culture. Here he attended the old Glennville College. Here

he joined the church at the age of seven. In 1877 he was licensed to preach by the Quarterly Conference of the Rocky Mount Circuit, Simon Peter Richardson, presiding elder. In 1878 he joined the Conference, and served thirty-eight years. A thoroughly good man, he was a diligent pastor, a workman that needed never to be ashamed.

J. F. Dailey's funeral was conducted by C. W. Northcutt, his presiding elder, assisted by C. S. Talley, R. J. Mills, and T. G. Jones. G. W. Jones wrote his memoir. Brother Dailey was licensed to preach in 1880, and was received into the Conference in 1888. In 1907, while pastor at Deatsville, he was superannuated, and moved to Enterprise. He had a passion for the salvation of his fellowman, and to this end he preached. He married, in 1868, Martha Durham, and in 1900 Helen Vaughn, who died in 1931 at Enterprise.

There was much to do at this Conference besides the regular work of every session. The first World War was in progress. There was a great military camp—Camp Sheridan—just outside of Montgomery, near the present Chisholm.

Bishop Denny announced that he was going to appoint a Methodist Camp Pastor at Camp Sheridan, and said the expenses would be around \$3,000. He then called for subscriptions, "and in a few minutes the amount was over-subscribed." Bishop Denny then appointed "a Committee to co-operate with the preacher who should be sent to do work among the soldiers encamped in Alabama." This committee consisted of the presiding elder of the Montgomery District (E. A. Dannelly), the preacher of the Court Street Church (E. C. Moore), Col. T. D. Samford, of Opelika, and Hon. J. T. Ellison, of Centreville. T. H. Jones was made treasurer of the Camp Fund. M. E. Lazenby was assigned to this work. His appointment was listed as junior preacher at Court Street Church, Montgomery, but that was largely nominal. The actual service rendered was at the camp. L. B. Green, J. O. Grogan, John C. James, and E. B. Joyner were appointed as Army Y.M.C.A. secretaries.

Anti-German and pro-war sentiment existed over the nation, and some resolutions, signed by W. M. Cox and J. E. McCann, were adopted by the Conference, in which the "Imperial German Government" was accused of being "an outlaw among the nations of the earth, disregarding the law of man, of nations, and of God," and pronouncing "this war, so far as we are concerned, a righteous war," adding that "not to fight under the circumstances would be not only cowardly, but wicked." The resolutions assured "our worthy, patient President of our hearty co-operation, sympathy and prayers." A. J. Lamar, the Conference Secretary, was instructed to send a copy of the resolutions to President Wilson. J. P. Tumulty, Secretary to the President, replied that the President was "very much gratified by these expressions of confidence and good will."

Elected delegates to the next General Conference: Clerical—A. J. Lamar, E. A. Dannelly, A. Sledd, E. C. Moore, and J. E. Northcutt; alternates—W. M. Cox, J. S. Frazer, and O. C. McGehee. Lay—T. D. Samford, J. T. Ellison, W. R. Chapman, E. W. Thorpe, and L. L. Shertzer; alternates—M. M. McCall, M. Lightfoot, and W. R. Flowers.

Perhaps one of the most far-reaching acts of this Conference was the adoption of the report of the Board of Education which included, among other items, a section entitled, "Proposition For the Unification of Alabama Methodism in One Male College Located at Birmingham." Briefly, this called for the election of a Joint Commission of twelve men—three preachers and three laymen from each of the two Alabama Conferences—whose business it would be to unify the Southern University at Greensboro, and Birmingham College, into a single college at Birmingham, to be owned and controlled jointly by the two Conferences.

"All of the property, including the endowment, of both the Birmingham College and the Southern University," said the Proposition, "is to be the joint property of the two Conferences, to be administered and disposed of by a Joint Commission," as we have just indicated.

The Conference, after "slight discussion," adopted the entire report. A committee consisting of M. M. McCall, J. E. Northcutt, and C. C. Daniel, was appointed to nominate the three preachers and three laymen who were to become members of the Joint Commission called for. The committee nominated and the Conference elected the following to be members of the Joint Commission: Clerical—E. A. Dannelly, E. C. Moore, and Andrew Sledd; lay—M. M. McCall, E. M. Elliott and W. R. Chapman. These gentlemen, with a like group from the North Alabama Conference (L. C. Branscomb, F. W. Brandon, J. D. Simpson, W. P. Acker, R. S. Munger and Hugh A. Locke) arranged for what became, and now is, Birmingham-Southern College, at Birmingham.

The laymen were playing an increasingly large part in the work of the Church. Such men as A. T. and J. A. Wilkinson, T. D. Samford, M. M. McCall, J. T. Ellison, J. T. Clark, Frank Chapman, S. H. Blan, J. B. Barnett, G. S. Lazenby, L. L. Vann, W. R. Chapman, L. L. Shertzer, Ulay W. Black, and a host of others were accepting heavy responsibilities in the Conference work and in the work of the local churches. At this session L. L. Shertzer, then of Demopolis, was elected Conference Lay Leader, and Ulay W. Black, of Georgiana, was elected Secretary-Treasurer of the Board of Lay Activities.

Conference Sunday was a great day. Bishop Denny preached at the city auditorium, the largest auditorium in Dothan, and it was filled with worshipers. The pulpit of the Lafayette Street church was filled by Henry T. Johnson in the morning, and Bob Jones, the Evangelist, in the evening. In Foster Street

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Church, now First Church, preaching was done by E. C. Moore and O. S. Welch. Julius Magath, a Christian Jew preached at First Baptist. D. P. Slaughter and H. W. Rice at the First Presbyterian; J. H. Williams and N. B. McLeod at the Headland Avenue Baptist; S. J. Gibson and M. R. Evans at Flowers' Chapel, a lovely little church now in the suburbs of Dothan, named for J. D. Flowers, a beloved layman of Dothan; W. M. Curtis and J. P. Daughtry at the Cherry Street colored Methodist Church. In that day, it was customary for the Committee on Public Worship to arrange all these preaching engagements; the local daily published the program; and the people of the host-town looked forward with pleasure to hearing these visiting ministers. Most of the churches of the city were opened to the visiting ministers, and Christian hospitality and fraternity marked the day.

When Bishop Denny read the appointments on Monday morning, the church was packed. That was before the day when the appointments were "given out" beforehand, and surprises came to both preachers and people. The following special appointments may be noted: O. S. Welch, Agent for the Superannuate Homes Movement, in addition to his duties as pastor of Foster Street Church, Dothan; C. A. Cornell, Conference Missionary Secretary in addition to his duties as presiding elder of Eufaula District; C. C. Daniel, president of the Southern University for the last year of its existence; C. P. Atkinson, professor at Southern University, and S. M. Baker and H. W. Williamson, students there; Andrew Sledd, professor at Emory University; H. L. Tate, student Candler School of Theology; Raleigh W. Greene, president State Normal School, Moundville; W. O. Rencher, professor in Rollins College, Florida; J. S. Frazer, Commissioner of Emory University; A. J. Lamar, Publishing Agent; E. A. Dannelly, Conference Secretary of Education, in addition to the presiding eldership of the Montgomery District; S. U. Turnipseed, Conference Sunday School Field Secretary; T. H. Jones, chaplain to state convicts; W. G. Isaacs, chaplain, United States Navy; A. H. Moore, Jr., missionary to Cuba, and L. C. Brannon, missionary to Korea; and J. M. Shofner, president, Downing Industrial School.

The 87th Conference was at Government Street Methodist Church, Mobile, November 27 to December 2, 1918. Bishop McCoy, universally loved throughout Alabama, presided. J. E. Northcutt was pastor of the Host-church, and O. V. Calhoun was presiding elder of the Mobile District. These two, with J. M. Dannelly, pastor of Saint Francis Street Church, constituted the Committee on Public Worship.

A small class was admitted: Luther Arthur Horn, James Lawrence Daniel, Huey Pleasant Childs, Conrad Clifton Garner, and Wesley Peyton Pattillo. P. S. Hudson was re-admitted. Herbert V. Hudson located at his own request. J. P. Daughtry transferred to the South Georgia Conference; W. O.

Rencher to the Florida Conference; and L. C. Brannon to the Korea Mission Conference. During the year eight preachers died. Dr. John Massey, distinguished layman, died this year, and by vote of the Conference his memoir was included with those of the ministers.

B. C. Glenn, named for Bishops Bascom and Capers, was a great nephew of Capers, and C. B. Pilley and S. B. Strout, who wrote his memoir, say that he seemed "to have inherited much of the good bishop's oratorical and sermonic power." They say that "as a preacher he had but few equals." He served some of the most prominent churches and was "one of the most efficient and sympathetic presiding elders in the connection." He gave 42 years of glorious service, dying in the Methodist harness, while pastor of Hurtsboro and Seale Charge. He married, in 1875, Eliza Caroline Kidd, and, in 1878, Sallie Eanes Shillitto, who died in 1927 at Mobile.

G. N. Winslett's last appointment was to Graceville, Florida, 1912-1913. Here his health failed. J. M. Shofner wrote his memoir, in which he told of the tremendous amount of work he did, saying that a suitable epitaph for his monument would be: "He toiled, he suffered, he rests." He married, in 1897, Margaret Florence Colvin, who died in 1939 at Marianna, Florida.

W. B. Parrent served faithfully every charge to which appointed. W. P. Hurt, who read his memoir in open Conference, said that a place to work was what he craved; he was willing to leave the selection of that place to the proper authorities. While serving Opelika Mission he married, in 1904, Lillie May Andrews "who was in every respect worthy to be the companion of such a man," a man of integrity, genuineness, and of deep, uniform piety. He was ready when the Master called. His widow died in 1953 at Baton Rouge, Louisiana.

J. W. Shores was in his 90th year when he died. His parents moved to Alabama when he was fourteen. He served ten years as a presiding elder. Hundreds still remember his sunny disposition, keen wit, and his tenacious grip upon the Christian faith. He had many of the marks of a great preacher. He served faithfully and died with a consciousness of the divine acceptance. He married, in 1852, Lydia Ann Edwards, who died in 1879. A grandson, John Miller Shores, is in the North Alabama Conference, and a great-grandson, Don Emmert Marietta, Jr., is in the Alabama Conference.

J. L. Mathison enlisted in the Confederate Army in 1862, when but nineteen, and made a valiant soldier, and made just as valiant a soldier for Jesus Christ, serving circuits, stations and districts. He married, in 1866, Amanda Ann Priscilla Weatherby, who died in 1927. Three sons, John A., Albert Lee, and Charles Wesley, became Methodist ministers. For nearly a century the Mathison name has enriched, and still enriches, the Methodist pulpits of Alabama and Florida.

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T. F. Davis graduated at Auburn in 1876; married, in 1877, Martha Virginia Lumby, who died in 1912; joined the North Alabama Conference in 1877; located in 1883 on account of his wife's health; moved to Elmore County where he taught school for several years and where he was elected County Superintendent of Education; joined the Alabama Conference in 1904, and served until stricken down in the pulpit in May of 1916. We quote E. C. Moore, his memorialist: "As a preacher Brother Davis was both ornate and logical. Some of his word pictures were gems. . . . As a pastor he was diligent and faithful, neglecting none. . . . His sun went down while it was yet day; it will shine again, and forever." He married, in 1915, Mary Winingham, who is yet alive (1955).

J. W. Killough is best remembered, perhaps, for the excellent work he did in helping to initiate the Superannuate Homes Movement. Both his parents, Rev. John Wesley and Sarah Williamson Killough, died when he was a mere child, and he went to Mississippi where he grew to manhood. He was a mature man before he felt the call to preach, but responded promptly, and joined the North Mississippi Conference in 1832. Realizing his need for more education, he located to attend Southern University, 1887. He joined the Alabama Conference in 1890, and began, says J. A. Seale, a "career of usefulness that has been surpassed but by few. . . . Wherever he went great revivals followed. Thousands of souls were converted under his ministry and brought into the Church of God. . . . As a pastor, he went everywhere, saw everybody, and carried to all the cheering story of hope and love." It was while in the pulpit that the wheels of life began to slow down, as a paralytic stroke fell on him. He first married Melissa Hawkins; then, in 1879, Louise Beville.

W. E. Gibson, son of Rev. Nelson Harrison Gibson, joined the North Alabama Conference in 1903, and after serving a while, superannuated on account of his health. After resting a while he transferred, 1908, to the Alabama Conference where he served Magnolia, Pine Hill, and Coffee Springs Circuits. R. J. Haskew, his memorialist, says that at the end of his first year on the last named circuit, his health again failed. Two paralytic strokes attacked him, from the last of which he did not recover. "He was a warrior who bore the marks of battle." He married, 1900, Clara Augusta Adams, who died, 1952, at Tampa, Florida.

Dr. John Massey, was, from time to time, a lay member of this Conference. J. S. Frazer says: He was born in Choctaw County, December 16, 1834. He became "a model boy, an exemplary youth, a man of stainless life, and 'his heart was as soft as the summer sea'. . . . Among the illustrious men furnished by Alabama, not one left a more priceless heritage than John Massey." He graduated at the University of Alabama in 1862; immediately joined the Confederate Army and rendered as chivalrous service as any knight of old. On

January 1, 1876 he was elected president of the Alabama Conference Female College at Tuskegee. Here he served twenty-three years. He was asked to accept the presidency of Wesleyan Female College, Macon, Georgia; of the Agricultural and Mechanical College, now A. P. I., at Auburn; of Southern University; of the University of Alabama; and of the Alabama Girls Industrial School, now Alabama College, Montevallo; these offers he declined. When the Woman's College of Alabama, now Huntingdon, was started, he was asked to become its president, but felt the burden too great for his advancing years, and this, too, he declined. Says Dr. Frazer, "He was the best college president of his day." The State University conferred the LL.D. degree upon him. Dr. Frazer adds: "The Church delighted to honor him . . . he bore all honors with a quiet and pleasing dignity. The larger the responsibility, the greater his humility and reliance upon God." This great, good Methodist layman lived long and well, and went home to God on April 22nd, 1918. His daughter, Mrs. B. B. Cobb (May Belle Massey) still lives at Tuskegee, 1956, where her distinguished father and lovely mother lie buried. Her daughter, Frances, is the wife of John Fletcher Segrest, the executive secretary of the Conference Board of Homes for Claimants.

In those days it was not unusual for several collections to be taken at a Conference session. If some brother suffered a sudden misfortune or a prolonged illness, the brethren of the Conference gladly gave a suitable offering for such. At this session it was announced that George Fontaine, who had served forty years as an assistant Conference secretary, had met with a serious accident and was confined in a Montgomery hospital. J. M. Dannelly asked for an offering and received \$318.92 for this saintly man, because of their love for him.

E. A. Dannelly, A. J. Lamar and J. P. Roberts presented resolutions calling attention to the terrible persecutions which "the driven, wandering Jews" have suffered "sometimes at the hands of professedly Christian nations," and asked President Woodrow Wilson, "as soon as deemed advisable to intercede with the Governments of Europe for an international Conference to consider the condition of the Jews and to adopt such measures as may be deemed wise for their relief." On the next day Rabbi Moses, of Mobile, was introduced to the Conference, and expressed his appreciation of this resolution which the Conference had unanimously passed.

Two matters sent down from the General Conference were voted on. One involved laity rights for women. Out of 156 votes cast, 136 voted favorably; 20 opposed. The other question involved the change in the Apostles' Creed from the words "Holy Catholic Church," to the words, "Christ's Holy Church." There were 168 votes cast, 125 being in favor of the change, and 43 opposing it.

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W. H. McNeal, who this year closed a four-year pastorate at Marianna, preached the special Thanksgiving Day sermon, the Conference being in session on this day.

One of the matters being widely discussed throughout the Church at this time was what was usually called the Centenary Movement. Special offerings for missions were taken throughout American Methodism. J. A. Seale, representing the Conference Board of Missions, moved that the Conference accept the allotment of \$1,008,296.63 to be raised in five years, the rate being \$201,659.32 per year, or \$2.63 per capita of our membership per year for the five years. The motion was unanimously adopted. Bishop McCoy named the Conference Centenary Commission as follows: O. V. Calhoun, C. W. Northcutt, L. L. Shertzer, Mrs. R. L. Hobdy, Mrs. A. L. Dowdell, M. M. McCall, E. W. Berry, A. C. Darling, and O. S. Welch.

Although the Armistice was signed on November 11th of this year, thus bringing the World War to a close, it was thought advisable to elect what was called the Executive Committee of the War Work Commission for this Conference, the following being placed on this committee: E. A. Dannelly, O. V. Calhoun, O. C. McGehee, L. L. Shertzer and W. R. Chapman.

I. W. Chalker and S. G. Boyd offered a resolution fixing Montgomery as the permanent meeting place for the Conference. The resolution was tabled, but I. W. Chalker has lived to see this action taken.

There was pending, at this time, an amendment to the constitution of the Young Women's Christian Association "to substitute for actual Church membership in an evangelical Church a simple declaration of purpose to follow the Lord Jesus Christ as a membership test." The Conference, by unanimous vote, adopted a resolution signed by E. L. Crawford and A. J. Lamar, deeply regretting "that such a step is contemplated by this honored and useful organization," and urging upon "its members loyal adherence to the high ideals that have heretofore characterized their work," and urging the organization to continue "to require of all who seek their fellowship, personal loyalty to Christ and His Church as the basis of their connection with this organization."

Some of the special appointments, not already mentioned follow: Chaplains in the United States Army: J. T. DeBardeleben, S. B. Strout, and J. H. Williams; Secretaries Army Y.M.C.A.: D. Y. Register and A. B. Carlton; Professor in Birmingham-Southern College: J. E. Tate; President of Birmingham-Southern College, C. C. Daniel; Students in Birmingham-Southern College, C. C. Garner and S. M. Baker; Students, Emory University: W. O. Phillips, W. F. Calhoun, and H. L. Tate; Missionary to Cuba, H. G. Cowan.

The 88th Conference met at Demopolis, December 3-7, 1919. It was the first time the Conference had ever met in this lovely city, and the people dispensed a memorable hospitality. Bishop McMurry, who had previously visited

he Conference as Secretary of the Board of Church Extension, had the year before been elected Bishop, and presided.

The General Conference of 1918, having provided for laity rights for women, the following were the first women ever elected delegates to the Alabama Conference: Mrs. J. B. Barnett, Monroeville; Miss Mamie Ellison, Creek Stand; Mrs. R. L. Hobdy, Union Springs, Mrs. W. F. Wilkes, Dothan; and Mrs. T. J. Wright, Bonifay, Florida. The total number of lay delegates was 38, of whom five were women. The laymen seemed to be adopting the policy of "gradualism" in sending women delegates to the Conference.

Five were admitted on trial: Charles H. Seibert, Grant Gafford, Kimmie K. Rushing, Albert E. Barnett and Joseph M. McKinney. R. M. Howell transferred from the North Alabama Conference, but immediately transferred back to that Conference. Sanford B. Strout transferred to the North Georgia Conference, and A. F. Phenix to the Holston.

Five died during the year. Bishop McCoy died during the year, and the Conference instructed E. A. Dannelly, E. L. Crawford and A. J. Lamar to prepare a memoir of this gallant knight.

Bishop McCoy was born in Blount County, August 6, 1868, the son of Dr. W. C. McCoy. He received his M.A. at Southern University in 1889. He served as pastor, as editor of the *Alabama Christian Advocate*, as president of Birmingham College, and was elected a bishop in 1910. His memorialists say: "He was perhaps the best loved man in Southern Methodism . . . every inch a bishop, at all times a brotherly, humble-minded, loving Methodist preacher. . . . One of the finest spirits that ever graced the Church, an eloquent preacher, an able administrator, loved and admired in all the Conferences."

G. P. C. Fontaine served a number of years as a local preacher, and joined the Conference in 1885, when he was 49 years old, serving well until superannuated in 1909. He was an officer in the Confederate Army until incapacitated by a severe wound received in the Battle of Chickamauga. His dear friend, A. J. Lamar, writes thus of him: "Faithful in every relation of life, a guileless soul, a Southern gentleman of the old regime, a consecrated Christian, a devoted husband and father, a true friend, his life was a success in the highest sense, and his death that of the righteous." Brother Fontaine fell in October, 1918, and broke his hip, from which he never recovered, dying at the home of a devoted daughter, Mrs. W. Q. Waite, in Grove Hill.

C. B. Pilley, son of Rev. S. F. Pilley, gave nearly 43 years to the active itinerant ministry, as pastor and presiding elder. Self educated, he was a man of profound intellect and unquestioned piety. A. E. Shafer said of him: "Prepared with a love for mankind and aflame with a holy zeal, he was a mighty evangel of the tenets of our glorious religion and a convincing advocate of the

Wesleyan Doctrines." He married, in 1878, Laura Marietta Wingate, who died in 1944 at Atlanta, Georgia.

W. P. Dickinson, son of Rev. R. R. and Cornelia Elizabeth (Chapman) Dickinson, served our leading stations and one of our strong districts. Careful and prayerfully conscientious in the preparation of his sermons, he was likewise graceful and pleasing in the delivery of them. A. J. Lamar, who knew him so well, says, "From an intimate acquaintance with his work extending over many years," the writer records the conviction that the Conference has never had his superior. His presence in the house of mourning was a benediction to the bereaved hearts, and wherever he moved in the homes of his people, his ministry was helpful and inspiring. Dr. Dickinson's death "came suddenly, tragically, unexpectedly; but it found him ready. Instantly killed in the fearful cyclone which swept the city of Eufaula on March 5, 1919, he was on the Master's business when the summons came. Just a moment before the walls of the building into which he had gone on business for the Church fell before the fury of the storm, one who was with him cried out, 'Dr. Dickinson what shall we do?' Quietly he replied, 'We are in the hands of the Lord.' With this confession of faith on his lips he went away to be with his Lord forever.' His funeral was held at Eufaula, the burial at Prattville. He married, in 1874 Virginia Orr, who died in 1933 at Montgomery.

W. J. Price "never learned to care for himself," says P. M. Guthrie, "therefore his strength gave way in the days of his usefulness, and he had to stop to his great sorrow." Russell County elected him to the legislative halls of the State, and so faithful was he that he was later elected senator, and again he went worth to serve his constituents." His health later improved, and he again sought active work, in the Conference for two or three years, but again his health failed. He was a brother of Rev. E. H. Price (died 1911), and married 1881, Caroline Elizabeth Espy, who died 1912.

G. B. Grace, son of Dr. George Marshall Grace, attended Southern University, then Asbury College, Wilmore, Kentucky. He was assigned, 1917, to the Ponce de Leon Circuit, Florida. During the great 1918 influenza epidemic he contracted that disease, and was never well afterwards. Thinking a change of climate would be beneficial, he and his wife (Ada Beagle Sageser) went back to Wilmore where he died. J. B. Tate and H. M. Andrews officiated at Graceville.

One often hears about the rivalry between denominations. It has been the experience of this writer that, for the most part, there has been a spirit of co-operation among the denominations. An example of this was seen in a note read on the first day of Conference, from Rev. R. F. Clayman, representing the Presbyterian Church of Demopolis, and was as follows: "In view of your gathering here in our little city to consider the work of your branch of the

Church of Christ and to devise ways and means for its further and fuller work, we, your brethren and co-laborers in the Lord, wish to convey to you a most hearty welcome and to assure you of our fraternal interest in your deliberations and activities." The Conference instructed the Secretary to make suitable reply to this much appreciated mark of courtesy.

The Conference received a telegram announcing that a gracious revival was in progress at the Woman's College, now Huntingdon, and asking for the prayers of the brethren. Frank A. Rogers was asked to lead in prayer for this meeting. The next day a telegram was received from C. A. Bowen, then a professor in the college, announcing that the revival had closed with glorious results, "every one of the student body in attendance having been converted."

An outstanding feature of this Conference was the daily preaching by H. C. Morrison, D.D., of Louisville, Kentucky. Great crowds heard him gladly, and before the Conference was over, resolutions signed by I. F. Bilbro, A. L. Sellers, W. P. Hurt, and W. T. Ellisor, were adopted, expressing appreciation to Dr. Morrison "whose inspiring messages have warmed our souls afresh with a conscious touch of the Divine Presence, thrilled our hearts with new joy, rekindled the revival fires within us, and lifted us to a fuller appreciation of our vast obligations to a lost world."

Two laymen came into greater prominence during this session. Judge William R. Chapman, of Dothan, was elected Conference Lay Leader, and Clarence M. Dannelly, of Montgomery, was elected as the Conference Field Secretary of Sunday School Work.

W. P. Hurt, H. M. Andrews and C. A. Rush presented the following resolution which was adopted by a vote of 97 to 53:

"Resolved, That it is the sense of this Conference that the interests of our Church would be furthered if our charges were grouped into eight or nine districts, and that we therefore respectfully request the bishop to appoint a committee of five, none of whom shall be presiding elders, to prepare such a suggestive re-grouping as may be of help to the bishop who will preside at the next session of our Conference and submit the same to him at least one month before that session."

Bishop McMurtry named the following committee: W. P. Hurt, M. H. Holt, J. P. Roberts, J. M. Dannelly and L. L. Shertzer, the last named being a layman. It is interesting to note that it was 1930 before the number of districts was reduced.

This year C. C. Daniel was again appointed to the presidency of Birmingham-Southern College, as Andrew Sledd was to a professorship at Emory University. Other special appointments were: C. H. Seibert, principal of the Repton High School; J. O. Grogan, State Field Secretary of the Y.M.C.A.;

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C. H. Motley, Vice-president of the Thomas Industrial School at DeFuniak Springs; A. H. Moore, Jr., as Superintendent of Education on Mercedita Plantation in Cuba; Raleigh W. Greene, Vice-president of the Downing Industrial School at Brewton, of which J. M. Shofner was continued as president; S. W. Williams as Agent for Superannuate Endowment Fund, in addition to his duties as presiding elder of the Pensacola District; L. B. Green, field worker for the Child Welfare Association; E. C. Moore, Conference secretary of Education, in addition to his duties as pastor at Government Street Church, Mobile.

The new presiding elders this year were R. R. Ellison, Andalusia; E. A. Dannelly, Dothan; S. U. Turnipseed, Greensboro; H. W. Rice, Mobile; W. M. Cox, Montgomery; and S. W. Williams, Pensacola. The presiding elders who were returned were: C. A. Cornell, for the third year on Eufaula District; L. P. Latham, for the second year on Marianna District; O. C. McGehee, for the fourth year on Prattville District; E. L. Crawford, for the second year on Selma District; and W. H. McNeal, for the second year on Troy District.

It was unusual in that period for an Annual Conference to adjourn on Sunday, but a terrible rain fell on Sunday, and very few roads being paved in that section in that day, the brethren deemed it advisable to adjourn Sunday night, so that they could leave early the next morning before the roads became utterly impassable. This they did about eleven p.m.

The 89th session was at Panama City, Florida, December 9-14, 1920. It was Panama City's first experience in entertaining an Annual Conference, which she did in an admirable way. Bishop Cannon, who had dropped in as a visitor to the Demopolis Conference, presided at this session. Among the lay delegates elected were ten women, twice as many as had been elected to the preceding session.

Bishop Cannon announced that he had requested Andrew Sledd, a member of this Conference, then teaching at Emory University, to conduct religious services each morning at 11:30 o'clock. Bishop Horace M. DuBose, a native Alabamian, then in charge of our work on the West Coast, was present, and spoke of the importance and needs of our work in the Northwest and on the Pacific Slope. He asked for an offering for the work, and the Conference contributed \$573.

Four were admitted on trial: Robert M. English, Roy T. Gilbert, Mabrey C. Abercrombie, and R. K. Jones. Hal S. Spragins was received from the Memphis Conference; T. J. Cross from the East Oklahoma; and E. M. Holman from the Louisville. A. H. Moore transferred to the Florida Conference, and J. M. Johnson to the North Alabama. Only one death occurred during the year.

D. J. Wright, whose death was announced during the Conference, came from

good Methodist stock. His grandmother (Eunice Pierce Wright) was closely related to the famous Lovick Pierce. Brother Wright was converted at Concord Church, Sepulga Circuit, under "old Brother Skinner." When war broke out he joined the Confederate Army. "No braver soldier ever fought in any battle." Three times he was shot down, and throughout life he carried in his body the marks of his devotion to his country. He was licensed to preach in July, 1866, at a Quarterly Conference "was held in connection with what was thought to be the first District Conference ever held in the Southern Connection." (It was the Camden District Conference, presided over by Bishop McEyre, but of which Anson West was the presiding elder.) Brother Wright served from 1868 until he superannuated, 1897. (The *Nashville Christian Advocate*, September 6, 1894, refers to a District Conference in 1848 at Ebenezer, Lexington District, Kentucky Conference, Thomas N. Ralston, P.E., as being the first. F.S.M.)

The Christian Education Movement was being launched at this time, following close on the Centenary Movement which had proved such a boon to the cause of missions. Present at this session of the Conference to speak in the interest of this new movement were Dr. A. F. Watkins, of Mississippi, Mrs. J. H. McCoy, Dr. J. S. Chadwick and others. Bishop Cannon himself rendered great service to this interest.

In line with this movement, the Conference elected and the Bishop appointed Dr. J. S. Frazer as the Conference Secretary of Education. The Conference Educational Commission, to co-operate with the General Educational Commission, was composed of E. C. Moore, C. A. Rush, R. A. Moody, W. M. Newton, L. B. Whitfield, M. M. McCall and J. A. Ellison. A total of \$1,088,000 was accepted at this Conference's part in the goal set by the General Conference Commission. This was to be given to the following interests: Connectional interests, \$220,000; Woman's College, \$280,000; Birmingham-Southern College \$350,000; Downing Industrial School, \$105,000; Seashore Camp Ground School, \$28,000. The above mentioned commission was empowered "to take the totals of these amounts and therefrom apportion a quota to each presiding elder's district in the Alabama Conference."

Upon the request of the Quarterly Conference of Tyron Street Station, Western North Carolina Conference, the credentials of J. T. Mangum, formerly a member of this Conference, were restored.

Mrs. R. L. Hobdy, president, and Mrs. E. N. Passmore, treasurer, of the Woman's Missionary Society of the Alabama Conference, reported that from December 1, 1919 to December 1, 1920, there were, including all departments, a total of 586 organizations in the Conference, an increase of 148 over the preceding year. The membership totaled 11,020, a net increase of 2,836. The total funds reported to the Conference treasurer amounted to \$31,093.88, a net in-

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crease of \$8,733.80; total amount expended on local work, \$17,903.14, a net increase of \$14,999.06; a grand total of \$48,997.02, a net increase of \$23,732.86.

The statistical secretary reported 11 districts; 190 pastoral charges; and 758 churches. The total church membership was listed at 77,498, plus 112 local preachers. During the year the Conference raised for all purposes a grand total of \$924,567.

There were reported eleven district parsonages, valued at \$62,500; parsonages belonging to pastoral charges, 167, their value being \$527,300. There were 684 church buildings, valued at \$2,394,159.

Most of the detached appointments were the same as last year. Additional ones were: H. T. Strout, Superintendent of the Alabama Methodist Orphanage at Selma; M. E. Lazenby, Associate Editor to *Alabama Christian Advocate*; J. C. Martin, Agent for the Superannuate Fund; M. J. Bouterse, Conference Missionary Evangelist; J. F. Price and R. J. Haskew, Conference Evangelists. Judge W. R. Chapman was re-elected Conference Lay Leader

The Methodist Protestant Church, 1911-1920

ON NOV. 9, 1911, THE 83RD CONFERENCE met at the "Gap" Church, Sylacauga, with W. G. McDaniel presiding. In his annual message, he reported "the building and buying of some splendid parsonage property," also two or three new church houses, and said that attendance on "about one-half of the District Conferences" was so small "as to make the meetings both embarrassing and unprofitable." Again, he warned the laity that if the paying of pastors' salaries was not improved, "some of our best pastors will be driven to secure employment." He was, however, encouraged over the outlook with the new Birmingham enterprise.

New officers elected were: J. P. Morgan, president; Ira Champion, re-elected secretary; and J. S. Kilpatrick, re-elected Conference steward.

T. C. Casaday and W. D. Stewart presented resolutions looking toward consolidating the Alabama and the Georgia Conferences, but it was voted down 22 to 3. Delegates to the next General Conference were elected as follows: Clerical—T. C. Casaday, F. A. Gibson and W. D. Stewart; alternates—S. H. Lynch, W. C. Conner, and J. P. Morgan; Lay—A. C. Rogers, J. S. Kilpatrick, and Ira Champion; alternates—H. B. Brooks, J. W. Hayes, and E. G. Jones.

Ever and anon, for years, the Conference had debated the subject of Church union, but this year adopted resolutions by Ira Champion and R. C. Crossman, putting the Conference on record against "any further agitation of the question of Church union until there shall come a memorial to us by which church union can be consummated without the sacrifice in any sense of the word of Representative Methodism."

The Temperance Committee's report carried a paragraph opposing the ordination to the eldership of men using tobacco, but the Conference voted to delete that paragraph. Ira Champion, C. D. Messer, R. C. Crossman, and W. G. McDaniel supported it in speeches to the Conference. Opposing the paragraph were S. H. Lynch, F. A. Gibson and W. C. Conner.

The new church at Birmingham had been organized with 44 charter members. For several years no pastor had been appointed to Troy, but this year the Troy Sunday School sent a representative to the Conference asking for a pastor.

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Two annual camp-meetings were authorized to take the place of the District Conferences. One was to be at Merkel, now New Merkel, and the other at Spring Hill. The Committee on arrangements was J. P. Morgan, R. C. Crossman, W. D. Stewart, D. L. Morrison and J. M. Lassiter.

Deaconess Emma Worline Ray made a report with which the Conference was well pleased. She was re-appointed to that work. M. R. Evans, J. W. Gibson and S. D. Robinson were ordained elders. The church membership reported at this Conference was 6,030, with no report from four charges. During the year, J. I. Osteen passed away.

The 84th Conference was at Ebenezer Church, Speigner, opening on Nov. 7, 1912. This was Ebenezer's fifth time to entertain an Annual Conference—1871, '79, '87, '03, and '12. After President Morgan made his annual report he was re-elected, with M. E. Morris as Secretary and J. S. Kilpatrick re-elected as Conference Steward.

The president announced the death during the year of E. C. Taylor and Mrs. W. A. Lynch. Transfers this year were W. R. Smith from the North Mississippi Conference, and E. R. Kelley from the Mississippi. Two other ministers were placed under the Stationing Authority—J. S. Patterson and J. B. Reneau. C. L. Spencer was ordained an elder.

Progress was reported in the Birmingham Church, but there seemed to be no prospects at Troy, so the Board of Church Extension was making an effort to sell the church house there.

The 85th session met at Pine Grove Church, Lee Circuit, near Opelika Nov. 6, 1913. The president and secretary were re-elected, but the new Conference Steward was W. L. Spearman, a minister.

The president's annual report said: "This financial question is the tender sore, cancerous, rotten spot in our denominational Conference life. Every year one or more of our bright, promising young men leave us for no other apparent reason than this. If we do not correct this evil it will ruin us."

An important question before the entire Church was that of organic union with the United Brethren Church. The Conference adopted resolutions favoring the union, but opposing its "present basis," and went on record as being in favor of "calling together an extra session of the General Conference," at the same time instructing the delegates from this Conference "to vote as a unit on all vital questions."

Authority was granted the Board of Church Extension to sell the property at Troy and Wadley. James T. Fielding was restored to membership in the Conference, while the names of S. D. Robinson and T. M. McGraw were stricken from the roll.

J. F. Gaddy and J. W. Enfinger were received into the Conference. E. W.

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Holland, a former member whose name had been dropped, was again received. W. L. Spearman was ordained an elder.

For the first time the Conference met in Birmingham—this for its 86th session which convened at its church, 410 Berry Street, West End, Nov. 5, 1914, with President J. P. Morgan in the chair. All of the Conference officials were re-elected.

President Morgan's report called attention to the disastrous effect the war in Europe was having upon economic conditions in the United States. The price of cotton had dropped to a fearfully low figure, and preachers' salaries and church collections suffered. The outlook was discouraging. However, a "few new churches were organized and a few new buildings erected. . . . A few are almost extinct. . . . Let us resolve now that so far as it lies in our power we will not permit another church to become extinct."

A. J. Johnson was received into the Conference. W. L. Spearman requested, and was granted, a certificate of dismissal and standing. W. R. Smith was stricken from the roll.

The brethren voted "handsomely" to hold their 87th session at Ozark, beginning on Nov. 11, 1915. In spite of the war in Europe, the attendance was fine, and the spirit good.

President Morgan's report mentioned an "increase in church membership," and also an "increased interest in Church life and Christian activities." The report announced that J. S. Eddins was in the seminary at Westminster, and said, "We must take good care of Brother Eddins." It is well that they did, for he made a most effective minister, and stood loyally by the M.P. Church until unification in 1939. He then became a leading member of the North Alabama Conference of the united Church, and remained so until death. The president deplored the fact that so few men were coming into the Conference, and attributed it to the "inadequate support of those already in the itinerancy."

Delegates to the General Conference were elected as follows: Clerical—J. P. Morgan, S. H. Lynch and W. C. Conner; alternates—W. G. McDaniel, C. D. Messer, and F. A. Gibson; Lay—A. C. Rogers, Ira Champion, and M. M. Chesser; alternates—D. L. Morrison, John G. McReynolds and G. H. Long.

The characters of all the ministers were passed, but one brother was "reprimanded for not making a better showing in collections for the general interests." J. R. Anderson was given a transfer to the Georgia. J. W. Hightower, from Lee Circuit, and T. W. Eddins, from Georgiana Circuit, were received into the Conference. E. M. Dickerson was ordained an elder.

The 88th session met at Cedar Grove Church, Thorsby, Nov. 8, 1916, President Morgan in the chair. His annual report mentioned "a number of new church houses erected," and at least two new parsonages. "If my estimates are

approximately correct," said he, "there are more Methodist Protestants in Alabama now than at any previous period." J. F. Gaddy had died during the year, and E. W. Holland had been stricken from the roll.

S. H. Lynch was elected president for the ensuing year; Ira Champion, secretary; W. C. Conner, Conference steward. Speakers at this session stressed the "Forward Movement" launched by the recent General Conference. It called for a 25% increase in church membership during the quadrennium, and the raising of \$1,000,000 for the general interests of the Church. The amount apportioned to the Alabama Conference was \$1,781. The Conference manifested an interest in every phase of the Church's work, and accepted the apportionments asked by the General Conference for the various causes.

Once again the Conference returned to Antioch Church, Notasulga, this time for its 89th session, which convened Nov. 7, 1917, S. H. Lynch presiding. All of the Conference officers were re-elected. President Lynch's message was both discouraging and encouraging. He called renewed attention to the inadequate salaries, and said, "Year after year you have seen men of ability and prominence leave our ranks for no other reason than the above." He told of a number of churches that had been repaired, saying that "Those destroyed by the storm in 1916 have been rebuilt; debts reduced and paid, which are signs of prosperity."

C. W. Walton reported a new church organized out of a Congregational church near Millerville. Branchville, Prospect and Sulphur Springs, formerly being the St. Clair Mission, were declared extinct, and turned over to the Board of Church Extension.

Three ministers died during the year: A. J. Johnson, who had been left without work at his own request, and N. A. Dobbs (in his 92nd year), and J. E. Chapman, both superannuates. J. W. Gibson was given a certificate of standing; while M. R. Evans, E. M. Bell and E. R. Kelley were left without work at their own request.

Mrs. Emma Ray, the Conference Deaconess, "was the first woman in the denomination to be ordained after the passage of the law creating the office. She was listed as "one of the most faithful and most efficient soul winners in the Lord's vineyard."

T. C. Casaday and J. S. Eddins were appointed delegates from this Conference to the National Anti-Saloon League Convention which met in Washington, D. C., the following month.

At this 90th Conference, convening at Union Church, Wilsonville, Nov. 21, 1918, T. C. Casaday was elected president. The other Conference officers were re-elected. President Lynch reported the death during the year of T. J. Ledbetter; the resignation of C. L. Bruner as pastor of the Dallas Circuit; the

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severance of M. R. Evans' membership to join the M.E. Church, South; the release of W. G. McDaniel from the Montgomery Station; the filling of the Montgomery Station with J. S. Eddins of the Jefferson Circuit; and the supplying of the Jefferson Circuit with E. M. Dickerson of the Cullman Circuit, and Tom Riddle.

Every effort was made to carry on the Conference work. Twenty-three Annual Conference committees were appointed, each of them making formal reports. The Conference neglected no good cause.

C. L. Spencer read the memoir of T. J. Ledbetter who had served the following circuits: Chilton, Clanton, Lee, Coosa, Evergreen, Macon, Mineral Springs, Georgiana, Shelby, Talladega, China Grove and Jefferson. "He always faithfully discharged his duty."

C. E. Clark, licensed by First Church, Birmingham, was admitted, and granted license to administer the ordinances for one year. J. S. Eddins, C. M. Nolen, and J. B. Reneau were ordained elders.

Bibb Street Church, Montgomery, was host to the 91st Conference, opening Nov. 6, 1919. All officers were re-elected. Casaday made his first report as Conference President. Said he: "Reports will show that this has been the greatest year of our history along many lines." The president has spent 109 days in the field since Christmas. He believed that new fields were ready to be opened, and mentioned expansion in Birmingham, and opportunities in Mobile and Sylacauga.

During the year, the president received into the Conference Owen W. Alexander, an elder, and his wife, Mrs. Estella Alexander, also an ordained elder, both coming with letters of recommendation from a "sister denomination." Mrs. Alexander thus became the *first woman member* of the Conference.

C. E. Clark gave up the Shelby and Talladega Charges, and asked that he be permitted to withdraw from the Church, saying that he had a growing conviction toward Universalism, and had really united with that Church." His request was promptly granted.

Splendid revivals were conducted during the year, resulting "in such an increase in membership that we are entitled to two additional delegates to the General Conference." Dr. Casaday announced the death during the year of W. G. Frasier, "a beloved father in Israel," a long-time faithful member of the Conference.

The largest class in many years was received: J. T. Riddle, R. H. Thames, an ordained elder from the Congregational Church, P. A. Lynch, James Howard Stone, W. Otis Lynch, and A. Herschel Lynch. The last three were continued in school. The Interchurch World Movement, recently launched, was given official endorsement, and the Conference pledged co-operation. T. C.

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Casaday was elected a member of the Interchurch Advisory Council to represent the M.P. Church.

All of the churches were doing better on pastoral support. Birmingham Station was this year paying \$1,500; Lee and Jefferson Circuits paid \$700 each. Montgomery Station paid \$600, as did several of the Circuits. The average of the 28 charges reporting was still less than \$420 a year each. However, it indicated marked improvement over past years. President Casaday's visiting of the various charges throughout the year was "paying off," not only financially but spiritually.

The following were elected delegates to the General Conference: Clerical—T. C. Casaday, J. P. Morgan, S. H. Lynch, and C. D. Messer; alternates—W. G. McDaniel, W. C. Conner, J. S. Eddins and C. W. Walton. Lay—A. C. Rogers, Ira Champion, A. H. Wilson, and L. N. Henderson; alternates—J. W. Shaw, J. F. Kelley, Miles Motes, C. K. Williams. A layman's organization was perfected with A. C. Rogers as chairman and A. H. Williams a secretary.

The 1920 Conference met at Ebenezer Church, Speigner, Nov. 11th. The *Journal* calls it the 93rd, but it was the 92nd session. President Casaday's report called attention to the fact that more than 350 members had been added to the churches during the year. He was pleased, too, with the prospect of receiving a fine class of young men into the Conference.

Of those received, one O. V. Jones, came from the Louisiana Conference. Two, J. C. Maske and A. G. Lynch, were to continue in school; three, J. W. Stinson, J. H. Messer, and R. M. Stillwell, were placed under the Stationing Authority. T. W. Eddins, J. H. Limbrick and E. R. Kelley were ordained elders. J. S. Eddins was elected Conference treasurer. The Conference took note of the death of Mordecai Barnett, in his 66th year.

The number of church members was listed at 7,794; accessions during the year, 423; discontinuances, 123. The statistician reported 88 congregations and 85 church buildings, valued at \$96,525. The total amount paid on pastoral salaries, including rental value of parsonages, was \$15,127.75. The grand total contributed during the year for all purposes amounted to \$21,545.60. While this amount does not look large when compared to reports today, they were, all told, perhaps the best financial reports ever made by this Conference.

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THE 45TH CONFERENCE AT SIMPSON CHURCH, Birmingham, on Nov. 23rd, 1911, not only summarized what had been accomplished during the year, but planned for the coming year. Bishop W. F. Anderson presided.

Among the speakers at this session was Dr. E. B. Caldwell, representing the Board of Missions, a member of this Conference, serving as a missionary in China, and soon to be transferred to the Foochow Conference.

Coming into the Conference was W. I. Powell from the East Ohio Conference. Three were admitted on trial: James A. Lee, O. C. Morton, and Albert K. Casey. C. E. Bissell transferred to the West Virginia Conference. W. P. Weston was located.

J. L. Brasher was elected delegate to the General Conference, with W. M. Croman as reserve. A. D. Peck was elected lay delegate, with J. I. Morton as reserve. The Conference memorialized the General Conference "to effect a union of this Conference, with suitable boundaries, with the Georgia Conference, the purpose of said union being economy of administration, and consolidation of our work in this region for more effective service."

A new school, the St. Andrew Bay Seminary, was reported at Cromanton, "on the Gulf, 90 miles south of Mallalieu and 170 miles southeast of Foley." The committee on the prospective Bay Minette Seminary reported that the school had been transferred to Foley where "ten acres of land had been provided and a liberal subscription for buildings has been secured." The Conference was urged to observe "Lincoln Day" on which to take collections for the Freedman's Aid Society.

The Temperance Committee's report noted with shame "the odiferous interference of the chief officer of our State in the interest of the open saloon." All other committees made their annual reports which, with the reading of the appointments, brought to a close a pleasant and profitable session.

The 46th Conference met at Foley (where it had been planned to locate the proposed new school), Dec. 4, 1912. Bishop Wilbur Thirkield was in the chair.

For the first time the Conference used the term "retired men" to designate

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those heretofore known as superannuates. D. C. Beltz was received from the Northwest Kansas Conference, J. T. Hopper from the Holston, and B. F. Allen from the Georgia; received on trial were W. L. Philley, E. R. Poore, A. H. White, A. O. Spivey, and S. F. Mabrey; discontinued, John W. Judah located, Frederick Wineman; deceased, Peter Groover. R. A. LeMaster transferred to the West Virginia Conference, and J. A. Lee to the Southern Illinois.

Peter Groover was a strong preacher, well versed in the Holy Scriptures. He served fifteen years in the Georgia Conference, and fifteen in the Alabama and 30 years in the local ministry, 60 years in all, dying when he was a little past eighty.

The districts were: Birmingham, W. A. Murphree, superintendent; Boaz, W. B. Smead, superintendent; and the Gulf, J. G. Johnson, superintendent. The pastoral charges numbered 61. The number of full members reported was 11,222, plus 121 local preachers. There was a growing number of parsonages, the number being 28.

Wadley entertained the 47th Conference, opening on Dec. 17, 1913, with the beloved Bishop Frederick D. Leete in the chair. Dr. R. B. Stansell, once a member of this Conference, but now of the Wisconsin Conference, was present to represent the *Methodist Advocate-Journal*. Miss Anna Lee Price, a deaconess, was introduced as a transfer to this Conference from the Baltimore Conference.

Patton R. Broyles was received by transfer from the Holston Conference. J. D. Pierce, for many years an outstanding leader in this Conference, but who located at his own request in 1900, was this year received into the Conference by credentials from the Presbyterian Church, U. S. A. Received on trial were Wesley N. Bowman, Thomas Ellis, Harold E. Goodenow, George F. Moles, Stephen P. Murphree, and Alfred A. West.

C. C. Driver and W. S. Hullett were discontinued. John M. Carroll located and J. L. B. McGill withdrew. Thos. N. Crumpton and H. E. Goodenow transferred to the Georgia Conference; Wm. L. Groover and W. H. Newton to the Holston; and A. S. Morris to the Philadelphia. One died during the year.

H. J. Brown was in the effective ranks about twenty years, the last five of which he served as presiding elder. He was an able preacher, fully devoted to the work.

At this session, S. G. Jones was appointed "compiler and editor" of a *Biographical History of the Alabama Conference*. So far as is known to this writer, however, no such work was ever completed.

While this Conference was in session in the M.E. Church building, the Lay Association was meeting in the M.E. Church, South, in Wadley. J. T. John-

son was elected president of this Association, and J. I. W. Pool, secretary. These laymen, as was customary in these meetings, discussed anything pertaining to the work of the Church, passed resolutions concerning items of special importance, encouraged the laity to greater loyalty, and assisted in the general work of the Church. At some convenient hour during the session, the Lay Association and the Conference convened in joint session. Once in four years the lay delegate to the General Conference was elected by the Lay Association.

The 48th Conference met at Cullman on Dec. 20, 1914. Bishop Leete again presided. Two joined the Conference by transfer—Elijah J. Williams from the Georgia Conference and Wm. Fielder from the Oklahoma. The latter, because of his fine spirit, became one of the best loved men in the Conference.

W. Walker Adcock, E. F. Atherholt, J. A. King, R. F. Moseley, John E. Pennington and James B. Snell were admitted on trial. Wm. L. Philley was discontinued; W. W. Adcock and R. F. Moseley were transferred to the Georgia Conference; and J. H. Dunn and C. S. Morrison died during the year.

J. H. Dunn spent most of his ministerial life in the Georgia Conference, but transferred to Alabama in 1903, giving ten years of service here, the last four being as superintendent of Anniston District. He is said to have been "an able preacher, loyal to Christ and the Church, standing for what he thought was right. He wore with honor the button of the Grand Army of the Republic of which he was a member." The summons of death came suddenly, and by one short step he passed into the realms of eternal glory.

C. S. Morrison was converted when about 38 or 40, joined the M.E. Church, and gave 23 years of service. He was a great church builder, and was faithful to every trust.

The Conference Committee reports were expressed in plain language. The committee reporting on the State of the Church regretted the departure of "many of our most spiritual members to the Nazarene and other churches," and asked, "Shall we make it unpleasant and hard for sanctified people to remain in the Church, and easy for dancing, theatre-going, card-playing members to stay in?"

This same committee upbraided the Book Concern for publishing and pushing "the sale of mere novels and unreligious literature," and for making it difficult for a purchaser to find "good, wholesome books on holiness in harmony with the Wesleyan standards." Continuing, the report said, "We are amazed and alarmed at the silence of our Church press in the face of this relentless propaganda of higher criticism in print and in school." The resolutions manifested moral courage of a high type.

At the Lay Association meeting this year A. D. Peck, of Birmingham, was elected president, with J. T. Johnson as secretary. Vice-presidents for the

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Birmingham, Boaz and Gulf districts were, respectively, J. I. W. Pool, C. L. Glascock and Charles Burdeshaw. Mr. Peck still lives in Birmingham, 1956. He is a member of the well-known Peck family of New York, of which Bishop Jesse T. Peck was a member.

This Conference was encouraged by the largest number of full members ever reported—12,202, plus 147 local preachers. The total amount paid on pastors' salaries was \$15,477. While this was an encouraging increase, it showed the average salary to be about \$234 per year. This may bespeak poverty on the part of the people, or it may bespeak indifference or worse. One thing is sure: it bespeaks self-sacrifice of a very high order on the part of the preachers and their families.

The 49th Conference met at Oneonta for the first time. The date was Dec. 12, 1915, with Bishop Leete presiding for his third consecutive year.

Thomas N. Crumpton returned this year from the Georgia Conference. J. A. King, Elijah J. Williams and E. R. Poore transferred to the Georgia Conference, and J. J. Barnes to the Oklahoma. John Riley died during the year, but no memoir appeared in the *Journal*. John Howell withdrew. Three were admitted on trial—John D. Kitchens, Charles F. Stephenson, and John L. Whorton.

This session was made especially memorable by an unusual altar service conducted by Bishop Leete. The Laymen's Association had been invited to meet with the Conference for the last half hour of the second morning session, in order that they, too, might enjoy this high hour. The Bishop made a helpful talk and called for all who would consecrate themselves to more efficient service to meet for prayer at the altar. The entire congregation responded.

J. L. Brasher was elected clerical delegate to the General Conference with W. A. Murphree as the reserve. However, Brother Murphree resigned "in favor of William Fielder," who was elected reserve delegate on the second ballot. J. T. Johnson was elected lay delegate with L. F. Corley as reserve. J. L. Brasher was appointed to preach the anniversary sermon at the next session (50th) of the Conference.

Edwardsville had in 1905 presented to the Conference its school on condition that they conduct a school there, which the Conference did for a while. At this 49th session, the Conference voted to "return the Edwardsville school to the town." This left two principal educational institutions within the bounds of the Conference—the Mallalieu Seminary in the Gulf District, and Snead Seminary in Boaz District. The Conference was having to learn that it costs a lot to run good schools, and that sometimes it is necessary to concentrate on fewer schools.

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At the Lay Association Grant U. Burdick was elected president, and D. E. Moody secretary.

The 50th session—the semi-centennial session—of the Conference was at Boaz, Nov. 29, to Dec. 3, 1916, Bishop Leete again being in charge. It was an extraordinarily good session.

Bishop Leete announced the transfer of Paul Brasher (son of J. J. B.) from the Erie Conference, J. B. Crippin from the St. John's River Conference, and E. A. Wanless from the Georgia Conference. Samuel Crouch was received on credentials from the Free Methodist Church. James B. Spivey and Wiley W. Stephenson, were admitted on trial. Alfred A. West, a probationer, had died during the year, but no memoir of him is extant. J. M. McGill and Paul T. Truitt transferred to the Georgia Conference, and C. Y. Kennedy to the Oklahoma.

The retired men had increased to fourteen—Nicholas Baggett, D. C. Beltz, A. E. Blevins, C. C. Burson, L. A. Clifton, J. B. Davis, A. M. Dykes, J. T. Hopper, A. S. Miller, J. B. Miller, T. S. Rains, W. B. Smead, J. W. Stewart, and A. T. Vandiver.

On the opening day of the Conference, W. M. Croman introduced resolutions calling upon the chair to "appoint a committee of three to draft suitable resolutions expressive of our views" on the matter of the organic union of the two Episcopal Methodisms and the M.P. Church—a matter upon which the recent General Conference had spoken encouragingly. Bishop Leete appointed J. L. Brasher, W. I. Powell and W. M. Croman to draft these resolutions.

Later the committee made its report. Following a well-worded preamble, in which it was announced that the General Conference had appointed a commission of twenty-five members "of large ability and unquestioned loyalty to the interests of the whole Church, which commission is to meet a like commission from the M. E. Church, South, and are instructed 'to conduct the negotiations in a generous and brotherly spirit.'" the committee continued:

"Resolved, That we express our confidence in the Christian wisdom and fairness of said commission and in their ability to safeguard the interests of the small border Conferences, so that they shall not be unnecessarily sacrificed in the solution of the problem of unification, and that we pray for and are in sympathy with the unification of Episcopal Methodism in terms honorable to both churches, and equitable to all minorities, both as to the small Conferences within either church, and to the smaller bodies of Methodism, but we will camp out under the kindly heavens, as our fathers did in 1867, before we will ever admit that as a Conference we have been aggressors upon territory not legitimately ours, or admit that our fathers were misguided, wrong-spirited, or dishonorable men.

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"Resolved, That we will during the term of negotiations, and, indeed, until honorable union has been accomplished, conduct ourselves toward our sister church with a warm, brotherly Christian spirit, and avoid all unnecessary friction if our work may be situated side by side with that of our sister church, and that we will cultivate the spirit of union of heart." In adopting the resolutions, the Conference thus gave expression to its sentiments toward unification.

The Annuity Fund which had been in process of collection for several years had now passed the thousand dollar mark. Resolutions were passed asking the Board of Bishops to appoint "our beloved brother, J. L. Brasher, D.D., as an evangelist-at-large," and requesting Bishop Leete "to use his influence to that end." A committee was appointed to arrange for special services at the next session, even this Conference would have experienced exactly fifty years of progress.

The 51st session was held at Alco, just out of Brewton, Dec. 6-9, 1917, with Bishop Leete again presiding, much to the delight of the Conference.

Three were received from the Georgia Conference: H. D. Eifert, R. C. Kale, and J. M. McGill, formerly a member of this Conference. Two were re-admitted—S. W. Edwards and John E. Johnson. Admitted on trial: Robert E. Massey, Jay P. Mix, and Hannibal C. Taylor. James B. Spivey was discontinued. George W. Elliott and John L. Whorton transferred to the Georgia Conference, and Thomas J. Freeman to the Blue Ridge-Atlantic. Fred Stokes located, and W. D. Stephenson had withdrawn during the year. One had died.

J. T. Hopper had been in the ministry about half of his life, a good part of this in the Holston Conference. He was a clear, thoughtful preacher, a man of strong convictions, devoted to the Church, and a broad-minded, patriotic citizen.

Since this session marked the end of fifty years of activity, more than ordinary attention may be given to statistics. On the Conference roll, there were 60 full members and 14 probationers. Of these, three were District Superintendents—J. H. Lott, H. C. Owen, and W. I. Powell; 39 were pastors; six held special appointments such as college presidents, professors, secretaries, agents, etc.; two were students; ten were supernumeraries, and fourteen were retired.

The Conference reported 188 church buildings with an estimated value of \$110,540; 37 parsonages valued at \$21,950; Sunday Schools, 150, with 997 officers and teachers, and 9,645 pupils; Senior Epworth Leagues, 770; Junior Leagues, 408.

The amount paid on pastors' salaries during the year, including house rent,

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was \$19,104; District Superintendents, \$1,803; bishops, \$188; Conference Claimants, \$466; grand total paid for ministerial support, \$21,561.

During the Conference, J. L. Brasher delivered a semi-centennial address of rare beauty, in memory of the men who organized the Conference, and of those who through fifty years had been loyal to its mission. Of the charter members, three still lived—"L. A. Clifton, the man of sterling common sense; C. C. Burson, the man of faith and fire; J. L. Freeman, the dramatic, the great-hearted, the eloquent man who loved all the people, and who was loved of all of them in return. There they pass, battle-scarred, halting, yet glory-crowned!"

The 52nd Conference was at Haleyville, Dec. 5-8, 1918. A new face was seen in the Bishop's chair—that of Adna Wright Leonard, son of Rev. Adna B. Leonard, a distinguished Secretary of the Board of Foreign Missions. According to Bishop Leete, Leonard joined the Italy Conference in 1899, and was ordained in Rome by Bishop Vincent, a native Alabamian. During World War II, Bishop Leonard died in an airplane disaster, and was buried in Vossvogur, Iceland, but re-interred at Springfield, Ohio, beside his father.

W. W. Adcock transferred in from the Georgia Conference, and T. J. Freeman from the Blue Ridge-Atlantic Conference, both being former members. Willard W. Grant and A. H. Walden were admitted on trial. Discontinued were H. M. Gray, R. C. Kale, J. P. Mix, Wiley W. Stephenson, E. A. Wanless and A. H. White. Josephus Henby and J. W. Weinands were granted location. P. R. Broyles transferred to the Central Tennessee Conference; S. A. Hopper to the Holston; Oscar C. Morton to the Nebraska; and J. E. Pennington to the Oklahoma. One had died.

D. C. Beltz was reared a German Reformed, but when ten years of age attended an old-fashioned Methodist revival, and liked it. Returning to his home he preached to his mother, who then declared that he would be a Methodist preacher. He united with the M.E. Church in 1865, and was licensed to preach in 1880. His first charge was Logan Circuit, and his last was Eva Circuit, both near Cullman. He served for a while on the Birmingham and the Gulf Districts. He was an able and faithful pastor.

Among the special appointments were: E. F. Atherholt, Chaplain U.S. Army; J. L. Brasher, President Central Holiness University, University Park, Iowa; W. M. Croman, Field Agent, Conference Claimants Annuity Fund; S. W. Edwards, Missionary to Costa Rica; and Wm. Fielder, President John H. Snead Seminary, Boaz.

The Conference re-affirmed its conviction "against the publication" by the Book Concern "of books containing higher-criticism teaching." "Let us have a book burning," said the Committee on the Book Concern and Publications.

The 53rd Conference met Nov. 27, 1919, at Boaz, fast becoming a Method-

ist Episcopal stronghold. After an absence of one year Bishop Leete was presiding for the sixth time over this Conference. He was a general favorite here.

Wm. L. Groover returned from the Holston Conference, and David T. Morton transferred from (and back to) the Nebraska Conference. W. W. Adcock transferred to the Nebraska Conference. Paul Brasher and H. C. Taylor transferred to the St. John's River Conference. Five were admitted: J. A. Brown, John L. Garnett, W. W. Halstead, Hobart Murphree and Lotus W. Reneau.

At this session delegates to the General Conference were elected: Clerical—J. L. Brasher; alternate, Wm. Fielder. Lay—L. F. Corley; alternate, A. D. Peck. Peck was again elected president of the Laymen's Association, and D. E. Moody, secretary.

The Conference memorialized the next General Conference "to refrain from the acceptance of any unification other than that of real organic union such as obtained before the year 1844. Nothing else will satisfy us. We shall welcome such a real organic union—such as shall safeguard all of our interests and that shall save us from sub-division, sectionalism and racialism."

The 54th Conference met at Simpson Church, Birmingham, Nov. 11, 1920, Bishop Ernest G. Richardson presiding. Some former members came home this year. Among these were Paul Brasher and H. C. Taylor from the St. John's River Conference, and G. W. Elliott from the Georgia Conference. H. H. Bowen, also from the St. John's River Conference, and D. D. Bailey from the Georgia Conference also transferred to this Conference. Wiley W. Stephenson was re-admitted.

Ralph E. Diffendorfer, who became one of Methodism's most distinguished leaders, was received on trial in studies of the third year under the seminary rule. Dykes died during the year.

A. M. Dykes was a local preacher for eighteen years. He served from 1896 until 1910 when he retired, at which time he moved to Winfield. "His deeds of earnest Christian work remain to bless his memory."

A new Northwest District, was organized with J. H. Lott as superintendent.

Featured among the Conference reports was a great revival at Simpson Church, Birmingham, and the decision to begin work on the institutional church there to cost \$160,000. In the last four years in the Birmingham District "ministerial support has increased almost 100%, and the benevolent collections more than 300%," so reported W. I. Powell, superintendent of that district.

H. C. Owen, superintendent of the Boaz district brought in a similarly encouraging report. During the last five years there had been in that district an

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increase of 10% in church membership; 74% in ministerial support; 96% in Disciplinary benevolences; and 27% in church property.

J. H. Lott of the Gulf District went into considerable detail in his report, telling of revivals in the district, of the opening of new work in several places, and of some rebuilding, repairs, etc.

The Conference had exactly 100 local preachers. During the year 533 adults were baptized. The total full membership was reported at 13,548, which was cause for thanksgiving. A good decade had been experienced, and the pastors returned to their work for another year, encouraged to go forward in the Lord's work.

The North Alabama Conference, 1921-1930

THE NORTH ALABAMA CONFERENCE had its 52nd session at First Church, Birmingham, Nov. 9-15, 1921, with Bishop Cannon presiding. W. E. Morris was again elected secretary, with Clare Purcell as his assistant. F. L. Aldridge was re-elected statistical secretary, his assistants being Guy F. Ponder, V. W. Hamner, D. C. McNutt, G. F. Cooper, L. A. Waits and Marvin Pattillo.

Admitted were Nimrod Dobbs, Wallace Grady Barnes, John McCoy Gibbs, Bachman Gladstone Hodge, J. F. Sparks, B. J. Keese, W. W. Wood, W. L. Herring, J. W. Dowdle, and Robert S. Rains. Arthur Reed Doyle was readmitted.

G. S. Frazer was received from the North Carolina Conference; James C. Morris from the Southwest Missouri; and M. L. Smith from the North Georgia. James C. Steele was received as a traveling preacher from the Cumberland Presbyterian Church, and C. R. King from the Baptist Church.

Robert S. Baird was discontinued at his own request. The following transferred out: W. W. Carlton, C. A. Bowen, F. K. Gamble, R. R. Willingham, M. R. Heflin, J. D. Hunter, J. B. Cumming, J. M. Johnson, and T. L. Hill, the last four to the Alabama Conference. Four died during the year.

W. T. Andrews was licensed to preach in 1856, and served circuits, stations and districts from 1870 until he was superannuated in 1907. Brother Andrews was the author of *A Waif A Prince*, and editor of *Memorial Sketches*, of the charter members of the North Alabama Conference. J. C. Persinger, who wrote his memoir, rates him highly as a man, a preacher, a pastor, an author, and a presiding elder.

L. F. Parrish, son of Rev. D. L. Parrish, says E. M. Glenn, was the first graduate of Birmingham College, to enter the Conference. He was licensed to preach on April 5, 1902; graduated in June, 1902, and joined the Conference in 1902. He served with great acceptability. However, in 1918 he was stricken with influenza, tuberculosis following. In 1919 he transferred to the New Mexico Conference, but was unable to hold out that year. In 1920 he transferred back to this Conference, and on Dec. 5, 1920, transferred to the Church Triumphant. A faithful pastor, a popular preacher, a beloved friend, he left a record for which his widow and four children thank God.

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J. D. Simpson, D.D., was a much beloved member of the Conference. When he was about nine his parents moved to Prattville, and there he received his elementary and high school education. There he gave his heart to God and joined the Church. There in 1876 he was licensed to exhort, and a year later to preach, and was admitted 1878 into the Alabama Conference. In 1883, he transferred to North Alabama. Here he rendered magnificent service on some of the best stations, four districts, as president of the Tuscaloosa Female College, and for six years as president of Birmingham College. Resigning this position in 1916, he served Athens two years, and then was appointed in 1918 to First Church, Woodlawn, Birmingham, where he died. L. C. Branscomb, his memorialist, says, "He was probably the best all-round man in the North Alabama Conference." Continuing, Branscomb says: "I have never known a man freer from self-seeking than was Brother Simpson. He was always glad to see his friends promoted—but as for pushing himself to the front, he never did it." Dr. Simpson's funeral was held on Monday afternoon, June 20th. Every seat in the great Woodlawn church was filled. People stood in the aisles and about the doors as long as they could crowd into the house. Dr. Branscomb had charge of the service, assisted by Robert Echols, B. T. Waites, W. E. Faust, S. L. Dobbs, B. B. Glasgow and Bishop James Cannon, Jr. Survivors included his widow (formerly Hortense Wilson of Mobile), daughter, Mrs. R. H. Richardson, of Athens, and son, Dr. John W. Simpson, of Birmingham, and a brother, Rev. W. K. Simpson.

J. W. Akin, says J. W. Norton, was licensed to preach in 1885 and joined the Conference in 1886. His ministry closed with a four-year pastorate on the Boyles-Irondale charge in 1921. He had served three years as Birmingham City Missionary. Under his leadership and that of S. L. Dobbs, the following churches were organized: Wahoma, now 67th Street; Tuxedo, now Shady-side; Ensley Highlands; Central Park; Ninth Street; and West Woodlawn. He organized a Sunday School at Norwood which became the nucleus of our Church there. All of these, save one, are now flourishing churches. What other man among us has organized so many growing churches? He was a Scriptural, Holy Ghost preacher, a loyal and true Methodist itinerant. His widow (formerly Annie Rachel Long) survived him until Feb. 6, 1956. Three daughters, Mrs. R. L. Malone, of Athens, Mrs. J. S. Hamilton of Birmingham, and Mrs. J. W. Hamilton, of Irondale, and two sons, Joe Akin and Dr. John M. Akin, both of Birmingham, still survive him as these lines are being typed, all being faithful Methodists.

Among the visitors presented to this Conference was Dr. Guy E. Snively, the new president of Birmingham-Southern College.

Delegates to the General Conference were elected as follows: Clerical—Robert Echols, F. W. Brandon, George R. Stuart, W. G. Henry, H. M.

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Dobbs, W. E. Faust, W. W. Scott, W. E. Morris, and L. C. Branscomb; alternates—I. F. Hawkins, J. S. Chadwick, S. T. Slaton, G. W. Read, R. M. Archibald, E. M. Glenn, B. T. Waites, K. N. Matthews and H. C. Howard.

The lay delegates were R. F. Lovelady, W. W. Brandon, E. J. Garrison, C. W. Sarver, F. B. Yeilding, R. O. Noojin, L. M. Stevenson, W. H. Stockham, Mrs. D. D. McGehee; alternates—C. H. Ohme, N. M. Rowe, J. H. Wilson, W. P. Shurett, M. N. Manning, Mrs. J. D. Elliott, Mrs. W. R. Howell, L. P. Troup and John H. Bankhead.

Some General Conference Memorials caused lively discussions. The Committee on Memorials to the General Conference consisted of a minister and a layman from each of the thirteen districts. The first memorial came from the Birmingham-Bessemer Methodist Preachers' meeting, asking the Conference to memorialize the General Conference:

First, to so change the law of the Church as to provide that, hereafter, bishops shall be elected for a term of four years, subject to re-election; and that the law shall be retroactive;

Second, that the General Conference be memorialized to change the law governing the presiding eldership, so as to limit the term thereof to four years consecutively, and prohibiting the appointment of any man to the presiding eldership again until after he has served four years in some other position, provided, however, that this law does not apply to mission Conferences;

Third, that in the interest of the causes already occupying the attention of the Church, no more financial "drives" be undertaken during the ensuing quadrennium.

The Committee on Memorials brought in a report recommending concurrence on the third section of the memorial, but non-concurrence on items one and two. However, there was a minority report signed by E. G. Mackey, J. F. Dunn, Claude Orear, William Hood, C. F. Striplin and W. H. Pettus, recommending concurrence on items one and two. After a debate lasting one hour and twenty-five minutes, in which each speaker was limited to five minutes on each item, the minority report favoring the limited tenure of the office of bishop was adopted by a vote of 181 to 142. The minority report on item two was also adopted.

For item three, relative to financial drives, John H. Bankhead submitted the following substitute:

"Resolved, That the next General Conference be advised that it is the sense of the Conference that more adequate provision should be made for our superannuated ministers to the end that they may be assured of comfortable homes and increased allotments for the maintenance of themselves and families."

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After discussion, item three together with the substitute, was referred to the Committee on Memorials for further consideration. In its final report, item three of the original report, requesting no more financial drives during the coming quadrennium, was adopted.

The committee concurred in a request from the Gadsden district Conference that the General Conference pass such legislation as will constitute the President of the Woman's Missionary Society a member of the Quarterly Conference. The Conference voted in favor of this request which had been signed by W. M. Harris, A. M. Freeman, R. O. Noojin, E. P. Murphy, S. C. Tatum, and O. L. Millican.

One other report from the Committee on Memorials elicited "lengthy discussion." The committee concurred in a memorial signed by J. C. Persinger and Clare Purcell, calling attention to the fact that the North Alabama Conference had gotten so large that it was "almost impossible to have it entertained by any of our cities and towns," and requesting that the State of Alabama and West Florida be divided by the General Conference into three Annual Conferences, "provided the Alabama Conference concurs in this action." A minority report, signed by Claude Orear and E. G. Mackey, which recommended non-concurrence, was adopted.

Although the Conference expressed its judgment against any further "financial drives" during the next quadrennium, it did adopt the following resolution signed by J. W. Norton and E. M. Glenn: "Resolved, That this Conference memorialize the General Conference to provide that the next Church-wide financial campaign be in behalf of superannuated preachers and the widows and orphans of preachers."

There were several new "special" appointments: S. L. Dobbs, Conference Secretary of Education; Frank L. Aldridge, Superintendent of the Alabama Methodist Orphanage; M. L. Smith, professor at Woman's College, Montgomery; W. J. McCarty and A. J. Notestine, Conference Evangelists. W. M. Hagood was re-elected Conference Lay Leader, and Z. E. Bellah was re-elected Conference Field Secretary for the Laymen's Missionary Movement. One other fact of historical importance was the vote to have the *Alabama Christian Advocate* incorporated.

The 53rd Conference met at First Church, Decatur, Nov. 1-6, 1922. Bishop Murrah, born at Pickensville, on North Alabama Conference soil, son of Rev. William Murrah, once of the Alabama Conference, presided. His brethren received him with the finest spirit of co-operation.

At this Conference, M. N. Morris, who had known Bishop Murrah since boyhood, and had been in college with him at Southern University, and held him in warm affection, just as a little pleasantry, reminded the brethren of some of the bishop's youthful experiences, saying, "When I see him here now,

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presiding over this great Conference, I am amazed at what the grace of God can do for one!" Bishop Murrah, his hearing being impaired, did not hear what Brother Morris said, and wondered why the Conference was roaring with laughter.

The 1922 Conference admitted: Guy B. McGowan, Robert E. Moore, J. L. B. McGill, Wiley Perkins Gordon, John Keith Benton, Osie Kyle Lamb, Albert Benton Ott, John Paul Gilbreath, Clarence M. Small, Benj. F. Tingle, Percy D. Wilson, Joe N. Cannon, Calvin Grady Martin, Jesse Homer Roberts, Otis Daniel Thomas, Tony Hampton Wilson, Albert Harlo Andrew, and Hugh H. Ellis. Received also were George F. Cocks from the Missionary Baptist Church, and Wesley J. Barker from the Congregational Methodist Church. Kimmie K. Rushing transferred in from the Alabama Conference; B. M. Porter from the Tennessee; and L. M. Spivey from the Southwest Missouri. Frank H. Gardner was re-admitted.

B. F. Hammond transferred to the North Mississippi Conference: H. P. Waits to the St. Louis; F. E. Tiffin to the Florida; and G. S. Frazer to the North Georgia. Three died during the year.

T. A. Kerr rose in the War Between the States from private to an officer of the line, after which he was licensed to preach. For thirteen years he was a local preacher. He traveled 27 years, superannuating in 1905, and returned to Centre, where he had served two quadrenniums, to live among the people he loved and who loved him. His memorialist describes him as "cultured, considerate, gracious—honoring his brethren, himself an honor to the goodly company of the saints on earth."

W. A. Lowry was licensed to preach in April, 1916. His ministry covered only four and one-half years, he having to give up in April, 1921. He gave promise of great usefulness.

W. W. Rutland graduated before he was 20 at the Alabama Polytechnic Institute, and taught school six years. He served as pastor from 1909 to 1915, when he was elected a teacher in the Flat Rock High School. Here he remained six years, and then was sent as a teacher to the Northwest Alabama High School at Haleyville. Here he served only one year, being called to his final reward. L. G. Alverson, his co-laborer, says: "A cleaner, sweeter spirit never lived in a human being than that of Wat Rutland. I have never known a man who had more interest in doing just what God wanted him to do than he." Brother Rutland was survived by his wife and five children. One son, John Edward, is serving at this writing as pastor of First Church, Woodlawn, in Birmingham.

Near the opening of the session, W. R. Howell, pastor at Leighton, presented Bishop Murrah with a gavel made from wood that was a part of the

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altar of the church at old LaGrange College, the first college ever established in Alabama, located about three miles from Leighton.

Among the visitors to this Conference were H. M. Dobbs, a former member, and W. B. Beauchamp, both having been elected bishops in the spring. Upon motion of Claude Orear, the Conference voted to keep Bishop Dobbs on the roll as an honorary member.

In line with action taken by the recent General Conference in establishing a General Hospital Board, this Conference elected a Conference Hospital Board, consisting of the following members: E. B. Norton, president; W. B. Hope, Secretary; W. M. Hagood, B. T. Waites, L. P. Troup, G. W. Read, Dr. A. W. Ralls, Dr. W. E. Howell, J. H. Bankhead, J. T. Horn, F. B. Buck and L. J. McConnell.

The appointments included five new presiding elders: W. F. Price, Birmingham District; F. L. Aldridge, Haleyville District; J. S. Chadwick, Roanoke District; D. C. McNutt, Sylacauga; and J. E. Morris, Tuscaloosa.

C. H. Ohme was elected Conference Lay Leader. Following the election of Dobbs to the bishopric, L. C. Branscomb, editor of the *Alabama Christian Advocate*, was appointed his successor at First Church, Anniston. M. E. Lazenby, of the Alabama Conference, was elected to succeed Branscomb, and was introduced to this Conference.

L. G. Alverson was appointed principal of the Northwest Alabama High School at Haleyville, and W. W. Levie was appointed a professor in this school. F. H. Gardner was appointed a professor in the Flat Rock High School.

The 54th Conference met at First Church, Ensley, Oct. 31-Nov. 5, 1923. Bishop Murrah was to have presided, but after reaching Birmingham, was forced by illness to return to Memphis, and Bishop Candler presided. It was an interesting session, not to say a lively one.

Twenty-five were admitted: Grover Cleveland Keadle, Horace Smith Thorn, Samuel Randle Towns, James Robert Francis, William Walter Black, Paul Cooke, James Arthur Bentley, Elijah Berry Ogburn, Malta Armenter Thompson, Robert Mack Bentley, George Astor Rice, Clyde Arlington Sherrill, Jesse Franklin Peek, John Wesley Brooks, Grover Cleveland Corley, John H. Pearson, David Bartow Sargent, James Newman Floyd, Frank Thomas Smith, Robert Bryant Guice, James Henry Hallman, John Henry Chitwood, Thomas Jackson Chitwood, Will Harvey Elrod, and Carlos Mozel Tyndal.

Edmund Marvin Dickerson was received from the M.P. Church, and Marion Daniel Barnett from the Congregational Church. J. H. Williams and J. D. Hunter were received from the Alabama Conference; Joseph A. Gray

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from the North Georgia; J. W. Tomlin from the Texas; and J. E. Merrill from the North Texas.

B. H. Kelly and L. N. Hartsfield located, the latter at his own request. Joseph Parkin withdrew. R. M. Hawkins transferred to the Southwest Missouri; W. R. Duncan to the St. Louis; A. V. Jones to the Alabama; K. K. Rushing to the North Texas; S. A. Swindell to the New Mexico; and B. G. Hodge to the Louisville Conference.

Four transferred to the Church on High. With the going out of all these brethren, there was a net gain of nineteen members. There were also evidences of growth in prestige, in financial gains, in institutional influence, and in the number of churches and church members.

A. J. Chappell was converted at fifteen, and licensed to preach 1887. He superannuated in 1911 because of an accident in January, 1909, from which he never recovered. He gave loyal and acceptable service, and was a man of great faith who lived in constant communion with his Lord. J. W. Norton says of him: "The power of the Spirit was on his ministry of the Word, and in the final day many will rise up and call him blessed for having led them to the Lord."

R. Y. Hannon graduated at the University of Georgia, and for a while studied medicine in Philadelphia. Serious illness caused him to change his plans, and he turned to railroading that he might be in the open, continuing in this work for ten years. In 1901 he was licensed to preach, and served sixteen years before superannuating in 1917. In 1921 he again became effective until death. "Widely and well read,—modest and retiring, he was especially gifted in revival work."

C. A. Tatum was educated at Birmingham-Southern College, and later graduated from the University of Alabama Law School and practiced at Sylacauga less than a year, when he was convinced that his calling was the ministry. He was licensed to preach in 1913. S. L. Dobbs said of him: "There is no act of his life since childhood but what reflects nobility of character." He became a preacher of no small ability. He was survived by his widow, the former Mavis Stewart, and a son and a daughter.

D. W. Ward was struck by an automobile on the streets of Hartselle, from which cause he died. He gave 46 years of active service, being the *last surviving charter member* of this Conference. His friend, J. J. Crowe, says that his long and useful life was spent in hard fields. "Unpromising though they were, he went without a word of criticism of the appointing powers. With a single eye to the glory of God and the salvation of souls, with indomitable courage, he took hold, and literally forced success out of adverse circumstances. . . . He has won a place in the ranks of God's heroes."

About this time there was considerable controversy over what was known

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as modernism. The church papers were heavily loaded with articles on this and kindred themes. Some ministers believed that this modernism was creeping into certain of our educational leaders. So on the very first day, this Conference adopted the following to-the-point resolution signed by J. F. Sturdivant and R. H. Jones: "Resolved, That the North Alabama Conference reaffirm its belief in the Canonical Scriptures as specified in the Fifth Article of our Faith."

The next day an even more specific resolution was introduced. Signed by J. F. Sturdivant, G. E. Driskill, R. H. Jones, A. L. Mathison, J. C. Persinger, P. L. Newton, M. E. Wilson, W. B. Hope and G. M. Davenport, the brief resolution read like this:

"Resolved, That it is our opinion that the General Secretary of our Sunday School Board at Nashville, Tennessee, and all other officials not in accord with the teachings of the Church, ought to resign."

On motion of E. M. Glenn, this resolution was laid on the table, but on the table, or by the table, or under the table, it was not to be ignored. And on the next day, Dr. Glenn moved to take the resolution from the table. This motion prevailed, and on motion it was referred to the Committee on Resolutions.

After two days of study the Committee on Resolutions brought in the following report which was adopted, the signers being E. M. Glenn, G. W. Read and Claude Orear:

"While the Methodist Church is perhaps the most liberal of all churches in disregarding non-essentials, it has been from the beginning of its history conspicuous for its loyalty to the Scriptures as the Word of God, and to Jesus Christ, the God incarnate, who, as we say in the creed, 'was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, (and that) the third day he rose again from the dead': these two essential things of our belief are settled and fixed.

"We therefore can only deprecate and must condemn any denial, direct or indirect, of these two fundamental facts; and especially do we condemn the addresses delivered at the recent Lake Junaluska Sunday School Conference, and the lame apologies therefor. When men, whose positions in the Church give some semblance of authority to their teaching, practically tell us that the Bible is a 'cunningly devised fable,' we cannot let such declarations go unchallenged. We must not preach one gospel from our pulpits and permit men who occupy official positions in our Church to preach another gospel in their assemblies.

"Wherefore, we call upon all agencies of our Church, and particularly those dealing with the young life of our Methodism, to disavow those pernicious teachings; and refuse to send out, or put forward to represent them, men

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who are not loyal believers in those things which 'once for all have been delivered to the saints.' " The adoption of this message seems to have clarified the atmosphere, and the Conference then got down to other matters.

The Hospital Commission elected a year ago reported that "the first hospital enterprise undertaken by the General Hospital Board, as such, was to be in Alabama—in Montgomery, whose property had already been purchased, said hospital to be Montgomery's first Protestant hospital, and to be known as the Montgomery Memorial Hospital." Trustees of this institution from the North Alabama Conference were E. B. Norton, W. B. Hope, G. W. Read, Dr. A. W. Ralls and J. T. Horn.

Bishop Ainsworth and Dr. L. E. Todd, newly elected secretary of the Superannuate Endowment Fund, addressed the Conference in the interest of that fund. Other secretaries and officers present were: C. C. Jarrell, the General Hospital Board; R. L. Russell and L. D. Patterson, the Centenary; A. J. Lamar, the Publishing House; T. D. Ellis, Church Extension; H. H. Sherman, Board of Education; F. S. Parker, Epworth League Board; and Alfred F. Smith, Editor *Christian Advocate* (Nashville).

The presence of these distinguished leaders not only denoted the alertness of our Methodism to the ongoing of the Kingdom, but the high esteem in which the Conference was held, and its rapidly increasing potentialities in sharing in the several great tasks of the Church.

It was announced that "our highly esteemed and much loved brother, M. N. Morris, will have completed his fiftieth year as a member of the Conference one year from now," and the Conference invited him to preach a semi-centennial sermon at the next Conference.

In the list of "special" appointments were ten students: Harvey C. Brown and R. E. Moore, Drew; J. K. Benton, Yale; J. F. Sparks and D. B. Sargent, Emory; W. R. Beard, Southern Methodist; H. H. Ellis, Moody Bible Institute; and J. W. Dowdle, Birmingham-Southern.

Five General Evangelists were appointed: J. O. Hanes, L. D. Patterson, A. J. Notestine, W. J. McCarty and J. A. May. Appointed as college and University professors were: L. M. Spivey, Birmingham-Southern; M. L. Smith, Woman's College of Alabama (Huntingdon); H. C. Howard, Candler School of Theology; W. G. Henry and W. F. Melton, Emory University.

F. W. Brandon was appointed Superintendent of the Montgomery Memorial Hospital and Commissioner of Golden Cross in Alabama and West Florida; S. R. Emerson was appointed chaplain to State prisoners. C. H. Ohme was re-elected Conference Lay Leader. Three new presiding elders were appointed: W. W. Scott, Gadsden District; H. M. Stevenson, Jasper District; G. T. Harris, Talladega District.

The 55th Conference was at First Church, Talladega, Oct. 29-Nov. 3, 1924.

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Bishop Candler presided. Clare Purcell, another bishop-in-the-making, was host-pastor. Bishop Beauchamp, representing our work in Europe, was an official visitor.

Sixteen were admitted: William Daniel Boling, Albert Leon Branscomb, Andrew Jackson Brown, James Marion Clark, Ruben Aaron Jones, John Miller Shores, Edwin Moore Williams, Oscar Lee Fulmer, Luther Elman Beasley, John Lewis Jenkins, Vernon Frank Smith, Isaac William May, Lee Arlington Sherrill, Lawrence Arthur McConatha, Ollie Gray Pope, and Allen White Moore. The last two were admitted into the class of the first year as transfers, the former from the Alabama Conference, and the latter from the Pacific Conference. A. W. O'Bryant was received from the Mississippi Conference.

Grover C. Keadle, H. S. Thorn, John W. Dowdle, Clarence M. Small and B. J. Keese were discontinued, the last two at their own request. E. E. Emerson, J. W. Tomlin and W. F. Melton located, the last two at their own request. R. B. Guice, and G. F. Cocks withdrew.

John H. Pearson transferred to the Baltimore; W. R. Beaird to the Central Texas; J. W. Coffman to the North Georgia; and Nimrod Dobbs and F. H. Gardner to the Alabama. The Conference lost five by death.

J. N. Cannon served Fernbank Circuit as a local supply 1921 and 1922. Joining the Conference in 1922, he served Fernbank Circuit two more years. J. A. Gann, who wrote his memoir, says, "He made full proof of his ministry in the combined work of pastor and preacher. No people ever loved and confided in their pastor more than did the people he served so faithfully."

J. A. Duncan, D.D., son of Rev. J. A. Duncan, Sr., began his ministry in the Virginia Conference, being licensed to preach when he was twenty, and admitted into the Conference when he was twenty-one, where he served seven years; then four in the Denver; one in the Southwest Missouri; five in the Holston; one more in the Virginia, after which he was in 1903 granted a location. He was re-admitted by the South Carolina Conference in 1904. In 1905 he transferred to the North Alabama Conference and was stationed at First Church, Birmingham for 1905-08. His other appointments were Athens, Talladega, Decatur, Norwood, Tuscaloosa, and Decatur again. Approximately half of his forty-year ministry was in the North Alabama Conference. E. M. Glenn, who wrote his memoir, says that in the pulpit Dr. Duncan was a prince. "Without affecting the arts of the elocutionist or the staging of the actor, he struck straight with the majesty of the truth. . . . He was a delightful preacher. In the social circle he was charming, affable, genial, delightful. But, he was no flatterer. Candor was outstanding; when he spoke, one knew his mind and where he stood . . . he was a man with convictions clear cut, with a reason for them; and he stood by them."

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J. H. Harris, son of C. B. and Molly Harris, was licensed to preach in 1902, and served twenty years, but they were years wisely invested. Says his memorialist: "John Harris was a choice spirit whose brief life-history is a legacy of inestimable worth."

G. G. Smith joined the Alabama Conference 1878, traveled two years, and was discontinued for a year. He was again admitted in 1881 and transferred immediately to North Alabama. He superannuated 1900, and lived at Wadley. High tribute is paid him in these significant words: ". . . A whole Conference full of his sort would extract care from the bishop and his cabinet, eliminate strife for place, head off bitterness consequent upon bounding ambition, and make the communion of saints one glad, sweet song. A whole state of his sort would set up the Kingdom of God in the commonwealth."

M. E. Wilson's memoir, by W. E. Faust, is inspiring, but only excerpts are used here. "Mel," as he was affectionately called, was baptized in infancy at Hargrove Church, in Pickens County, by F. T. J. Brandon, presiding elder of Tuscaloosa District. When he was seven years old, his father, T. M. Wilson, received him into the Church. At the age of twenty he was licensed to preach. He joined the Conference in 1909, to which his father had belonged. Three uncles, J. T. Morris, T. P. Roberts and J. W. Spencer, belonged to it, as did also his three first-cousins, W. E. Morris, J. E. Morris and T. K. Roberts. He entered the Conference with fine training received in his home, at Birmingham College, at Vanderbilt University, and at missions he served while at Vanderbilt. "He was ardent, hopeful, expectant, enthusiastic, hence, active, industrious, stirring. . . . The best he had, without stint, he put into the ministry." During that ministry he received 454 persons into the Church. In the fourteenth year of that ministry, while serving at Ensley Highlands Church, "he stopped in a shop to speak with a stranger some chance word for his Lord; thence, stepping into the street, he was in collision with a motorcar whose approach he had not noted—it was sudden, tragic, mortal . . . he never rallied nor regained consciousness." Funeral services were held the next afternoon, Jan. 20, 1924, from the church of which he was pastor. The next day he was laid to rest at Florence where (1956), his widow, the former Mary Virginia Reeder, lives.

On the second day of the Conference, Judge M. N. Manning, of Talladega, introduced a resolution agreeing "that a discussion of unification will have no part in the deliberations at this session of the Annual Conference." This was signed by twenty-one members, Judge Manning being the only layman whose name was signed to it. The question of the unification of the three larger branches of Methodism was at that time engaging the attention of the entire Church. At the next session, the question came to a vote.

J. W. Norton, Agent for Superannuate Homes, reported 40 homes, valued

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at \$150,000, and that he had collected during the year for this cause \$11,450.00.

The lengthy Hospital Commission report was unusually interesting. The Montgomery hospital was originally enterprised as a memorial to Alabama boys who died in the first World War. It was designed as a pavilion hospital with a number of units. The main building was almost completed, valued at \$250,000, when it was given to our Church, the Church agreeing to assume a \$50,000 bond issue, to finish two other units, and to operate the hospital. "To redeem the pledge of our Church made to the city of Montgomery as a condition of the splendid gift . . . it is necessary for Alabama Methodism to raise \$200,000 for this building campaign. We recommend that the North Alabama Conference be asked to provide \$75,000 of this amount, asking the Alabama Conference for \$125,000." A Conference Campaign Committee was appointed to raise the \$75,000.

Seven new presiding elders were appointed: John R. Turner, Albertville District; S. L. Dobbs, Bessemer District; J. S. Robertson, Decatur District; G. E. Boyd, Florence District; I. F. Hawkins, Huntsville District; and R. M. Archibald, Roanoke District.

"Special" appointments included: J. S. Chadwick, Conference Secretary of Education; J. O. Hanes, president of the J. O. Hanes School; L. G. Alverson, principal, and E. B. Ogburn, professor in this school; A. L. Branscomb, student pastor at University of Alabama; John L. Jenkins, professor at Simpson High School, connected with Birmingham-Southern College; H. E. Wright, E. M. Williams, and W. D. Boling, students at Birmingham-Southern College. C. H. Ohme was again elected Conference Lay Leader.

First Church, Huntsville, was host to the 56th Conference Oct. 28-Nov. 2, 1925. Bishop Candler was again in the chair. Ira F. Hawkins was presiding elder of the Huntsville District, and G. M. Davenport was pastor of the host-church.

In addition to Secretary W. E. Morris and his assistants, Clare Purcell, U. S. Pitts and O. K. Lamb, Guy F. Ponder was elected Statistical Secretary with Marvin Pattillo, R. L. Dill, F. R. Mapes, S. A. Balch, V. W. Hamner, J. C. Francis, P. D. Wilson, Paul Cooke, and J. M. Wigley as assistants.

This was a notable Conference. Nearly all preachers were present, and the largest lay delegation in history was present. Out of an elected lay delegation of 104, there was, counting seated alternates, 98 present.

There was a reason for this. Unification, which had been before the Church for many months, was to be voted on. There was a great difference of opinion in the ranks of both preachers and laymen. The preachers were already voting members of the Conference. The laity had to elect their representatives, and

since a majority of them were opposed to the Plan to be voted on, they elected only those who opposed the Plan.

On the first day of the Conference, M. K. Clements, lay delegate from Decatur District, "made a motion to fix tomorrow morning at 10:30 o'clock as the hour for the consideration of the pending Plan of Unification."

Lieutenant Governor N. L. Miller, lay delegate from Birmingham District, made a substitute motion that the consideration of the Plan be "made the special, paramount, and continuing order of business of this Conference for ten-thirty o'clock Thursday, the 24th day of October, 1925, and that it remain such order of business until it shall have been disposed of." Miller's resolution, which was signed by himself, W. E. Morris, S. L. Dobbs, W. P. Acker, W. G. Henry and J. E. Morris, also called for the vote to "be taken without debate, by yeas and nays upon the call of the roll of delegates and members."

J. S. Chadwick moved to amend this latter part by substituting the words "by ballot" for the words "by yeas and nays." His motion was tabled. G. W. Read moved to amend the motion by striking out the words "without debate." J. C. Persinger moved that Read's motion be tabled, and it was tabled. The Miller substitute was then passed by a vote of 209 to 88.

For the next twenty-four hours the Conference was busy about its regular affairs. Then came the order of the day. The secretary called the roll of the Conference. The brethren voted. The secretary, acting under instruction from the presiding officer, read the "yea" votes, and then read the "nay" votes to avoid any possible error. The name of each voter and the way he voted was recorded in the *Journal*.

There was a total vote of 293 against the Plan, and 94 for it. The clerical vote for the Plan was 94; against the Plan, 195. The entire lay vote of 98 was against the Plan.

In accord with resolutions presented by S. L. Dobbs and F. W. Brandon, the Conference voted to proceed with the election of delegates to the General Conference "immediately after the vote on the pending Plan of Unification."

The Conference was entitled to nine clerical delegates and nine lay delegates. The laymen seemed to know exactly what they wanted in the matter of unification, and who they wanted in the matter of delegates. They elected all nine of their delegates on the first ballot, as follows: N. L. Miller, E. A. Hammett, C. E. Fuller, N. M. Rowe, C. P. Almon, R. F. Lovelady, R. O. Noojin, C. W. Sarver, and F. B. Yeilding. The total lay vote cast was 94. One of these elected received 92 votes, four received 93 votes, and four received 94 votes. It is evident that the four who received 94 votes voted for themselves, but it would not be fair to ascribe self-seeking to them. They were taking no risk in electing men to represent them in the General Conference. They were voting on a great issue more than for men.

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It was necessary to cast five ballots to elect the nine clerical principals (S. L. Dobbs, W. E. Morris, W. W. Scott, W. G. Henry, I. F. Hawkins, H. M. Stevenson, G. W. Read, G. M. Davenport and L. F. Stansell); and six ballots to elect the nine reserves (J. E. Morris, J. F. Sturdivant, G. E. Boyd, F. L. Aldridge, E. M. Glenn, R. T. Tyler, W. B. Hope, D. C. McNutt, and W. P. McGlawn.)

When the last ballot was reported, it was found that every delegate and every reserve, lay and clerical, was opposed to the pending Plan of Unification. The author of this book, then editor of the *Alabama Christian Advocate*, attended the 1925 North Alabama Conference, but cannot recall any unpleasantness there. Principles, not personalities, were involved; and the brethren were voting their convictions. Some who would ordinarily have been elected to the General Conference, were left at home this time, simply because their views concerning unification differed from those of the majority.

Eight were received on trial: William H. Curl, Richard Thomas Whittle, Porter Frazier Florence, Rudolph Robertson Scott, Horace Kanada Barr, Floyd L. Gillespie, Benjamin Reed McDonald, Horace Franklin Keeble, and William Pinckney Campbell. Louis Pendleton Martin was received from the Free Will Baptist Church, and John Elbert Johnson from the M.E. Church.

Transfers were S. R. Twitty from the Little Rock Conference; C. C. Alexander from the North Mississippi; O. D. Langston from the Pacific; and Harvey P. Waites, returning home, from the St. Louis. A. L. Lumpkin was re-admitted.

John Edwin Merrill and James Marion Clark were discontinued. Lovick Pierce Thornburg was located at his own request. L. M. Spivey and R. M. Bentley transferred to the Florida Conference; J. P. Steele and I. W. May to the Alabama; and T. W. Smallwood to the North Mississippi. Three died during the year.

G. T. Harris was converted at an early age, and joined the Church at old Hillabee Camp Ground. His education was acquired in the Hackneyville High School, and in Lineville College. For 29 years his service was on circuits and stations and he was serving as presiding elder of Talladega District when death overtook him. K. N. Matthews paid him high tribute, saying that as a preacher, he was thoughtful, original, fearless and spiritual; as a pastor, careful about all the interests of the Church; as a man, pure, clean, unselfish. He married Jessie Ligon, and they had six children to whom he left the priceless legacy of a stainless life. His son, James Eugene Harris, is now (1956) District Superintendent of Florence District.

T. O. Jones came as a child with his parents to Pleasant Hill, Jefferson County, where, under the tutelage of I. W. McAdory, a prince of educators,

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he secured a good education. He served a number of charges from 1890 until 1916 when he was appointed chaplain to the convicts of Jefferson County. This position he held until his death. H. M. Hurst said: "He preached the Gospel with courage, yet with such tenderness that people were moved to repentance wherever he proclaimed the Word."

J. T. Morris, a Christian gentleman, turned away from the school-room in 1862, and joined the 36th Alabama Regiment. He was paroled in 1865 at Atlanta, giving up his gun and never owning another, returned to his farm home and bent his best efforts in bringing back peace and prosperity to his country. He joined the Church 1857 as a lad of thirteen. E. M. Glenn, his memorialist, says he served as a Sunday School teacher, superintendent, trustee, steward, class leader, local preacher, itinerant pastor, presiding elder, besides serving on numerous boards, commissions, trusteeships, and special committees. He was licensed to preach in 1874. He served as presiding elder of three districts, serving Talladega District two times, giving fifty years to the ministry—forty-one in active service. There were few "fat" salaries in the early days, and Dr. Morris did not fall heir to any of them. For the first seven years his salary ranged from \$47.00 to \$300.00 for the year. In one circuit his horse died, and he walked 1,400 miles in serving that circuit to the end of the year. He and his good wife learned economy, educated ten children, and never left an account unpaid. Birmingham College conferred the D.D. degree upon him. His marriage to Martha Angeline Williams, of Greensboro, was blessed—and we do mean *blessed*—with ten children. Two of the sons, Ed and Joe, became ministers. The latter still lives, and though technically retired, is now (1956) serving as associate pastor of First Church, Gadsden, a position he has held for ten years.

The 1925 appointments included only one new presiding elder. B. B. Glasgow, who, after nine years of distinguished service as president of Athens College, was appointed to Tuscaloosa District. He was succeeded at Athens College by Mrs. J. H. McCoy, who, as Miss Mary Norman Moore, had already rendered a great service as president of this school during a previous administration.

Other appointments included: S. R. Twitty, as professor at Athens College; W. M. McDonald, principal of Flat Rock High School; V. C. Herndon, principal of the J. O. Hanes School; and C. C. Alexander, professor at Birmingham-Southern College. Allen W. Moore was appointed Conference evangelist; G. C. Dobbs, chaplain to Jefferson County convicts, succeeding T. O. Jones, deceased; F. W. Brandon, associate secretary of the General Hospital Board; U. S. Pitts, junior preacher, First Church, Tuscaloosa, where Clare Purcell was serving his second year as pastor. Brother Pitts's chief work was among the Methodist students at the University of Alabama.

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The 57th Conference met at First Church, Tuscaloosa, Nov. 3-8, 1926, with Bishop Dobbs presiding. He was the son of S. L. Dobbs, then serving his second year as presiding elder of Bessemer District. Bishop Dobbs had been elected bishop in 1922 while pastor of First Church, Anniston. This was his first time to be president of his home Conference.

Frank Aldridge, in behalf of himself, B. B. Glasgow and J. E. Morris, who, with Bishop Dobbs, were ordained together into this Conference Brotherhood, presented the Bishop a gavel, made by Aldridge from material furnished by Glasgow and Morris. The Bishop responded with words of appreciation such as only he could use.

The Conference admitted thirteen on trial: Chester Dee Dobbs, Luther Alvin Powell, Carl Orby Waters, Wm. Nelson Guthrie, John William Dowdle, Charles D. Matthews, Eugene Hobson Clark, Hugh Hughes, Warwick Brandon, Hugh Rippey Steen, John Wesley Maples, R. Edwin Branscomb, Lawrence A. Dishman. Received from other Conferences: Arthur J. Moore from the West Texas; W. R. Duncan from the Missouri; and G. M. Hall from the Mississippi.

Wiley Perkins Gordon was discontinued at his own request. F. P. Hewlett and Marion Daniel Barnett were located, each at his own request. H. F. Whittle withdrew. O. D. Langston and V. C. Herndon transferred to the Alabama Conference; D. Bartow Sargent to the Florida; and Harvey C. Brown to the Holston. Only one died during the year.

George R. Stuart, D.D., was an outstanding preacher. His parents had been people of affluence, but the War Between the States reduced them to poverty. When George was fourteen he was converted in a revival near New Market, Tenn. In spite of financial difficulties, he attended Emory and Henry College. He graduated there in 1882, and later in the same year married Zollie Sullins, daughter of Dr. David Sullins, the president. In 1884 he joined the Holston Conference, his first appointment being Cleveland, Tenn. Here he established Centenary College, where he taught for five years. It was during this period that he joined the well-known Sam Jones and worked with him until appointed pastor at Chattanooga. He felt strongly the call to the evangelistic field, but the authorities did not see fit to appoint him to this work, so he asked for, and was granted, a location. For years he was an evangelist of great power. He also gave part time to chautauqua work. He was re-admitted into the Conference in 1912, and appointed pastor of First Church, Knoxville. Here he served four years, the time limit then allowed. His next and final charge was First Church, Birmingham, where he was pastor for ten years. Says L. C. Branscomb, "No man ever did more for God and humanity in Birmingham than did George R. Stuart." At First Church he found a membership of 1,727. He left a membership of 4,031. Pages could be filled telling

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what Dr. Stuart did and of his influence for good throughout the Nation. His funeral was conducted from First Church, with Dr. W. F. Price, his presiding elder, in charge, assisted by several of his brother-ministers. "Birmingham went into mourning when he died." One of his sons, George R. Stuart, Jr., later served for a number of years as president of Birmingham-Southern College. One man whom Dr. Stuart greatly influenced and who is now influencing the whole nation for good, was Harry Denman, who during the former's pastorate at First Church, served as Business Manager of the Church.

A number of "connectional brethren" attended this Conference, and several from the Alabama Conference were present: R. R. Ellison, presiding elder of Montgomery District; E. L. Crawford, presiding elder of Greensboro District; W. D. Agnew, president of the Woman's College; C. W. Northcutt, superintendent of the Orphanage; L. B. Green and W. S. Guice. A. C. Bowen, a missionary on furlough from China, addressed the Conference.

Several Negro ministers visited the Conference. These included Bishop Robert T. Brown of the Colored M.E. Church; A. J. Martin, Editor of the C.M.E. Sunday School Literature; and J. S. Humphries, one of the C.M.E. pastors of Tuscaloosa. The presence of these brethren was indicative of the fine feeling existing between the churchmen of the two races. A collection was taken for the benefit of the colored work, as was done in all the white Southern Conferences nearly every year. The offering this year was a little more than \$134.00.

The Board of Evangelism did not exist then, so our special evangelistic work and workers were under the sponsorship of the Board of Missions. The Conference Evangelistic Committee for this year consisted of J. D. Hunter, Robert Echols, L. A. Waits, J. M. McClesky, T. L. McDonald, H. M. Stevenson and T. H. Johnson. The general evangelists were J. O. Hanes, A. J. Notestine, John A. May and Allen W. Moore. One Conference evangelist, Andrew J. Jones, was approved.

Other "special" appointments were: J. H. Williams, principal of Downing Industrial School, Brewton; C. D. Matthews, professor in Birmingham-Southern College; Paul Cooke, professor at Athens College; J. K. Benton, professor at Southern College, Lakeland, Fla.; J. A. J. Brock, Field Agent, Alabama Methodist Orphanage; S. T. Slaton, Conference Sunday School Secretary; A. H. Nabors, Conference Missionary Secretary; J. L. Williamson, Sunday School Extension Secretary; M. L. Smith, student Yale University; L. C. Branscomb, President Anti-Saloon League of Alabama; G. F. Cooper, Conference Director of Golden Cross, in addition to his duties as pastor of Ensley Highland Church. Again, these appointments show the ever-widening scope of Methodist work.

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First Church, Tuscumbia, was host to the 58th Conference, Nov. 9-14, 1927, Bishop Dobbs again presiding, the previous session having asked for his return. W. R. Battle was closing a very successful four-year pastorate at Tuscumbia. The gavel used by the bishop in calling the Conference to order was presented by K. N. Matthews, who had brought it from Jerusalem. S. T. Slaton, for himself and G. M. Davenport, presented Bishop Dobbs with another gavel made from olive wood they purchased in Jerusalem the past summer.

Bishop Hendrix, our senior bishop, having died during the year, E. M. Glenn presented suitable resolutions signed by himself and A. M. Freeman, expressing the high esteem in which he was held by this Conference, and the sympathy felt for the bereaved loved ones. Bishop Dobbs likewise paid beautiful tribute to the deceased leader.

In those days it was customary to have several public collections during a Conference. Nearly always one or more collections were taken for some Negro college or cause. At this session, at least half a dozen special collections were taken. W. E. Faust asked for financial aid for J. E. Black, one of the pastors who had had a serious illness, and was given \$129.64. S. L. Dobbs took a collection for Flat Rock High School, receiving \$2,675.00. An offering was made for the Emory University Club amounting in cash and pledges to \$206.50. G. M. Davenport took a collection for a heating plant in our Montevallo Church, receiving \$460.00. W. R. Battle took a collection for I. K. Waller who was that year superannuating, and received \$201.00. R. I. Walston took a collection, amounting to \$35.75 for J. R. Carwile who, since coming to Conference, had lost his purse. A Methodist Conference is a great brotherhood, and its members are always ready to help a needy brother or a worthy cause.

From Wednesday, Nov. 9th, to Monday, Nov. 14th, the Conference was busy attending to the affairs of the Kingdom. Eleven were admitted: Howard Franklin Ledford, Jr., Ted Hightower, Calvin Moore Pinkard, Thomas Summerfield Harris, Roy Roscoe Roberts, Ben Harvey Seay, Huey Milburn Hudson, George Eldridge Pharr, Jonathan Hamilton McKnight, Charles Grady Aldridge, and John Smith Bentley (from the M.P. Church). H. V. Johnson was received from the Cumberland Presbyterian Church, but asked for and was granted a location. A. L. Lumpkin also located at his own request.

O. G. Pope and T. S. Harris transferred to the Alabama Conference, where they are today rendering fine service. G. W. Sellers was transferred to the Florida Conference. Two died during the year. Lovick Pierce Troup, well-known layman, having died during the year, his name was referred to the Committee on memoirs.

W. M. Howell was an active member of the Conference for nearly forty years, a man of solid piety and of genuine religious experience, his chief

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concern being the interests of the Kingdom. One son, R. M. Howell, was also a member of this Conference.

W. K. Simpson joined the Methodist Church at Socapatoy, under M. N. Morris. In 1880, with his father's family, he became a resident of Birmingham, and there was licensed to preach, presumably in 1890. He was a chaplain in the Spanish American War, serving in Cuba. Upon his return, his health being impaired, he asked to be transferred to Arizona, hoping that the climate would help him. After his superannuation in 1921, he went to Nashville, finding employment in the Methodist Publishing House. There this fine, clean, genial, cordial man of God passed away. His funeral was conducted by George Stoves, A. J. Lamar, and C. A. Bowen, three preachers whom he had known and loved in Alabama. He was buried at Murfreesboro, Tenn., where his wife, the former Elizabeth Battle Ransom, had lived; there to await the coming of the resurrection morning.

Judge Lovick Pierce Troup, a man of learning, judgment, and Christian character, lived his entire life in Morgan County. He was a member of Central Church, Decatur, and a lay member of the Conference at the time of his death. He rendered conspicuous service as a member of the Conference Board of Missions.

Acting for the bishop's cabinet, W. E. Morris presented a resolution which suggested the re-arrangement of Conference boundaries so that there should be four Annual Conferences in the States of Alabama and Florida, instead of three. Bishop Dobbs was requested to ask the next Florida Conference to appoint a committee of three to meet with similar committees from the Alabama and the North Alabama Conferences to consider this matter. It was to be understood that nothing done by this Committee of Nine was to have any force until sanctioned and approved by the three Conferences involved. If all of the Conferences approved the matter, the General Conference was to be memorialized to make the changes in boundaries agreed upon. Bishop Dobbs appointed the following as the North Alabama Conference commissioners: W. E. Morris, L. C. Branscomb, and E. M. Elliott, a layman.

The Conference, through its Board of Missions, joined in the effort to raise a million dollars, badly needed to keep the missionary work going, and also in the campaign, inaugurated by the late General Conference, to enter upon a world-wide revival effort. To this end, the Board recommended the re-appointment of A. H. Nabors as Conference Missionary Secretary; and of the following: General Evangelists—J. O. Hanes, J. A. May, and A. J. Notestine, Conference evangelists—R. T. Whittle, J. F. Sparks, Allen W. Moore and A. J. Jones.

J. S. Chadwick was appointed superintendent and chaplain of the Montgomery Memorial Hospital; J. M. Wigley was appointed assistant to the editor

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and business manager of the *Alabama Christian Advocate*: W. J. McCarty was appointed executive secretary of the Montgomery Memorial Hospital; W. E. Morris was appointed Conference Director of Superannuate Endowment, in addition to his duties as presiding elder of the Birmingham District; F. L. Aldridge was appointed superintendent of the Orphanage, this being the second time he was appointed to this important task, succeeding C. W. Northcutt who had been elected superintendent of the Masonic Home in Montgomery; Warwick Brandon was appointed a student at the Moody Bible Institute. Other special appointments were the same as for the last year. One new presiding elder was appointed, Clare Purcell, to Jasper District.

The 59th Conference was at First Church, Birmingham, Nov. 7-12, 1928, with Bishop Dobbs again in the chair. A. J. Moore was pastor of First Church, and he and Harry Denman, the church's business manager, looked well to the comfort of their many guests.

Among the prominent visitors to this session was Dr. John Calvin Broomfield, President of the General Conference of the M.P. Church. Bishop McMurry, former secretary of the General Board of Church Extension, was also a visitor, and, by invitation of Bishop Dobbs, took the chair for a period. Another visitor was Tom Heflin, United States Senator, and prominent Methodist layman from Roanoke District. He was a brother of Rev. W. W. and Rev. Marvin R. Heflin.

For the first time Harry Denman's name appeared on the roll of lay delegates. He was a representative from Birmingham District, and destined to become one of American Methodism's most useful laymen. At this session Denman read a resolution from the Board of Trustees of Flat Rock High School requesting Bishop Dobbs to appoint S. L. Dobbs as superintendent of the Flat Rock School, so that he might continue to reduce the indebtedness of the school. Dobbs's salary was underwritten "individually and collectively" by the trustees, so that all the money he could collect would go toward the debt. Denman presented Dobbs, who spoke feelingly of the school. Arthur J. Moore then spoke and took a subscription for the retirement of the debt, the amount subscribed being \$4,500.00.

The Conference guest speaker was H. C. Morrison, president of Asbury College, and editor of the *Pentecostal Herald*, whose preaching, the Committee on Resolutions described, as "epochal, calling all of us to better service to our Lord."

The semi-centennial sermon by I. K. Waller was such as to move W. E. Morris and Clare Purcell to introduce resolutions requesting him to furnish a copy to the *Alabama Christian Advocate*. The bishop asked the Conference for \$66.66, its quota on the amount needed to preserve John Wesley's prayer-

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room at Oxford University. The Conference over-paid this quota in short order.

W. E. Morris read the report of the Committee of Nine appointed to consider boundaries, so as to make four Conferences out of the present Alabama, North Alabama and Florida Conferences. Briefly, the report, signed by A. J. Lamar as chairman, and Morris as secretary, said: "After careful and prayerful consideration the commission unanimously resolved that while the time will evidently come when such action will be wise, that time has not yet arrived." The report seems to have been satisfactory to the Conference.

On motion of L. C. Branscomb, Arthur J. Moore was appointed to bear fraternal greetings to the Alabama M.E. Conference, then in session at Tarrant City. Moore did this, as he does all things, in an admirable manner. Later in the session, Bishop H. Lester Smith, presiding at the M.E. Conference, came in person to bring fraternal greetings to the North Alabama Conference of the M.E. Church, South. Other visitors from the M.E. Conference were Dr. William Fielder, president of Snead Seminary at Boaz, and Joseph Owen, an evangelist of that Church.

The 1928 Conference received eleven on trial: Arthur Clenton Blackburn, Robert Dane Cook, William Harry Moore, Clarence Lewis Fossett, Otis Edgar Kirby, William Marion Goodwin, John King Hall, Lewis Harold Spradley, Robert Lambuth Archibald, William Neal Dark, and John Sigmond Christian, an elder from the Cumberland Presbyterian Church.

John W. Pearson transferred in from the Southwest Missouri Conference. M.E. Lazenby, W. M. Peacock, R. E. Meigs, and T. S. Harris from the Alabama. Harris transferred immediately back to the Alabama Conference. John S. Chadwick and S. R. Twitty transferred to the Alabama Conference; Silas Peter Ashmore to the North Mississippi; and William H. Mansfield to the Southwest Missouri. A. H. Andrew, William Leslie Herring, L. D. McReynolds, and Robert E. Moore were discontinued, the last three at their own request. R. A. Jones located at his own request, and S. T. Daniel withdrew. The Conference lost seven by death.

W. F. Barnes joined the Church when fifteen; and ten years later joined the Conference. For 34 years he gave of his best to the Master. E. M. Glenn says that he pestered the appointing powers "precious little" about his place of service. "Where he was sent, there he set his stakes, sticking to his assignment until orders came for him to march elsewhere. He was a worthy companion of that noble, heroic, and it may be rugged yeomanry, faring forth in the earlier stages of this Conference to blaze trails, fell forests, lay foundations, and build altars, whereon later should rise the splendid and imposing super-structures and hereditaments of the militant Methodism for other days doing the Lord's business all over our commonwealth." He still serves in the

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Conference in the service of his son, Ernest M. Barnes, D.D., now retired, and his active young grandson, Ernest Barnes, Jr., now pastor of our First Church, Hartselle.

T. W. Hayes attended college at Oxford, Ala., where he was converted under E. B. Norton, and was licensed to preach in 1878. He served from 1879 until 1909, when he was granted a supernumerary relation. In 1910 he was superannuated. R. I. Walston said of him: "As pastor, preacher, citizen, he served with the fidelity, zeal, and heroism of a true apostle of Jesus Christ."

W. F. Herndon gave the church 41 years of faithful service. After retiring, he moved to Alexander City, where he became teacher of a Men's Bible Class, which grew to more than 200 men. This, perhaps, was the crowning work of his life. His pastor, V. H. Hawkins, said Alexander City is "the town he loved and that loved him." His son, V. C. Herndon, is a member of the Alabama Conference.

M. N. Morris, son of Rev. Moses Stroude and Sarah (Fennell) Morris, who belonged to the aristocracy of the Old South, received his higher education at Wesleyan University, now the State Teachers College, at Florence. He received his B.P. Degree 1874 at Southern University, in the class with S. M. Hosmer, A. Lawson (M.D.), J. M. Crews, J. O. Keener, A. H. Moore, Dr. Thomas Y. Nelson, Dr. F. M. Peterson, and Bishop W. B. Murrah—one of the most distinguished classes this fine old school ever turned out. Brother Morris was licensed to preach in 1870. In 1888, under his leadership, the first church ever built in New Decatur (later Albany, now a part of Decatur), was erected. It would be an inspiration to young men everywhere to read his biography. Just a few words written of him by R. I. Walston must suffice here: "He was a Christian gentleman of the highest type. He had a definite and ever-growing experience of the deep things of the Spirit. His faith in God was the Gibraltar of his life. Christ was supremely real to him. . . . With Him he walked in the joy of a conscious comradeship and sacrificial service. All that he was and all that he possessed was invested for Christ and the work of His Kingdom."

W. W. Scott was converted in a revival under Tom Slaughter. He joined the church in 1892, and was licensed to preach in 1897. He served with acceptability until Aug. 12, 1928, when stricken while in the pulpit of First Church, Bessemer, and died eight days later. He had served circuits, stations and districts. Three times he was elected to the General Conference. His death was a great shock to the Bessemer people who loved him affectionately, and to the entire State. Funeral services were conducted at Bessemer by Bishop Dobbs, S. L. Dobbs and Claude Orear. His body was carried to Jasper where he was pastor when the elegant church there was erected. There a second service was held, S. L. Dobbs being in charge, assisted by J. R. Turner, Clare Purcell,

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L. F. Stansell and W. E. Morris. A committee of laymen from First Church, Bessemer, consisting of L. L. Vann, J. H. McEniry and L. P. Cartwright, wrote a notable tribute to Brother Scott from which we quote these words: "We have never known a man who gave his time, talent, thought and activity to his Church with greater zeal and devotion. . . . He distinguished himself as the pastor of our Church by the dignified, fearless, sincere and faithful course he invariably pursued. No man ever entertained in a higher concept of duty to God and man. He despised corruption in all its subtle forms, and he never failed to speak against these things when circumstances afforded him opportunity to do so." Brother Scott had two sons to join the Conference, R. R. Scott, who died while pastor of First Church, Huntsville, and W. W. Scott, Jr., who (1956) is pastor of First Church, Huntsville.

J. F. Sturdivant, son of Rev. William Milton Sturdivant, joined the church at eleven; was elected a steward at seventeen; made Sunday School Superintendent at eighteen; licensed to preach at twenty; entered Hiwassee College in the fall of his twentieth year (1879); earned an A.B. degree in two years; taught there three years; became professor of English at Southern University, teaching there six years, resigning in 1890 to enter the pastorate, having in 1884 joined the Conference. After serving Center Circuit a year, he was appointed to LaFayette Station, and from then on served some of the best stations and districts in the Conference, including the Jasper, the Huntsville, and the Bessemer. W. B. Hope summed it all up by saying "he tried to live as he thought the Lord would have him live." He died while pastor of our West End Church, Birmingham. His son, Lewis Garner Sturdivant, D.D., was once a leading pastor in our Conference, later serving leading churches in Virginia and Florida, being pastor at Trinity Church, Miami, when ill health caused his retirement.

J. M. Tabor was born again when he was ten years old, and licensed to preach in 1887. He served from 1906 until he had to retire in 1913. He moved into a superannuate home in Talladega where P. L. Abernethy says, he left a memory so fragrant that its sweetness will abide for many years. "Always a sound man, sincere and devoted, he labored well in whatever field was assigned him."

The 60th Conference met at First Church, Anniston, Nov. 6-11, 1929, Bishop Dobbs again presiding. Among the courtesies exchanged at this session was the introduction by B. T. Waites, the host-pastor, of Rev. and Mrs. R. A. Thompson, who, forty-eight years before, had organized Anniston's First Methodist Church. Waites also introduced J. H. Roberts, pastor of the Lanier Circuit, who, in turn, introduced Miss Mary Frances Burke, who presented Bishop Dobbs a gavel, the gift of the pastor and people of Bethel Church, one of the oldest in that section.

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It was a pre-General Conference year, and the Conference gave much time to memorials and to the election of eleven clerical, and eleven lay delegates.

The laymen elected nine men on the first ballot, F. B. Yeilding, of Birmingham, leading the delegation, the others, in the order of their election being: R. B. Carr, B. L. Ingram, R. F. Lovelady, N. M. Rowe, N. L. Miller, H. C. Blackwood, E. A. Hammett, C. W. Sarver, J. T. Cooper and E. J. Garrison. It required six ballots to elect the alternates: Dr. F. H. Craddock, C. H. Ohme, G. E. Snavelly, W. W. Brandon, Paul S. Haley and W. S. Welch.

The preachers cast five ballots for their delegates, Arthur J. Moore leading the delegation. Six others were elected on the first ballot: W. G. Henry, W. E. Morris, G. M. Davenport, Clare Purcell, M. E. Lazenby, and H. M. Stevenson. The following were also elected: R. T. Tyler, G. W. Read, L. C. Branscomb, and B. T. Waites. The alternates were: I. F. Hawkins, W. R. Battle, S. L. Dobbs, L. F. Stansell, W. E. Faust, and R. L. Dill.

Many memorials calling for General Conference legislation were presented. Some of those adopted by the Conference are now incorporated in the legislation of The Methodist Church. One, for example, called for legislation providing that a presiding elder's district may have fifty charges, making it "the evident duty of our Bishops to organize Conferences under their supervision with this number as the standard to work to."

Another memorial looked for legislation that would make one who has served four consecutive years on a district ineligible for re-appointment as a presiding elder, until he has served at least four years in some other capacity. Similar, though not identical, legislation is now in effect.

Still another memorial adopted would "prevent any man or woman from preaching or teaching in our institutions of learning, churches, training schools, or Sunday Schools, or from editing any of our connectional literature, or from holding any other place or position in our Church, who does not believe in the inspiration of the Scriptures, the Virgin Birth, the death and resurrection of Jesus Christ, according to the Bible statements."

Two other memorials were adopted by the Conference, but were not put into effect by the General Conference. One called for a four-year time limit for all pastors in any one appointment; and another called for a limited tenure of bishops.

The 1929 Conference admitted five: William Lee Barber, Luther Ernest Price, Jr., James Meridy Clark. Shaffer DeVaughn Lankford, and Ben Hanford Cox.

Hugh Hughes, Roy R. Roberts, Lawrence Dishman, and Edwin M. Williams were discontinued at their own request. At his own request, R. T. Whittle was located. John W. Maples withdrew. C. C. Alexander transferred to the North Carolina Conference, and O. L. Peek to the East Oklahoma. Nine

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preachers died during the year. One of the Church's most loyal laymen, W. P. Acker, was among those remembered during the memorial service.

R. W. Anderson, one of the most devoted ministers this Conference ever had, was gloriously saved from sin when a boy. For some time he lived a Christian life; married and began the work of building a home. Later he felt God's call to preach. Realizing his lack of education, he believed he could not answer that call. K. N. Matthews says: "The call to preach became so insistent he stopped going to church; he drifted into sin, and had it not been for the prayers of his devoted wife and mother, his life might have been wrecked. One day his wife begged him to go to church with her, but he refused. He started to the mill, but had to pass near the church. At the fork of the road, his horse turned toward the church. The driver insisted they go to the mill, but the horse was determined. R. A. Timmons saw him, went to him, talked to him. In a little while they were on their knees down in the woods. That day Bob Anderson gave his life to the ministry. He was granted a local preacher's license, and then began that long, hard struggle to prepare for his life work. He worked during the day and read at night until he was admitted into the Conference. He served hard circuits, good stations, and large districts—five of them—until in 1926, bowing to the infirmities of age, he superannuated. He died a few days before the 1928 Conference to whose roll call, up until that time, he had not failed to respond in 48 years. His services were held in First Church, Sylacauga.

R. M. Archibald was one of the most useful men this Conference ever produced. In fact, he helped to produce this Conference. While a student at Southern University in 1889, he was licensed to preach, the license being signed by T. F. Mangum, presiding elder, and Shelby W. Chadwick, secretary of the Quarterly Conference. About this time there began a very intimate friendship between young Archibald and Chadwick's son, John. From 1891 until 1907 he served with great diligence as a pastor, being that year appointed Conference Missionary Secretary. In this capacity, except for one year, when he served as Rural Survey Supervisor for the Interchurch World Movement, he served until 1920, when he was appointed to Albertville District. After serving four years there, he was assigned to Roanoke District, to which he gave another quadrennium. His last appointment was to Martin Memorial Church, Wylam, where he fairly captivated the people. Here he suffered an attack of influenza, followed by pneumonia, but was apparently getting along toward recovery, sitting up in bed preparing a sermon for the next Sunday, when a heart attack carried him away. J. A. J. Brock, his memorialist, wrote of him: "It is not to his discredit to say that he wore himself out prematurely." S. R. Lester said of him: "In thirty-seven years he did fifty years' work." J. S. Chadwick said, "As nearly as any man I have known, he was

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never unemployed and never triflingly employed." B. B. Glasgow said, "I have never known a man who prayed more." He was a diligent, accurate, systematic student. His life work continues in the lives of his son, R. Lambuth Archibald, D.D., and of his grandson, Rev. Robert L. Archibald, Jr.

J. T. Black was "quiet and unostentatious, humble and patient, resigned and submissive." His father was killed in the Battle of Murfreesboro. John at the age of sixteen enrolled in the Confederate Army, and his mother had him ready to go when the war ended. Brother Black's education was limited. At 33 he entered high school preparing himself for better service. He served 32 years, superannuating in 1918. Says S. L. Dobbs, "His public ministry was blessed with large gains." His last words were, "I'll soon be at the great camp-meeting over yonder."

F. W. Brandon, D.D., joined the Conference that his beloved father (F. T. J. Brandon), had helped to make. His close friend, George Read, says, "No knight of the olden times ever set out with more unselfish chivalry than did the youthful Frank Brandon when he gave himself as an itinerant." His record was the same as that of many another preacher: he served circuits, stations, and districts, with great acceptability. He labored four years as Financial Secretary of the embryo North Alabama Conference College, now known as Birmingham-Southern. He also labored as superintendent of the Montgomery Memorial Hospital, and died as associate secretary of our General Hospital Board. "His was a cheerful, sunny disposition that saw the good in his fellow-man and made him charitable to their defects"—an optimist in the best sense; loyal to God and to everything worthwhile. Brandon was a great preacher and his services were sought after all over the Conference. A born leader, and a man of good judgment, his brethren elected him four times to the General Conference. He married 1893, Mrs. Edna Olive (Moore) Morgan (a sister of Bishop McCoy's second wife), who died 1953.

W. O. Horton joined the Church when he was nine. Efficiency marked his forty-three years of consecrated service from 1883 to 1926, when he superannuated, living his last years in a Superannuate Home. In these years he gave beautiful co-operation to his pastor at the McCoy Church in Birmingham. The people of that community held him and his lovely companion in warm affection.

F. R. Mapes came South in 1909 and entered business at Phil Campbell, but felt strongly the call to preach. His consecrated itinerant service covered a little more than seventeen years. Clare Purcell wrote: "It is the definite conviction of this writer that Forest Mapes lessened his days by his unwearied loyalty to the holy task committed to his care." His people loved him, and his memory is enshrined in their hearts. In every capacity in which he was called he served well.

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J. C. Morris, D.D., who died at 92, was a most extraordinary personality. Arthur Moore said: "Few of the ministers of our Church have lived so long, served such a wide range of appointments, or attained to such heights of saintly character. When one pauses to recall the vigor of his faith, the intensity of his devotion, the fullness of his sacrifice, and the scope of his achievements as a minister, he does not hesitate to call him a great man." He joined the Kentucky Conference 1865 and served in Kentucky, Colorado, Missouri, Tennessee, and Alabama. He never superannuated, but in old age he asked for the supernumerary relation, in which he served pastorates in Augusta, Ga., and Los Angeles, Cal. He served a period as president of Central College in Missouri. He lived by giving freely of his time, talent, and income.

S. V. Smith was gloriously converted when about 15, and joined the Methodist Church. He served 32 years, superannuating in 1921. He was known as "a splendid preacher and a good pastor." He died suddenly, but was ready when the Master called. He was greatly loved by the brethren and by the people he served.

F. A. Vann joined the Church when he was 12. His chief ambition was to be faithful and worthy of his vocation. In 1893 he answered the call to preach. George W. Read, who knew him so well, said, "All Brother Vann's appointments were hard," but he served unselfishly and zealously from 1893, until 1913, when he superannuated, "for he was literally worn out by his arduous labors in the Master's Kingdom. . . . When the judgment books are opened his name will be well toward the top of those who most loved and served their Lord."

W. P. Acker, a beloved layman of Anniston, who died during the year, was included among those remembered at the Conference memorial service. Resolutions signed by J. W. Norton, W. E. Morris, Clare Purcell, R. T. Tyler, W. G. Henry, and S. L. Dobbs, expressing grief because of his passing, and sympathy to his family, were adopted.

The 61st Conference met in Athens, Nov. 5-9, 1930, with Bishop Ainsworth in the chair. This great leader, born in Georgia, was elected bishop in 1918, but this was his first year to preside over a Conference in Alabama. His presidency was highly pleasing.

It may be well to compare the 1920 and 1930 statistics. There were thirteen districts in 1920 and eleven in 1930; and 295 pastoral charges in 1920, and 296 in 1930. On the surface this indicates distressingly slow growth. The number of houses of worship, was 759 in 1920, and 746 in 1930. But right here the downward trend ends!

The value of these church houses had more than doubled during the decade—that of 1920 being \$3,319,112, and that of 1930 being \$8,291,396. The number

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of parsonages, belonging to pastoral charges, had increased from 254 in 1920 to 279 in 1930; the value having increased from \$769,678 to \$1,418,751.

The number of effective preachers on the roll in 1920 was 297; in 1930, the number was 309. Our most encouraging increase was in members. In 1920 the church membership was 109,352; in 1930 it had increased to 134,677, an average net gain or more than 2,500 per year. The increase alone, during the decade, was greater than the entire membership, 22,648, in 1870, the year the Conference was organized.

It is not particularly inspiring to note the decrease in our contributions, but here are the facts: in 1920 we paid \$17,977 to Foreign Missions; in 1930 we paid \$15,607.58. For Home and Conference Missions in 1920 we paid \$19,486, while in 1930 we paid \$8,182.05. For other causes the figures were as follows: Church Extension—1920, \$10,016, 1930, \$6,229; Education—1920, \$22,482; 1930, \$15,606; Conference Claimants and Superannuate Endowment—1920, \$16,503; 1930, \$11,908. The grand total in 1920 was \$1,515,949, while in 1930 it was \$1,456,652. Considering the depression, the reports cannot be considered too bad.

The organizations of the Church showed an excellent increase during the decade. The Epworth Leagues (now Methodist Youth Fellowships) increased from 154 to 518; the membership from 5,771 to 13,465. The Sunday School enrollment increased from 67,587 in 1920 to 143,353 in 1930, though the number of Sunday Schools decreased from 726 to 679.

The Woman's Missionary Societies increased from 219 in 1920 to 297 in 1930. Their membership increased from 5,636 to 9,175. Their contributions increased from \$95,255 to \$152,645. The depression did not seem to depress the good women of the Church as it did the general membership.

In 1920 the Conference reported 3 educational institutions, with 72 teachers, 849 students, and a property valuation of \$1,190,000. In 1930, those figures were: 3 institutions, 122 teachers, 3,037 students; and a property valuation of \$3,052,893. There was also an endowment of \$1,268,656 in 1930, whereas no endowment was reported in 1920.

We shall now look to more encouraging phases of the work. It is fair to say to our readers, who cannot remember the depression, that this country had never before experienced such financial stringency over so long a period. Banks were closing, and great financial institutions on the verge of failure. Savings and Loan Associations had to fold up entirely, or settle for as low as 30 cents on the dollar. Bankruptcies were daily occurrences. Unemployment reached high peaks. Bread lines were formed in almost every city, and soup kitchens were opened in hundreds of centers. Perhaps our church people could have done better than they did, yet the financial reports in thousands of cases represented genuine sacrifice, such as few of us know anything about today.

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Among the visitors attending this Conference were Bishop DuBose, a native of this State; Bishop Moore, a former member of this Conference who in May had been elected a bishop, and who, as chairman of the recently created General Commission on Spiritual Life, addressed the Conference; H. W. Rice of the Alabama Conference, then Business Manager of the *Alabama Christian Advocate*; J. S. Chadwick of the Alabama Conference, and J. W. Johnson of the Louisville Conference, both former members of this Conference; Mrs. J. H. McCoy and Mrs. W. N. Ainsworth. On motion of Dr. Guy E. Snavelly, president of Birmingham-Southern College, the Conference voted to make Bishop Moore an honorary member of the Conference.

Only one, Otto Miller, was admitted, perhaps the smallest "class" ever admitted into this Conference. But there was *class* to Otto Miller! He had proved himself many times over a worthy representative of the itineracy. Four were received as transfers: Robert E. Goodrich, from the Louisiana Conference, and appointed to First Church, Birmingham; S. M. Robinson, from the Memphis Conference, and appointed to Fayette; W. S. Hullett, from the Florida Conference, and appointed to Leighton; E. R. Naylor, from the Louisville Conference, and appointed to the presidency of Athens College.

James Meridy Clark was discontinued at his own request. H. R. Steen, J. M. Wigley, and M. A. Thompson were granted the local relationship. Four others withdrew; J. E. Riddle, J. L. Jenkins, P. F. Florence, and L. J. Kaylor. J. W. Pearson transferred to the Western Virginia; C. H. Lane to the Florida, and W. Harry Moore to the Pacific Conference. The Conference lost nine by death. All were retired except Branscomb, who was serving the Bessemer District and Brother Cox, a probationer, serving the Summit Circuit.

L. C. Branscomb, D.D., was so well known to the people of Alabama that except for future readers, little need be said of him. In his memorable tribute to him, Clare Purcell introduces him in these words: "Lewis Capers Branscomb, Master of Arts, Doctor of Divinity, Preacher of the Gospel, Editor of *Pace*, Excellence, Crusader for Righteousness, Builder of Brotherhood." Baptized in infancy, he was given the name of one of Methodism's saintliest leaders Bishop Capers. He acquired his A.B. 1885 and his A.M. 1886 at Southern University. He served for forty-four years—one circuit, seven stations, including First Church, Birmingham, and three districts—Talladega, Birmingham, and Bessemer. He served one year as president of the Alabama Anti Saloon League, and six years as editor and business manager of the *Alabama Christian Advocate*, bringing the circulation of this paper to the highest point in its history. Dr. Branscomb was a member of four General Conferences—1914, 1918, 1922, 1930 and of the special session of 1924. He served as director of the Christian Education Movement in the Conference in 1921. At the time of his death he was a member of the Boards of Trustees of at least three in

stitutions owned by the two Alabama Conferences. He was a member of the Board of Publication, then called the Book Committee. He could do, and do well, almost anything that any Methodist preacher is ever called upon to do. He joined the Conference in 1886 when it was only sixteen years old; he left it when it was 59 years old and one of the outstanding Conferences in Southern Methodism. Perhaps it would not be unfair to say that he did as much as any other one man to bring it to this place of usefulness and prominence. He still wields a great influence in this Conference and in this state in the life and service of his widow (Minnie Vaughan McGehee), who still lives, and in the lives of his children, all of whom are rendering devoted service to the Church and State. Richard Edwin Branscomb, Bennett Harvie Branscomb, Chancellor, Vanderbilt University, and Dr. Louise Hortense Branscomb are children of Dr. L. C. Branscomb.

S. R. Emerson served some of our best circuits and fast-growing stations from 1876 until 1916 when, during the administration of Gov. B. B. Comer, a great Methodist layman, he accepted the chaplaincy to State prisoners. This position he held through 1918, when he returned to the pastorate, until he was appointed chaplain to Jefferson County convicts. He served 39 years in the pastorate, twelve years in the chaplaincy, and was superannuated three years. He died after a "ministry that was remarkably fruitful."

J. L. Brittain was a student at Summit Academy when the Civil War opened. He soon volunteered, serving in Stuart's Battalion, while his father served in the 19th Alabama Regiment. The war over, he attended a school taught by Dr. Solomon Palmer. In 1869 he entered Cumberland University, Lebanon, Tenn., graduating 1871 as valedictorian in a class of twenty-four. He taught school several years, but in 1872 joined the Conference, serving with distinction some of the most difficult charges as well as some of the leading ones. A good, strong, faithful pastor, he did a work, the results of which will last throughout eternity. His daughter, Miss Ruth Brittain, was for a number of years, one of our most useful missionaries.

J. C. Craig farmed for several years, and was in business in Town Creek for several years more. In 1893 he was converted under D. S. McDonald. Blessed is the man who led J. C. Craig to Jesus Christ! That alone was a good life's work. Craig felt called to preach. He was no longer a young man, but he sold his business, and entered the Southern University, graduating in 1896. He filled pastorates from 1896 until 1911 when he was appointed Superintendent of our Orphanage at Selma. Here he remained nine years, leaving it as one of the best institutions of that day. After a brief rest, he re-entered the pastorate, "feeble in body but strong in faith and love." The last seven years of his life, he was pastor at Eastaboga, leaving there a lovely brick church which the people named Craig Memorial. Brother Craig was

generally loved. He superannuated in 1929, but not for long, for the good Lord said to him, "John Chapman Craig, you've done enough, come up higher!" He died on Christmas Eve, 1929, conscious to the last, and saying to those about him, "You know where to find me."

Edward Fulmer, son of Rev. J. W. Fulmer, was licensed to preach and joined the Conference 1884, serving until 1925, when he suffered a paralytic stroke, and superannuated. He was "a profound preacher, who lived a clean, upright life, free from hypocrisy and duplicity."

H. S. Matthews, son of Charles Andrew Matthews, a local preacher, served from 1881 until 1906 when he was given a supernumerary relation. In 1908 he superannuated, but in 1911 he again became effective, serving until 1921, when he again superannuated. There are said to have come into the Conference nineteen preachers who were converted under his ministry.

H. B. Ralls went in youth to live with an uncle in Georgia, a very devout Baptist. There he joined the Baptist Church, and later went to Baylor University in Texas. In his diary he says, "I would, probably, have remained in this Church had not God called me to preach. In the study of theology, I came to the conclusion that I could not preach election and unconditional reprobation." This conclusion was reached while studying at the Southern Baptist Seminary in Louisville in the spring of 1887. Acting under the advice of Dr. John A. Broadus, president of the seminary, he took an honorable withdrawal, and went at once to Gadsden, where he joined the Methodist Church. In 1887, he joined the Conference. Due to his family obligations and the small salaries paid him, he found it necessary to locate in 1892 until he could meet his financial obligations. (The total salary paid him during the first five years of his ministry was \$1,206.) He was re-admitted in 1894. The largest salary reported in his diary was \$506, but he kept right on with God's work, and never a year passed that he did not witness the salvation of souls under his ministry. His last pastorate was at Piedmont, and there he spent the last years of his life. As a result of a fall in 1929, causing serious injury, he was carried to Ralls Hospital in Gadsden, operated by his son, Dr. Arthur Ralls, but to no avail.

J. W. Spencer married Nov. 26, 1875, Lucina Ophelia Morris, sister of Rev. J. T. Morris, and five years later joined the Conference. For 28 years, except for one year when he located, he served some of the hardest appointments. "Worn out with toil, and broken with ill health, he superannuated in 1908." His memorialist says that he was "a man of irreproachable character. His sincerity, integrity, and trustworthiness were known to all."

B. H. Cox joined the Conference in 1929. His first appointment was also his last. While returning from a trip to Albertville to see W. R. Battle, his presiding elder, his car became ignited from some undetermined cause, and his

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clothing became all aflame, and he himself was mortally burned. He was carried to Albertville hospital. In answer to his question, the physician told him he had but a little while to live. He was anxious to see his wife and children before he passed away. R. H. Jones, who, with J. S. Robertson and W. R. Battle, was with him when he died, said, "He suffered like a hero and died like a saint." His last audible words were: "The best of all is, in the midst of our suffering, we are at peace with God." That is a testimony worthy of a place alongside of John Wesley's famous last words.

In the list of appointments were three new presiding elders: Ira F. Hawkins, Bessemer District; B. T. Waites, Birmingham District; W. M. Harris, Gadsden District. J. Fred Sparks was added to the list of Conference evangelists; G. W. Read, Director of Golden Cross; W. J. McCarty, Chaplain to Jefferson County convicts; E. G. Mackey, Executive Secretary Board of Education, with R. E. Branscomb and E. H. Clark as assistants; C. D. Matthews, professor at Birmingham-Southern. O. K. Lamb was appointed student pastor, University of Alabama.

The Conference Commission on Benevolences was organized with Bishop Ainsworth as chairman, ex officio; Clare Purcell, vice chairman, P. S. Haley, secretary and treasurer. The officers of the newly created Conference Commission on Spiritual Life were: W. G. Henry, Chairman; J. Fred Sparks, Secretary; and J. E. Morris, Secretary pro tem.

The Conference passed resolution expressing appreciation to C. H. Ohme, who for eight years had served as Conference Lay Leader. During 1930, he traveled 10,000 miles in the interest of lay activities. He spoke at every District Conference in behalf of this work. He now asked to be relieved of further service. The Board expressed sincere thanks for his notable work, and the Conference elected Harry Denman to succeed him.

CHAPTER 60

Alabama Conference, M.E. Church, 1921-1930

THE 55TH CONFERENCE CONVENED AT SIMPSON CHURCH, Birmingham, Nov. 2, 1921, with a new president, Bishop Frank M. Bristol, in the chair.

Oscar C. Morton transferred back from Nebraska, and J. D. Kitchens transferred in from Missouri and immediately back to Missouri. W. L. Hart was received from the Central Tennessee Conference. W. C. Potter was received on trial in studies of the fourth year. Dee B. Cooper transferred to the Holston Conference, and C. J. Hammitt to the St. John's River. Other changes included the discontinuance of A. K. Casey, J. A. Brown, and Wiley W. Stephenson, and the withdrawal of S. L. Crouch and G. F. Moles. J. F. Winkler was permitted to withdraw under complaints.

A pall of sorrow hung over the Conference because of the death of Paul Brasher, son of J. L. Brasher. He was converted when about eight, and was licensed to preach in his nineteenth year. He was sanctified while at Asbury College from which he graduated in 1915. That fall he joined the Erie (Pennsylvania) Conference, but in 1916 transferred to Alabama, his first appointment being Oneonta, which he served two years. He was then transferred to the Florida Conference, and stationed at Sebring, serving there one year. Due to failing health, he took the supernumerary relation, returned to Alabama, and then transferred back to the Alabama Conference, and was appointed Conference evangelist, laboring with great zeal until his health failed him completely. His brief ministry was remarkable. His memorialist says, "He really lived more in this short while than the common man lives in a three-score and ten." Many others paid him high tribute. Bishop Leete said: "If he had only possessed a body equal to his soul." Bud Robinson, the well known evangelist, said: "No boy made a more beautiful record than Paul Brasher." H. C. Morrison said: "He was intelligent, he was gallant, he was eloquent, he was affectionate, he was zealous, he was steadfast, he was fearless." John F. Owen, evangelist and professor of theology, said: "Such a fine, open, generous spirit could not but win a host of friends." Joseph Owen said: "Paul seemed always to bring a contribution to my life when I saw him. His fancies, his imagery, his dreams, that striking combination of the simple with

the sublime, his unmingled sincerity made him a source of constant blessing to me." What a loss, looking at it from a human standpoint, his death was to the Conference and to the Kingdom!

J. H. Lott, reporting for the newly established Northwest District, said in his own unique way, "We found some of the work organized, some unorganized, and some badly disorganized. We began with twelve pastoral charges, one Conference man, one probationer, and ten supplies." He reported progress and said, "We find it will take sixteen pastors to man the district for the ensuing year." Progress generally followed where J. H. Lott led!

At the Laymen's Association, A. D. Peck, of Birmingham, was again elected president, with W. F. Franke, secretary. The four vice-presidents were: D. E. Moody, Ed Ashwander, C. H. Burdeshaw, and Paul A. Barker. The presence and the service of these laymen added greatly to the encouragement of the ministers in their work.

The 56th Conference met at Boaz on Nov. 8, 1922, Bishop E. G. Richardson presiding for the second time. Transfers received were E. E. Cavaleri from the Georgia Conference, and C. J. Hammitt from the St. John's River Conference. Wiley W. Stephenson was re-admitted. Robert D. Murphree was received on trial. W. C. Potter was discontinued at his own request. The following transferred: H. H. Bowen to Georgia, Ralph E. Diffendorfer to Rock River, Sidney W. Edwards to Panama Mission, and W. I. Powell to St. John's River. T. J. Freeman was granted the local relationship. Two died during the year.

J. G. Johnson was for many years a Conference leader. At the age of 16 he enlisted in the Confederate Army and served until the close of the war. In 1869, at Mt. Carmel Camp Ground, he was converted under Bishop Simpson. He was soon licensed to exhort, and in 1870 joined the Conference, where he served Rose Hill, Milton, Molino, New Tabernacle, Logan, New Decatur, Pratt City, Anniston, Edwardsville, Foley and Opp. He served as presiding elder of the Gulf District six years. He was a delegate to the General Conference of 1904. He served in the effective ranks without a break for 52 years. He was in a revival meeting when the summons came, and died "in the harness."

C. L. Leonard came from New York. He never married. For the few years prior to his death, he was a supernumerary, living at Jasper when he was struck by a truck, and died. The Conference expressed sorrow at his tragic death "with the hope to meet him again when the clouds have passed."

The Trustees of Mallalieu Seminary at Kinsey suggested that, since it seemed impossible to continue the school, one of the cottages be given as a parsonage for Kinsey, that the buildings be donated to the town for a school, and that the rest of the property be sold and the money turned over to the

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Conference Annuity Fund. Bishop Richardson expressed the hope that the Woman's Home Mission Society might be able to take over the school and run it. J. B. Miller was appointed Agent for the Annuity Fund. A minimum goal of \$10,000 was set for this fund during the ensuing year.

The 57th Conference convened at Simpson Church, Birmingham, Oct. 31, 1923, Bishop Richardson again presiding. W. C. Potter was re-admitted. Those admitted on trial were Paul A. Barker, J. E. Brasher, Noah Landers, Walter L. Moody, John F. Owen, Joseph Owen, and Richard H. Thames. There were no transfers in; no transfers out; no deaths; no discontinuances; no locations; no withdrawals; no expulsions.

A letter was read from members of the Kinsey Charge, protesting the action of the last Conference in abandoning Mallalieu Seminary, and requesting that the school be turned over to the Kinsey Quarterly Conference for management. The Conference, however, voted to refer the matter to the Conference Board of Trustees with power, "it being understood, that the Board of Trustees of the Conference could make such concessions to the local church at Kinsey concerning the buildings as they may deem wise and proper."

J. L. Brasher was elected the clerical delegate to General Conference, with Wm. Fielder as reserve. No lay delegate is named in the *Journal*.

The church at Tarrant City had the pleasure of entertaining the 58th Conference, Oct. 22-26, 1924, with Bishop Wilbur Thirkield in the chair. Following the devotional services and the organization, the Conference proceeded with its regular work.

Francis M. Weston was admitted on trial. W. L. Capps was received on credentials from the M.E. Church, South. H. D. Eifert, J. W. Snipes, and Hiram M. Kilgo located, the last named at his own request. H. C. Taylor withdrew to enter the M.E. Church, South.

L. A. Clifton, charter member of the Conference, died during the year, at the age of 88 years. He gave unstinted service until retirement in 1900. He possessed a strong, logical, rugged intellect, with a fine sense of humor, having "the power to make people laugh without manifesting the spirit of mirth himself." He was the father of an interesting family. Two of his daughters married ministers, Margaret Ida married Rev. Perry Walker Blackwell, and Sarah Agnes married Rev. James A. Webb, both manifesting the devotion they had learned at their father's knee. His son, Burton Parker Clifton, at whose home he died, was a respected business man of Fort Worth, Texas. Following the death of Brother Clifton, only two of the charter members of the Conference remained—J. L. Freeman, of Siloam Springs, Ark., and C. C. Burson, of Birmingham.

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The four district superintendents were as follows: Birmingham, T. M. Holcombe; Boaz, J. M. McGill; Gulf, B. F. Allen; and Northwest, J. D. Kitchens.

The following were the special appointments: Wm. Fielder, President of the John H. Snead Seminary, Boaz; J. L. Brasher, President of John Fletcher College, University Park, Iowa; Joseph Owen, Vice President John Fletcher College; John F. Owen, Director of Theology, Taylor University; W. L. Hart, Director of Religious Education, John H. Snead Seminary; J. H. Lott, Conference Evangelist; S. G. Jones, Financial Agent, Anti-Saloon League of America.

The District Superintendents made interestingly frank reports. T. M. Holcombe reported progress all over the Birmingham District; J. M. McGill made an encouraging report for the Boaz District; B. F. Allen, reporting for the Gulf District, was a bit more specific. For example, he said, "Foley has made some gains. Cottage Hill has made some advancement. Bay Minette Mission and McDavid have made no progress. Opp has made a slight gain. Rose Hill has not met our expectation. Samson Charge has had some embarrassments. Cromanton has made very little gain. Crestview is looking better. Upon the death of J. M. Arrington, pastor of New Tabernacle and Echo, the work seemed to collapse." But, he closed his report on a note of optimism, saying, "If properly handled we see a brighter day in the future for the Gulf District."

J. H. Lott, whose reports were always spicily worded, gave some reasons why the financial reports in the Northwest District were not better. He enumerated, among other reasons: "Gratification of bad and useless habits at the expense of the church treasury with the result that a few hundred dollars are collected for benevolent purposes, while thousands are spent for chewing gum, dope, tobacco, movies, joy-riding, and the high cost of swimming." He added, "To reverse this order is no small task." We can imagine his brethren gave a fervent "Amen!" to that last statement.

Boaz, a Methodist Episcopal stronghold, was again host to the Conference, the 59th session meeting there on Nov. 4, 1925, with Bishop H. Lester Smith presiding.

Three were received by transfer: W. W. Adcock from the Nebraska Conference; H. G. Byrd from the Holston; and W. S. Gowan from Georgia. Q. V. Amberson, Marvin Burnette, Quincy C. Murphree, and Lee A. Thornburg were received on trial. W. L. Capps was granted a discontinuance. John E. Johnson withdrew from the ministry. The Conference was saddened because of two deaths during the year.

C. C. Burson, charter member of the Conference, gave thirty years of active service, this being interrupted in 1896 when he was hurt in a railroad accident which necessitated his retiring. W. A. Murphree, his memorialist, says, "His

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interpretation of Scripture was sane. His exposition forceful. His exhortation compelling." Funeral services were conducted from Simpson Church, Birmingham, by E. E. Cavaleri.

A. E. Blevins enlisted March 1, 1865, in the Union Army and was mustered out in October 1865. In 1867 he was born of the spirit and united with the M.E. Church. He was licensed to preach in 1890. He served from 1897 until 1913, when he retired. He loved the church and went cheerfully to every charge to which appointed.

At this session the districts were re-arranged so that there were only three for the next year—the Birmingham, the Boaz and Northwest, and the Gulf. A visitor to Conference was J. L. Freeman, of the Austin Conference, a charter member of the Alabama Conference. He was most cordially welcomed by his brethren here; permitted to sit within the bar of the Conference, and granted the privileges of the floor. As a pleasantry, he asked if he might vote, but Bishop Smith told him that he was not old enough. Says the *Journal*: "It is now fifty-eight years since he united with this Conference."

J. B. Miller, who had joined the Conference in 1870, retired. He had served longer than any other member, and had served fourteen of his fifty-five years as presiding elder and district superintendent. At the suggestion of W. A. Murphree, the Conference all went up and clasped the hand of Brother Miller. "This closed a service never to be forgotten by those present."

A vote was taken on unification with the M.E. Church, South, the matter involving not just this Conference but the entire Church. The vote was 41 to 1 for unification.

The 60th Conference was at Simpson Church, Birmingham, Nov. 25-28, 1926, Bishop Thirkield again presiding. Five were admitted on trial: T. M. Bailey, E. D. Dorsett, Oscar Hyche, T. N. Kitchens and Aquilla Sharpton. Aside from one death there were no other changes in the personnel.

Q. C. Murphree, son of Rev. W. A. Murphree, was converted at twelve, and in a revival conducted by Joseph Owen in 1925 in his father's church (Canterbury, near Birmingham), acknowledged his call to preach. His only appointment was to Lynn Haven, Florida. About two weeks prior to the 1926 Conference, with the consent of his congregation, he came to visit his parents. While there he had appendicitis, and died. J. L. Brasher, who wrote his memoir, said that during young Murphree's serious illness, he said to his father, "I tell you, papa, it's great to be a Christian. I have nothing to fix up. The way is clear." His funeral was held in his father's church, where he had been licensed to preach. At the same time, the Annual Conference was in session only three miles away, and there a "solemn and tender memorial" was held. "His life was short, but came brimming full to the place of departure."

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The Conference heard with sorrow of the death of J. L. Freeman. He had been licensed to preach in 1866. He had served as a first lieutenant in the Confederate Army. When the Alabama M.E. Conference was re-organized in 1867 he became a charter member, being ordained a deacon by Bishop Clark, and an elder by Bishop Simpson. He served several Circuits, and was a presiding elder for nineteen years continuously. He later transferred to the Austin Conference, which afterwards merged with the Oklahoma Conference, of which he was a member at the time of his death, April 26, 1926, aged 85 years. He was the last survivor of that immortal company who re-organized the Alabama Conference. J. L. Brasher, his memorialist, says: "He was a faithful officer, a great, gracious, lovable man, and an extraordinarily eloquent preacher. He breathed his last in great peace at the home of his granddaughter, Mrs. Frank Thompson, Boaz, and was laid to rest beside his first wife at Albertville. We shall treasure his memory always."

Bishop Thirkield announced the transfer of E. E. Cavaleri to the Central Tennessee Conference, and his appointment to Lawrenceburg, Tenn. Resolutions were passed requesting Wallace A. Murphree to act as the official song leader of the Conference. A. D. Peck, Birmingham, was again elected president of the Laymen's Association, and W. F. Franke, also of Birmingham, and rapidly forging to the front as a capable and consecrated church leader, was elected secretary.

The Conference held its 61st session in the new church at Cordova, Nov. 30-Dec. 4, 1927, with Bishop Adna W. Leonard in the chair. J. L. Brasher was continued as secretary.

Kenton H. Bird, of the West Virginia Conference; G. T. Byrd and W. H. Newton, of the Holston Conference were announced as transfers. James H. Brasher, Wm. C. Goss, Cyrus Kitchens, and James P. McDurmont were received on trial. Edward Dorsett and Walter Moody were discontinued. Richard H. Thames transferred to the Holston Conference. W. W. Halstead was announced as withdrawn from the ministry, and S. G. Jones as withdrawn from the ministry and membership of the Church. One had died.

J. W. Stewart, says J. L. Brasher, was converted in early life and united with the M.E. Church soon after its organization in 1867. He was a member of the Conference 58 years—35 years in the active ministry, 6 as a supernumerary, and 17 as a superannuate. "He was a man of spotless character and white soul. . . . He served uncomplainingly some of the hardest appointments and at last laid aside his labors here for the welcome of his Master."

Ballots were cast for delegates to the General Conference. W. A. Murphree was elected clerical delegate, with J. H. Lott as alternate. Dr. J. C. Swann was elected the lay delegate, with A. D. Peck as alternate.

The Conference unanimously adopted a resolution introduced by Joseph

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Owen expressing "unalterable opposition to any modification of the episcopacy, by any term of years tenure, or by any attempt to render it diocesan in form," and "that we lift our voices in protest against all propaganda, organized or otherwise, the trend of which is to discredit the leadership of our chief pastors."

Ringings reports, worthy of a church-wide reading, were made at this Conference covering education, evangelism, social service, and World Service. While these reports were such as would be expected of a Methodist Annual Conference, they indicated alertness and determination.

The 62nd Conference convened at Tarrant City, Nov. 17, 1928, with Bishop H. Lester Smith in the chair. Lucious G. Tipton was admitted on trial. W. W. Grant transferred to the Upper Iowa Conference. The Conference lost six by death.

Nicholas Baggett, son of Rev. Michael Baggett, was converted at the age of fifteen. He joined the M.E. Church, South, but after the war, joined the M.E. Church, and was licensed to preach in 1867. His active ministry continued from 1870 until 1898 when, because of impaired hearing, he had to retire. He served a number of charges, and one district as presiding elder. His life was filled with radiance, despite his physical affliction.

E. B. L. Elder joined the Rock River Conference. He served also in the Montana, and the Northwest Kansas Conferences, transferring to Alabama in 1895. In 1898 he was appointed to Boaz, as pastor and as principal of the school which grew into the Snead Junior College. With this school he had active connections until his retirement in 1914. In a revival conducted by J. L. Brasher he entered into "the experience of entire sanctification and always adorned his profession with his life." He was a man of versatile ability—a poet, an artist, a minister, a teacher, a man of rich and varied scholarship.

R. E. Massey served a number of years in the Baptist Church, spending five years as a missionary in India. Returning to this country, he joined the M.E. Church in 1913, and served Snead, Ashland, Cullman, Hanceville, Crossville and Tarrant City. During this last pastorate a lung trouble developed, with which he wrestled until the end came. His services were conducted by George Elliott, C. E. Stone, W. W. Adcock, and J. L. Brasher.

J. B. Miller, son of Rev. Wm. P. Miller, was converted at seventeen, licensed to preach at eighteen, and joined the Conference the next year. J. L. Brasher, the Conference Secretary, says: "His effective service in the Conference at the time of his death was unequalled, having served continuously for 55 years." He served eleven years as presiding elder, and for three years he served as Conference Secretary. "He was a great man and a good man; kind, gentle and courteous in his nature, broad in his sympathies, and a faithful and loyal preacher of the everlasting and glorious Gospel of Jesus Christ."

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J. D. Pierce, as a young physician, answered the call to preach, and for half a century, he preached, a short while in the Presbyterian Church, but mostly in the M.E. Church. He was twice pastor of Simpson Church, Birmingham. G. T. Byrd, his memorialist, says, "He was a man of clean life, tender heart and beautiful spirit. He was a good preacher. . . . Those who knew him best prized him most. . . . His sun set calmly and his eyes awakened to see the King in his beauty." His funeral was conducted by L. D. Patterson, of Avondale M.E. Church, South, G. T. Byrd, of Simpson Church, and W. A. Murphree, of Canterbury Church.

T. S. Rains was one "of that heroic group who served the Conference in the early years under conditions of great privation." He gave 32 years in effective service. John F. Owen, his memorialist, says, "He was blameless in character, fervent in piety, preaching and exemplifying the grace of perfect love."

The Conference sustained a loss this year also in the death of J. M. Atkins, of Heflin, for many years treasurer of the Conference Board of Home Missions.

The North Alabama Conference of the M.E. Church, South, was in session at Birmingham, at the same time this Conference was in session at Tarrant City. Upon motion of L. C. Branscomb, Dr. Arthur J. Moore, pastor of the First Methodist Church, South, of Birmingham, was appointed to convey fraternal greeting to the M.E. Conference. This he did. The next day, Bishop H. Lester Smith, in charge of the M.E. Conference, came in person to the Southern Methodist Conference to convey the fraternal greeting of the M.E. Church. It was a very happy occasion for all.

The 63rd Conference met at Boaz, Oct. 23, 1929, with Bishop Edgar Blake presiding. Due to bad roads, the bishop was delayed. J. L. Brasher called the Conference to order, and assisted by the District Superintendents, administered the sacrament, after which, Wm. Fielder was elected president until the arrival of Bishop Blake.

Onnis G. Waid was admitted on trial, but he has made a record that shows the Conference did a good day's work in receiving him. C. V. Bellamy came by transfer from the Holston Conference. G. T. Byrd transferred to the Holston; R. D. Murphree to the Nebraska; and L. W. Reneau to the Vermont. /Two died during the year.

R. W. Burdeshaw was licensed to preach in 1879, serving from 1884 until his retirement in 1924. During the early years of his ministry, says J. L. Brasher, he entered into the experience of entire sanctification and rejoiced in its gracious reality. From his retirement until his home-going, his life was like a golden sunset. "Genial, sunny, gentle and good, his evening days were a benediction to his friends and his family."

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Wm. F. Pritchett was licensed to preach 1897, and served 19 years (1904-1923) in the effective ranks. P. U. Green, who wrote his memoir, says he "was a strong preacher of the older type. . . . He was fearless in his condemnation of sin in every form."

Tarrant City was host of the 64th Conference Nov. 5, 1930, under the presidency of Bishop Titus Lowe. Edward L. Brasher was admitted on trial. Wm. E. Ellis was received on credentials from the Church of the Nazarene. L. G. Tipton was discontinued. Oscar Hyche located at his own request. K. H. Bird transferred to the Dakota Conference. The Conference lost three members by death.

H. C. Owen, son of W. W. Owen, moved when seven years old with his parents to Blount County, and soon thereafter to Marshall County, near Douglas. Converted in boyhood, he united with the Bethlehem Church, near his home. He was licensed to preach in 1886. He gave fifteen years to the pastorate, and nearly six years as Superintendent of the Boaz District. Because of failing health, he retired in 1921. His memorialist says that "his preaching was characterized by a prayerful thoughtfulness that was reflected in careful preparation, safe scriptural interpretation, and a sound philosophy. He was in the best sense a well trained man, for he learned how to study and remained a student until the encroachment of disease took him from his loved employ." Three of his sons became Methodist ministers: John F. Owen, long connected with Taylor University at Upland, Ind.; Joseph Owen, who died in 1956; and Wiley W. Owen, long a member of the Southwest Kansas Conference. When H. C. Owen died, the Conference lost a man who since 1900 had been one of its most dependable leaders.

W. E. Thomas gave twenty-five years of active service. For a number of years he was retired, being in a helpless condition for eight months before death. He served several charges in the Gulf District, and many people who knew him in the early days of his ministry spoke of him in the highest terms. His pastor, S. S. Owen, officiated at his funeral, assisted by W. H. Newton and C. J. Hammitt.

A. T. Vandiver was in the active ministry 27 years, but he had actually given 57 years of his life to preaching. He labored with great fidelity. His devoted help-met, the former Louiza Norris, following him to the grave in three months to the day. One of their sons entered the ministry also to carry on the work of the sainted father.

Among the visitors to this session were Bishop Leete, much loved by this Conference; and Arthur J. Moore, recently elected a bishop by the M.E. Church, South, and whom Bishop Lowe received most cordially.

The districts and their superintendents were: Birmingham, W. A. Murphree; Boaz-Northwest, W. W. Adcock; and Gulf, P. U. Green. Among

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the special appointments were those of J. L. Brasher, John F. Owen, and J. D. Kitchens, as Conference evangelists; J. H. Lott, Financial Agent, Annuity Fund; E. F. Atherholt, Chaplain U. S. Army; Wm. Fielder, President Snead Seminary; W. L. Hart, Professor Snead Seminary; Joseph Owen, President John Fletcher College.

The total church membership reported was 12,327 (1,212 nonresident). There were 175 church buildings valued at \$496,482; and 34 parsonages valued at \$81,700. The total amount contributed through the Conference treasurer during the year was \$7,146. The Boaz-Northwest District was the strongest, numerically, having a total membership of 6,075, followed by Birmingham District with 4,151, and the Gulf District with 2,101.

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THE 93RD SESSION CONVENED Nov. 10, 1921, at Antioch Church, Notasulga, Macon Circuit. T. C. Casaday presided, and J. S. Eddins was secretary. Both were re-elected.

The Conference adopted a plan for working with Thorsby Institute and elected T. C. Casaday, J. A. M. Nolen, A. C. Rogers, L. N. Henderson and J. S. Eddins as the Board of Education. Rev. J. M. Graham of Thorsby Institute was asked to bear fraternal greetings to the Congregational Annual Conference, then in session at Andalusia.

Rev. J. C. Dunlap of the Anti-Cigarette League addressed the Conference; also Dr. C. E. Wilbur, Dr. Thomas H. Lewis, Dr. H. L. Elderdice, and Dr. George H. Miller, who spoke on the Special Days planned by the four General Boards of the Church.

M. Guy Miniard, from the Evergreen Circuit, was placed in the Class of the first year, along with J. H. Messer, J. C. Maske, J. W. Stinson, T. D. Riddle and J. Howard Stone. O. W. Alexander, Mrs. Estella Alexander and R. H. Thames were dropped from the roll; and notice was given that E. W. Holland was not in good standing in this conference. W. A. Lynch superannuated and S. H. Lynch had died.

The 94th Conference met at Birmingham, Nov. 8, 1922. President Casaday invited Dr. T. H. Lewis, President of the General Conference, to take the chair while he made his annual report.

President Casaday reported progress; new parsonages on the Cullman and Clanton Circuits; the new church at Elmore completed; a new mission opened in Opelika. Perhaps the greatest forward step during the year was the purchase of a new church site in Montgomery, in Capitol Heights, by the Board of Home Missions, for \$22,000. President Casaday reported that "the property is well located and is worth more than it cost," adding that "This movement has added new life and energy to the Montgomery Church."

The President announced that there were openings at Phenix City, Sylacauga, Clanton, Alexander City, and several places in Birmingham. "If," said he, "we had the men and money—" Here he interrupted himself to say

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what others before him had said, "Brethren, unless something can be done to arouse us along financial lines, we are doomed to defeat and decay." Casaday was re-elected president, with J. S. Eddins secretary-treasurer, and Ira Champion as assistant secretary, and A. C. Rogers as assistant treasurer.

Ira Champion, well-known layman and Assistant Legislative Superintendent of the Anti-Saloon League of America, Washington, D. C., was present at this session, as he had been at many others. Also present was J. Bibb Mills, superintendent of the Anti-Saloon League of Alabama, who came to Alabama from Maryland, and whose father had been pastor of Bibb Street Church in the days when the Maryland Conference supplied, by loan, the pastors of the Montgomery Church. Bibb Mills became a leading layman in this Conference.

Three were received into the Conference: J. S. Johnson, an ordained elder from the Congregational Church; C. V. McMurphy, who was placed under the Stationing Authority; and G. C. Luker, who was placed in the preparatory class. The name of J. T. Riddle was dropped from the Conference roll. G. B. Wheeler, W. O. Lynch, A. H. Lynch, and G. B. Golden were ordained elders.

The Conference having instructed president Casaday to travel this year, with a salary of \$2,000, he had to give up his pastorate in Birmingham, perhaps, the most important church in the Conference. J. S. Eddings was appointed to Birmingham, a pastorate he continued to hold until unification in 1939. The Montgomery Station, which J. S. Eddins had served for several years, was left to be supplied. O. V. Jones transferred back to the Louisiana Conference from which he had come.

The 95th Conference convened at Bibb Street Church, Montgomery, Nov. 7th, 1923, T. C. Casaday in the chair. He made his fifth and last annual message, five years being the constitutional limit for the Conference President.

The last Conference had instructed President Casaday to "travel the district," and this he planned to do, but the situation in Montgomery seemed to require his full time, and, at the request of the Montgomery congregation, and with the consent of the Standing District Committee, he served the Montgomery Church during the year. He did, however, hold a number of Quarterly Conferences throughout the District, and, as President, wrote more than 500 letters during the year. The arrangement seems to have worked out in a very fine way. He began a pastorate in Montgomery that lasted seventeen years, until unification in 1939.

President Casaday reported several new churches built during the year—one at Antioch on the Chilton Circuit; one moved and rebuilt at Shelter on the Wilcox Circuit; considerable improvement on the Millerville Circuit; and a "new church well underway at Montgomery."

Mrs. J. Bibb Mills, President of the Woman's Missionary Society of the Conference, addressed the session, W. G. McDaniel was elected Conference

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President for the ensuing year, the other officers being re-elected. The president was ordered to travel, and his salary was fixed at \$1,500.

The following were elected delegates to the next General Conference, to be held at Tiffin, Ohio, in May, 1924! Ministerial—J. S. Eddins, J. P. Morgan, T. C. Casaday, and W. C. Conner; alternates—C. W. Walton and C. D. Messer. Lay—A. C. Rogers, Ira Champion, J. Bibb Mills, and Dr. J. A. M. Nolen; alternates—G. T. Bryant and L. N. Henderson.

T. E. Ross was received and placed in the preparatory class. J. C. Maske, A. G. Lynch and R. M. Stillwell were ordained elders. C. V. McMurphy was granted a letter of standing, as was E. M. Dickerson, who, during the year had joined the M.E. Church, South.

Walnut Creek Church, Clanton, was host to the 96th Conference Nov. 5, 1924, with President W. G. McDaniel in the chair. His annual report was read early in the session, and showed that by action of the General Conference the Florida Mission Conference had been merged with the Alabama, making the latter an immense District, "reaching east and west from Georgia to Mississippi, and from North to South, from Tennessee to the Gulf." He reported very few Methodist Protestants in Florida, and that he had visited one hundred churches and appointments during the year. He was re-elected president for the next year, with J. S. Eddins as secretary, and A. C. Rogers as treasurer.

An unusually large number were received into the Conference: W. S. Jones from the M.E. Church, South; J. R. Helms, L. A. Lynch, and J. R. McMinn were placed in the class of the first year. D. H. Mason, of the Indiana Conference, was placed in the class of the third year. W. Guy Miniard was ordained an elder.

There were evidences of growth as shown by the increasing number of stations and half-stations. The stations were: Montgomery, Birmingham, New Merkel, Alexander City, Pleasant Grove, Ozark, Jacksonville (Florida) and Norwood Mission in Jacksonville, Florida. Talladega became a half-station, as did also Union Church on the Dallas Circuit. The names of Mineral Springs, Manningham and China Grove Circuits were dropped from the list of appointments, since the churches on these charges had been placed on other charges.

J. P. Morgan was appointed Field Agent for the Board of Church Extension, in addition to his work as pastor at Ozark. J. S. Eddins was appointed to a similar work for the Superannuate Fund, in addition to his pastorate in Birmingham. C. M. Nolen was left without an appointment at his own request. G. B. Wheeler, J. H. Messer, G. C. Luker, J. W. Stinson, E. R. Kelley, J. B. Reneau, L. A. Lynch and J. R. McMinn were left in the hands of the president.

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Springhill Church, Troy, was host to the 97th Conference Nov. 4, 1925, W. G. McDaniel presiding. The Conference was pleased with the president's report. Physical improvements to church property were reported. Some good revivals had been held.

J. W. Stewart was received into the Conference. E. R. Kelley was granted a certificate of standing. S. M. Baldwin was granted an evangelistic relation to the Conference. J. P. D. Wilkerson died during the year.

The Florida brethren were not pleased with the merger by the General Conference of their Mission Conference with the Alabama. So commissioners from the two Conferences met and agreed to re-establish the Florida Mission Conference, except that, that part of Florida west of the Chattahoochee River, should remain in the Alabama Conference. J. S. Eddins was elected president for the new year; T. C. Casaday, secretary; and A. C. Rogers, treasurer.

The 98th Conference met at New Merkel, near Birmingham, on Nov. 10, 1926, J. S. Eddins presiding for the first time. He had traveled more than 5,000 miles during the year in the interest of the Conference, and had helped to organize a campaign which resulted in securing 129 new subscriptions to the *Methodist Protestant*, making a total circulation in the Conference of 225. Some gracious revivals had been held, and special interest had been shown in the young people's work.

The Conference admitted J. S. Bentley from Macon Circuit; N. H. Culp from Chilton Circuit; S. F. Lowery from Georgiana Circuit; and T. C. Owens from Wilcox Circuit. D. H. Mason was ordained an elder. Two, J. R. McMinn and M. G. Miniard, were lost by death. L. A. Lynch was given a certificate of standing.

Capitol Heights Church in Montgomery, successor to the historic old Bibb Street Church, entertained the 99th Conference, Nov. 4, 1927, with J. S. Eddins in the chair. A. E. Maddox preached the Conference sermon on the opening day.

President Eddins was pleased with "the splendid progress" the Conference was making along financial lines. He mentioned the fact that the Church was planning to raise \$100,000 to be known as the Methodist Protestant Centennial Gratitude Gift, and said that the Alabama Conference's share in this was \$1,000. Dr. T. H. Lewis addressed the Conference on this church-wide project; and asked for subscriptions, and \$1,320 was subscribed.

All the charges of the Conference had been supplied with pastors during the year. "But," continued President Eddins, "we need at least two more churches in Birmingham, one in Montgomery, Opelika, Fairfax, Greenville, Mobile, and other places where we have a few families." A new church was completed during the year at Megargel, on the Frisco Railroad.

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To provide for all charges this year, it was necessary for some pastors to "double up," and in at least one instance, to "triple up." For example, W. D. Stewart was appointed to two charges—Pleasant Grove Station and Tuscaloosa Circuit; W. A. Lynch was appointed to Coosa Circuit, Millerville Circuit, and Rockford Mission; A. E. Maddox was appointed to Talladega Half Station and to Alexander City Mission; and J. W. Enfinger was appointed to Covington Circuit and Dundee Circuit.

J. T. Fielding was given the supernumerary relation; G. W. Mathison and W. G. McDaniel were superannuates, the latter being granted that relation this year. Left without work at his own request was J. B. Reneau. Left in the hands of the president were W. S. Jones, G. B. Wheeler, J. H. Messer, and T. C. Owens. T. E. Ross, G. C. Luker and E. W. Brooks were placed on the unstationed list. J. S. Bentley and D. H. Mason were granted certificates of standing. W. O. Lynch, A. H. Lynch, and A. G. Lynch were at Westminster Theological Seminary. A. C. Messer had died during the year.

President Eddins announced that he would not stand for re-election, as his pastorate in Birmingham would require all his time. J. P. Morgan, who had already served ten years as president (1901 to 1905 and again 1911 to 1915 inclusive), was elected president. T. C. Casaday was re-elected secretary and A. C. Rogers was re-elected treasurer.

Delegates elected to the General Conference were: Ministerial—J. P. Morgan, J. S. Eddins, A. E. Maddox, and C. W. Walton; alternates—T. C. Casaday and C. D. Messer. Lay—J. J. Goddard, A. C. Rogers, J. Bibb Mills, and J. A. M. Nolen; alternates—L. H. Goree and Miles Motes. Mrs. Emma Ray, the faithful deaconess, was elected Alabama's messenger to present Alabama's gift to the Centennial Gratitude Gift Fund, and Miss Thelma Lynch was elected her alternate.

The 100th session met in Birmingham, Nov. 7-9, 1928, and J. P. Morgan was the presiding officer, with T. C. Casaday as Secretary. Men who loved their church and were proud of their history, would not let their centennial pass without some special observance. The President's message reminded them that they were indebted to a faithful group, who organized their Conference a *hundred years ago*, next May, at Rocky Mount, Autauga County (now Elmore County), under the leadership of Rev. Dr. Aaron G. Brewer, and that they would soon step into a "New Century." Dr. J. H. Straughn, treasurer of the General Conference, told of the "New Century Program" and Dr. J. C. Broomfield, President of the General Conference, delivered his official message.

The 1929 session met in Montgomery. This being the 101st session, the brethren proudly began another century of work. The old Bibb Street Church had been demolished and the lot sold, and the handsome new Capitol Heights

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Church was serving well its enlarging membership. C. W. Walton had been elected Conference president, and served at this session.

The 102nd session met in Birmingham, in 1930. President Walton's message was brief, but told of improvements to church property throughout the Conference—the church building at Leeds having been completed, the parsonage at New Merkel enlarged, Morris Chapel on the Lee Circuit repaired, and a new church built on the Chilton Circuit.

A. H. Lynch was released from the Union Circuit, where he was doing excellent work, and appointed as a missionary to Japan. J. H. Straughn spoke on the New Century Service work, of which he was the promotional secretary.

C. W. Walton was again elected president. W. W. Davis was admitted into the Conference. The following preachers, having been previously received, were passed to the second year: J. F. Jenkins, L. B. Headley, F. H. Giddens, A. S. Legg, C. C. Martin and J. D. Lighter. J. W. Stewart, J. H. Messer and N. H. Culp were ordained elders. The superannuated were G. W. Mathison, F. A. Gibson, C. D. Messer, W. D. Stewart, and W. C. Conner.

Our readers will be interested in some statistics reported at this session, the last session to be reviewed in this chapter. The number of preaching appointments was 84; the number of church buildings, 82; value of church buildings, \$148,450; number of parsonages 20; value, \$35,250; total number of members, 7,927; number of Sunday Schools, 60; number of Sunday School pupils, 3,830; number of Christian Endeavor Societies, 37; number of members, 1,394; number of missionary societies, 19; number of members, 368; number of subscribers to church papers, 143; total raised for all purposes during the year, \$31,372.14.

CHAPTER 62

Alabama Conference, M.E. Church, South, 1921-1930

THE 90TH CONFERENCE WAS AT GREENVILLE, Nov. 23-28, 1921, and Bishop Cannon again presided, A. J. Lamar continuing as secretary. The 1920 Conference closed with 201 effective clerical members. The 1921 session closed with 208 effective clerical members, indicating an encouraging growth.

The first ten names on the 1921 chronological roll appeared in this order: E. M. Turner, J. A. Peterson, J. S. Frazer, L. C. Calhoun, T. Y. Abernethy, J. P. Sanders, A. J. Lamar, I. F. Bilbro, W. M. Cox and A. L. Sellers. Of these, three were superannuated: E. M. Turner, admitted in 1865; L. C. Calhoun, 1873; and J. P. Sanders, 1874.

The men admitted were: Harvey C. Porter, James M. Metcalf, William M. Pickard, Henry M. Ellis, and John A. Bridges. Those coming by transfer were: John W. Frazer, returning from the Upper South Carolina Conference; J. B. Cumming, returning from the North Alabama Conference; T. L. Hill, J. M. Johnson and James D. Hunter from the North Alabama; W. F. Cann from the Western North Carolina; and A. K. McLelland from the North Georgia.

C. T. Martin located at his own request. M. J. Bouterse and E. B. Joyner withdrew, the latter joining the New York M.E. Conference. The Conference instructed the secretary to issue to the New York Conference a letter expressing love for and confidence in Brother Joyner.

Four died during the year. Judge W. R. Chapman, the Conference Lay Leader and Conference Director of the Centenary Campaign, having died during the year, his name was referred to the Committee on Memoirs, and M. E. Lazenby, R. D. Crawford, a Dothan layman, and T. S. Thweatt, a Montgomery layman, were commissioned to prepare a suitable memoir.

W. F. Arnold was licensed to preach in 1878 and joined the Conference in 1881. For forty years he effectively preached the Gospel, numbering among his pastorates some of the most uninviting fields, but, says W. P. Hurt, his memorialist, "he was never heard to complain, and always felt honored to be entrusted with any service for the Master. . . . His outward life was the true expression of his inner life. He never learned the art of dissimulation. His

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character was marked by openness and transparency." One son, F. M. Arnold, of Pensacola, survived him.

S. D. Robinson, Jr., son of a Baptist minister, gave seventeen of his forty-two years to the Methodist ministry. Converted under T. C. Casaday, he served several years in the Alabama M.P. Conference, and in the M.E. Church, South, from 1913 until 1921. He was an excellent preacher, his long-time friend, M. E. Grant, saying, "Few men could preach a better sermon than Duke Robinson." Despite physical weakness, organic heart trouble, and storm clouds, life "to him was one great sunshiny day."

L. H. S. Chappelle, Sr., joined the Church in early childhood. He graduated at Southern University in 1878, and joined the Conference that fall. His first charge was Uniontown Mission—which, in one year, he transformed into a circuit. A. J. Lamar, a good judge of preachers, says that Brother Chappelle was strongly evangelistic. "The salvation of sinners was the chief desire of the heart . . . He was pastor-evangelist in the full sense of the term." He served some of our best churches, and had friends throughout the Conference. His last charge was Whistler, which he served during 1920, and to which he was re-appointed for 1921. Shortly after the beginning of his second year's work there, he was taken sick. A son, L. H. S. Chappelle, Jr., is now a retired member of the Conference.

W. S. Street served from 1890 to 1915, when ill health forced his superannuation. Besides serving well as a pastor, he served one year as Conference Missionary Secretary. Perhaps his greatest service was his Christian life. E. A. Dannelly, who wrote his memoir, said of him: "He knew no compromise with wrong or error. He despised sham and pretense; and whether men agreed with his conclusions or not, all knew where to find him on questions involving morals, civic responsibility, and Christian conduct." We quote such eulogies not simply to pay tribute to one of God's good servants, but to inspire young preachers to emulate such a life.

Judge William R. Chapman, for the past two years the Conference Lay Leader, and one of the State's outstanding citizens, was born at Elba, but moved in early childhood with his parents to Geneva. Here he began the practice of law, later moving to Dothan where he joined Foster Street Church, now First Church. Feeling that the newly established Southside Church, now LaFayette Street, needed his support, he helped to give it a start from which it has now grown to be one of the outstanding churches of the Conference. The judge and his family moved to Birmingham about the first of January, 1921, where he became a member of one of the city's most distinguished law firms. Here he was taken ill, and by mid-summer death had carried him away. He gave every promise of great usefulness to the Church in the Magic City. But God saw fit to call him hence.

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Near the opening of this Conference, John T. Ellison, a layman of ability and great interest in the Church, moved the appointment of a Committee on General Conference Memorials. The motion prevailed, and Bishop Cannon appointed J. T. Ellison, A. J. Lamar, J. E. Wilkinson, H. H. McNeill and O. C. McGehee. Whether someone aided the bishop, or whether he knew the men well enough to appoint them without outside suggestion, it was an excellent committee.

This committee's report called for the consideration of several memorials (petitions) to the General Conference, among those adopted by the Conference being the following:

1st, to grant the supernumerary relation to preachers who have traveled thirty years, on their request, for reasons other than physical disability to perform the work of an itinerant;

2nd, a call for legislation forbidding a bishop's appointing a preacher a presiding elder for more than four consecutive years, and making the preacher ineligible for appointment as presiding elder for four years after his term in that relation has expired;

3rd, a call for legislation that provides that a minister's moving expenses shall not be included in the amount assessed for salary;

4th, expressing opposition to the election of bishops for a term of years instead of for life as at present.

The election of delegates to the General Conference is always interesting and frequently exciting. Judging by the number of ballots required to complete the election, it was particularly so this year, and resulted in the following elections: Clerical—A. J. Lamar, J. S. Fraser, J. M. Dannelly, E. L. Crawford, Caleb Bates and R. R. Ellison; alternates—D. P. Slaughter, W. H. McNeal and John C. James. Lay—C. M. Dannelly, S. H. Blan, M. M. McCall, E. R. Malone, W. J. Beeland, and Mrs. R. L. Hobdy; alternates—W. J. Singletary, R. D. Crawford, and J. E. Wilkinson.

This completed, the Conference adopted the reports of its various Boards, Commissions, and Committees, looking toward the growth and development of the work during the coming year.

Bishop Cannon's presidency was pleasing to a majority of the Conference, and the following resolution was easily adopted: "Resolved, That the members of the Alabama Conference warmly endorse Bishop Cannon's administration of our Conference for the past two years, and we deeply appreciate his fine and progressive leadership in the affairs of our great Church and the great Christian movements of the world.—R. R. Ellison, E. R. Malone, S. H. Blan, C. E. Thomas, D. P. Slaughter, J. A. Seale, and Caleb Bates.

In the matter of appointments, the Conference retained the eleven districts, but re-arranged some appointments so as to form the Opelika District in lieu

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of the Eufaula District, though the district parsonage remained at Eufaula. Bishop Cannon appointed five new presiding elders: R. A. Moody, Dothan District; W. M. Curtis, Greensboro; J. A. Seale, Marianna; C. A. Rush, Mobile; and B. F. Marshall, Opelika District.

Other "special" appointments were: J. F. Price, M. D. Taylor and R. J. Haskew, Conference evangelists; J. W. Reinhardt, Conference missionary evangelist; Andrew Sledd, professor Emory University; A. J. Lamar, publishing agent; J. T. DeBardeleben, army chaplain; W. G. Isaacs, navy chaplain; J. S. Frazer, Conference secretary of education; O. S. Welch, Conference missionary secretary; W. O. Phillips, missionary to Japan; T. L. Hill, principal Shorter high school; J. M. Shofner, president Downing Industrial Institute; D. Y. Register, vice-president Coley-Blackshear Institute; R. W. Greene, professor Birmingham-Southern College; L. B. Green, field worker Child Welfare Department; J. C. Martin, agent Superannuate Endowment Fund, in addition to the pastorate of the Century-Flomaton Charge; T. H. Jones, chaplain State Convicts. Here were eighteen non-pastoral appointments, not counting the student appointments of C. C. Daniel to Columbia University; K. K. Rushing to Birmingham-Southern College; and J. H. Williams, S. M. Baker, A. K. McLelland, and Harvey C. Porter to Emory University. S. H. Blan was elected Conference Lay Leader, succeeding Judge W. R. Chapman.

Among the visitors to this Conference was Dr. Snavelly, the new president of Birmingham-Southern. The report of the Board of Education carried these words concerning Snavelly and the college: "The report from this college amply vindicates the wisdom of the selection of Guy E. Snavelly to succeed in the presidency thereof our own beloved C. C. Daniel. Dr. Snavelly has laid hold with a smile that wins and a vim that's grim enough to be already compelling success. The enrollment is the greatest in its history. Four hundred and sixty-eight boys are there. The faculty has been enlarged to thirteen full-time professors. The endowment has not been greatly enlarged, but is now under good speed on a clear road to become by Nov. 1, 1925, \$100,000. Under the leadership of L. D. Patterson and A. J. Notestine early this college year a very successful revival was held."

The 91st Conference convened at Perry Street Church, now St. Mark's in Montgomery, Nov. 23-27, 1922, with Bishop Murrah in the chair.

John C. Vickers, George O. Huguen, Roy L. Osborne, Bennett I. Huguen, and Ozie B. Childs were admitted on trial. P. B. Wells from North Texas, and R. C. Moore from Florida, transferred in. Walter D. Agnew was received from the M.E. Church, and E. D. Burnworth from the Church of the Brethren.

Roy T. Gilbert was discontinued at his own request. J. O. Grogan and

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W. E. Bryant transferred to the Florida Conference; G. M. Spivey to the South Georgia; A. K. McLelland to the Louisiana; S. W. Williams to the North Texas; and K. K. Rushing to the North Alabama. Two died during the year. There also passed away a layman who had been a Conference leader for many years—B. M. Washburn, of Montgomery.

G. F. Fisher served from 1882 to 1891, when, because of impaired health, he was forced to superannuate. G. K. Williams, who was his pastor during a part of the time of his superannuation, says that no pastor ever had a more co-operative parishioner or a more faithful adviser than he had in Brother Fisher.

W. D. Heath was a preacher for sixty years, though he was a member of the Alabama Conference only twenty-six years. He had been superannuated thirteen years. In his death, says J. P. Roberts, "the world lost one of its truest citizens and one of its grandest old men . . . one of nature's noblemen."

J. O. Grogan read the memoir of Col. Benjamin Mills Washburn, whose parents, natives of Massachusetts, came to Alabama while this State was still a part of the Mississippi Territory. Here B. M. Washburn was born. He came from a distinguished family. His uncle, Emory Washburn, was at one time president of Harvard University, and two of his ancestors were colonial governors of Massachusetts. At the age of seventeen, young Washburn enlisted in the Confederate Army, and served throughout the war. He joined Court Street Church, now First Church, Montgomery, in 1866, during the pastorate of Dr. John Mathews. For more than thirty years he was a regular attendant upon the Annual Conference. For some years he was treasurer of the Board of Finance. He taught a Bible Class in his local church, and it became one of the largest in the State. He died March 7, 1922, at the age of 83 years, and was laid to rest in Oakwood Cemetery, Montgomery.

At this session, Henry T. Johnson, humorist, brother beloved, faithful minister of Christ, superannuated. An offering amounting to \$635.00 was received for him under the leadership of J. M. Dannelly. It was a common thing then for offerings to be made for men superannuating, but this offering was unusually large, bespeaking unusual esteem for Henry Johnson.

An item of historic importance was contained in a report by Dr. Andrew Sledd for the Conference Sunday School Board. It said that the first Conference-wide Sunday School Conference ever held in Southern Methodism was held during the year at Troy. Over 700 delegates, representing about 100 Sunday Schools, were present. Clarence M. Dannelly was, at this time, the Sunday School Field Secretary for the Conference, and had been a leading figure in working up this unusual Conference.

Among the business matters attended to was the authorization for the incorporating of the *Alabama Christian Advocate*, the Alabama Conference

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trustees of the *Advocate* being, at that time, J. E. Northcutt, R. W. Greene, H. M. Andrews, T. D. Samford and E. W. Berry. The North Alabama Conference trustees were S. T. Slaton, J. S. Robertson, F. W. Brandon, J. A. Vann and F. B. Yeilding.

The Conference authorized the setting aside of one definite Sunday in the spring of 1923 to be known as the McCoy Memorial Sunday, on which an offering was to be taken "in memory of our late Bishop James H. McCoy and for the perpetuating of his name and influence through the erection of" the church serving Birmingham-Southern College. This resolution was signed by the church's Building Committee, consisting of G. E. Snively, chairman; E. G. Mackey, pastor; J. M. Malone, J. Broome, J. W. Simpson, and Robert Echols. It was signed also by the Advisory Committee, consisting of Bishop W. B. Murrah, R. S. Munger, J. H. Wilson, M. E. Lazenby, L. C. Branscomb, Wm. H. Stockham, George R. Stuart and S. H. Blan.

Two new presiding elders were appointed this year—J. S. Frazer, Selma District, and W. P. Hurt, Troy District. Special appointments included: H. Lisenby, Vice-President, Downing Industrial Institute; O. S. Welch, Centenary Field Secretary serving under the Centenary Commission at Nashville; M. E. Lazenby, Editor and Business Manager of the *Alabama Christian Advocate*; C. H. Motley, Agent Superannuate Endowment Fund; C. W. Northcutt, Superintendent of the Orphanage; and E. L. Crawford, Conference Secretary of Education. S. H. Blan was re-elected Conference Lay Leader.

The pastors reported having collected "for all purposes" the sum of \$918,128, a creditable amount, and yet, in comparison with our 1954 contributions which reached \$4,633,796, looks rather small. In 1954 the Montgomery and the Mobile Districts, each contributed more than \$1,000,000 for all purposes. These two districts paid more than twice as much in 1954 as the entire Conference paid in 1890. The history of this Conference has been characterized by a spirit of progress and liberality.

First Church, Opelika, was host to the 92nd Conference, Nov. 14-19, 1923. Illness prevented the attendance of Bishop Murrah, who was to preside, so Bishop Candler presided. John C. James was pastor of the host church; P. B. Wells was pastor at Trinity Church, Opelika, and W. C. Conner was pastor of Opelika Circuit. W. M. Cox was presiding elder of the Montgomery District, in which Opelika is situated.

Only two were admitted on trial—Ollie Gray Pope and George Glenn Vickers. Four were received as transfers: A. V. Jones from North Alabama; B. E. Meigs, from Mississippi; Don E. Marietta and Walter Q. Vreeland from the Louisville. Brother Vreeland, however, immediately located at his own request, as did G. C. Simpson. R. L. Osborne and R. C. Moore were discontinued, each at his own request.

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J. D. Hunter and J. H. Williams transferred to the North Alabama Conference; J. C. Martin to the Northwest Conference; and C. W. McConnell to the Florida Conference. The Conference lost three by death.

D. J. Hartzog was licensed to preach in 1886, and joined the Conference in 1887. Most of his appointments involved deprivations and strenuous labor. Impaired health resulted, and he was forced to superannuate in 1912, although he supplied three charges after that. He was not what the world calls a great man, but his memoir, prepared by W. H. McNeal, H. M. Ellis and John W. Frazer, pays him merited tribute, saying "the precious memory of his life is as ointment poured forth." It is said that he started more men in the ministry than any other preacher in the Conference. He was an humble, unselfish man. "He thanked God that others had gifts that he had not; that others of his fellows had reached better fields of labor than he. Surely, this one-time valiant soldier of the cross . . . has entered into that glorified realm above and is basking in the sunlight of heaven."

L. P. Lathram's memoir, by H. H. McNeill, one of the scholars of the Conference, says he was reared at Powellton, Florida. He joined the Church when he was eight. So remarkable was the boy's piety, gifts and graces that the Quarterly Conference did not hesitate to give him license to preach when he was fifteen. At twenty he joined the Conference. He gave 36 years of service as mission pastor, circuit pastor, station pastor, presiding elder, and missionary secretary. Then malignancy set in. There were three years of heroic, hopeful struggle, and untold suffering. Says Dr. McNeill: "Than Leslie Lathram no man more loyal, more noble, ever walked in our midst; none more firmly held the confidence of all who knew him. . . . In bigness of soul, in tenderness of heart, in cleanliness of life, in valorous deeds, none excelled him. . . . He read the greatest books, the latest books, and was not unfamiliar with Biblical criticisms. His experience in Christ Jesus was so definite and so rich that he could not be blown about by every wind purporting to come from the caverns of scholarship. He had great deference to scholarship and delighted in it till it contravened the judgment of the last and highest tribunal—experience."

O. C. McGehee, son of James and Rachel McGehee, and grandson of Abner McGehee, founder of the Alabama Bible Society, graduated at Auburn in 1879, and was given the D.D. degree by Southern University in 1903. Besides serving several of our most prominent churches, he served as presiding elder of three districts. While serving his third year at Demopolis, he was stricken with a heart attack. W. M. Cox, his memorialist, writes of him as "one of the strongest preachers in the Conference, being, at times, a great preacher. "He read great books and was well acquainted with the currents of modern theological thought; but destructive criticism and modern doubt found no

place in his mind and heart." Believing that the Bible is the revelation of the mind and will of God, he preached it. His death was a source of grief in every section of the Conference.

Visiting brethren from North Alabama included Clare Purcell, W. B. Hope, D. C. McNutt, E. M. Barnes, E. G. Mackay, John R. Turner, J. S. Chadwick, S. L. Dobbs, C. L. Herring, and Guy E. Snively, president of Birmingham-Southern College. A fine spirit prevails between these two Alabama Conferences. They have many interests in common, being in the same episcopal area, and being joint owners of Birmingham-Southern and Huntingdon Colleges, the *Alabama Christian Advocate*, and the Children's Home at Selma. At the present time they are raising funds to build a Home for the Aging, to be conducted jointly by the two Conferences.

The Conference heartily commended the action of the General Conference of 1922 in establishing a General Hospital Board. Furthermore, it accepted joint ownership (with the North Alabama Conference which had previously acted on this) of the Montgomery Memorial Hospital, and elected five trustees of this hospital: E. P. Flowers, R. E. Steiner, T. D. Samford, R. D. Crawford, and J. A. Chambless. Flowers and Samford resigned, and in their stead W. M. Teague and W. D. Agnew were elected.

The Conference was outspoken in its opposition to the removal of the Scarritt Bible and Training School from Kansas City to Nashville where it would be "more or less under the influence of Vanderbilt University." Having heard that the General Board of Missions had voted to make this move, the Conference adopted resolutions signed by H. H. McNeill, E. L. Crawford and W. P. Hurt, first, expressing regret, "believing it to be unwise and hurtful to our Church"; second, requesting the Board to reconsider its action; third, commending "the course of O. S. Welch, a representative of our Conference on the Board, for voting to postpone the consideration of the matter in the first place, and voting against the location in Nashville in the second. We also commend the *Alabama Christian Advocate* for its editorial against the Nashville location."

In his report concerning the Orphanage at Selma, E. L. Crawford, secretary of the Board of Trustees, gave high praise to C. W. Northcutt, who had just completed his first year as Superintendent of the Orphanage. Crawford stated that Brother Northcutt had not only been unanimously re-elected, but his work was endorsed by a rising vote of the Board. The report said: "One year ago we had 68 children in the Orphanage. We now have 130. There have been no serious cases of illness. Forty-two children have been placed in homes, 22 of this number having been returned to their parents. One hundred and one children are in school. Twenty-nine joined the Church. We have a Sunday School and other religious services at the Home. The children attend the

eleven o'clock Sunday services at Church Street Church." During the year a home for the Superintendent, and an additional tract of thirty acres were purchased for \$12,421.34. During the fiscal year the Orphanage received from all sources \$30,588.42.

The Alabama Conference was at this time sponsoring, in whole or in part, the following educational institutions: Thomas Industrial Institute (valued at \$25,000), DeFuniak Springs, Florida; Downing Industrial School (\$150,000), Brewton, Alabama; Seashore Divinity School and Seashore Camp Ground School (\$144,000), Biloxi; Birmingham-Southern College (\$575,000), Birmingham; Woman's College of Alabama (\$433,729), now Huntingdon, Montgomery; and Emory University, Atlanta. The Board of Education also co-operated in holding a "Preachers' Summer School," usually lasting two weeks, and usually held, in alternating years, at Birmingham-Southern or the Woman's College.

Some years prior to this time, the United States had adopted the Eighteenth Amendment, which prohibited the manufacture and sale of liquor. Immediately the liquor forces began to fight against this amendment as they had before fought against its adoption. The report of the Conference Board of Temperance and Social Service shows how the Conference stood on this question, and also shows the power of H. H. McNeill, who read the report, to express himself in no uncertain terms. God bless his memory! In part the report said:

"The assault now being made on the Eighteenth Amendment and the Federal laws for its enforcement is a conspiracy against the Federal and State authorities and deserves to be dealt with as a rebellion against the government.

"The Eighteenth Amendment was not made a part of the fundamental law of the nation by an impulse born of yesterday, but is the result of a nationwide moral conviction after serious consideration of more than half a century. It was made a part of the Constitution by a larger per cent of the States than any other amendment, forty-six of the forty-eight States having ratified it."

"The liquor party as now organized openly defies the government, not hesitating to employ any method, however criminal, to overthrow constituted authority. They have made actual war upon the government by murdering its officers.

"It is pusillanimous to say that the law cannot be enforced. In spite of all opposition, the prohibition laws are being enforced as well as any other laws. There are ten thieves and thugs for every boot-legger; one-half billion dollars worth of narcotics are annually sold unlawfully in the United States; and the social crime is alarming. Yet there is heard no clamor for the repeal or modi-

fication of these laws because of inability to enforce them. Yes, the prohibition laws are being enforced.

"By no stretch of charity that retains respect for logic can it be said that a 'highly respected citizen' patronizes the boot-legger. The violation of this law is a crime, the buyer is a party to the crime. No party to crime can be a desirable citizen."

Our young men may well study the language of Hannibal Hamilcar McNeill as he deals with criminals and lawless men who lay claim to good citizenship. His well-chosen words, with not a barb too many, and his dauntless courage when and where courage was needed, may well be adopted and adapted as their own.

The General Conference had not passed the law that makes a four year presiding elder ineligible for reappointment. So Bishop Candler appointed W. M. Cox, who had completed four years on the Montgomery District, to the Andalusia District; and R. R. Ellison, who had completed four years on the Andalusia District, to the Montgomery District.

The special appointments included F. G. Hastings as Conference Secretary of Epworth League work; R. W. Greene as principal of Simpson High School, the fitting school then for Birmingham-Southern; and L. B. Green as superintendent of Associated Charities.

The 93rd Conference was at Ozark, Nov. 12-17, 1924, Bishop Candler again presiding. J. W. Budd was pastor of Ozark and W. P. Hurt was presiding elder of the Troy District in which Ozark was included.

The first sermon ever heard in that Ozark section is said to have been preached by John McDonald in 1818. There were few settlers then, but about 1826 the Dowling, Matthews, Andrews and Byrd families moved in from South Carolina, landing about where Ozark now stands. In 1829 the Claybank Church was built—about a mile and a half from Ozark. This was the beginning of Methodism in Ozark. Claybank was re-built in 1852, of logs without nails, under the leadership of Dempsey Dowling, a well-loved local preacher. The original Claybank Church may have been a sort of community church—but in 1831 Robert Williams, of Georgia, was regularly appointed to the work there. Other Methodist ministers in this section in the early days were Hunnicutt, Norman, Steagall, Lewis, McCarty, Strider, Peeler, Capers, and Rabb.

Ozark was founded right after the Civil War, and many people who had settled near Ozark now moved into the new town. This necessitated the establishment of a Methodist church in the town. This church was built in 1872 or 1873. Angus Dowling, a grandson of Dempsey Dowling, was the first pastor of the church in the town of Ozark. After him came H. M. Gillis, E. M. Turner, J. L. Mathison, J. L. Skipper, N. Gillis, Angus Dowling again,

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A. L. Sellers, A. Hood, and B. C. Glenn. It was during the ministry of B. C. Glenn that the foundation of the church in which this Conference was held, was laid. The church was completed during the pastorate of L. H. S. Chappelle, Sr., who succeeded Glenn, and who himself was succeeded by the following in the order named: C. A. Cornell, A. J. Cousins, J. P. Hamilton, C. S. Talley, D. P. Slaughter, H. T. Johnson, H. W. Rice, and J. W. Budd. Dr. Slaughter, now retired, lives (1956) at Ozark.

A. J. Lamar was continued as Conference secretary; H. T. Strout was elected statistical secretary. It was at this session that W. H. Venters began his long term of office as Conference treasurer, though he had served several years as assistant to T. H. Jones, for many years the treasurer. Carl Preer was elected assistant treasurer.

Nine were admitted in 1924: G. W. Kerlin, A. B. Davidson, A. B. Clausen, J. J. Smilie, H. E. Floyd, P. E. Cates, W. F. Daniel, S. R. Jones, and A. H. Vanlandingham. Five came in by transfer: F. H. Gardner and Nimrod Dobbs from the North Alabama Conference; J. H. Holloway from the Missouri; H. J. Hoffman from the Baltimore, and R. J. Badgeley from the North Georgia.

W. L. Conner and L. C. Duncan located, each at his own request. (Brother Duncan was re-admitted 1954. It was under Duncan that L. C. Brannon, missionary to Korea, was converted.) O. G. Pope transferred to the North Alabama Conference. The Conference lost seven by death.

J. B. Cumming was, after attending Southern University, admitted 1881, into the Alabama Conference. His charges consisted of one mission, circuits, stations, three districts, the presidency of the East Lake Atheneum, the editorship of the *Alabama Christian Advocate*, and the financial agency for Birmingham College. He was in the North Alabama Conference 1912 to 1921. During 1923 he served Florala, but at the end of the year, due to failing health, was granted the supernumerary relation, expecting to move into his own home at Opp. Before the 1923 Conference was over, he was taken sick, and hastened to Montgomery for an operation, from which he did not recover. A. E. Shafer wrote his memoir, stressing his "whole-hearted, unswerving devotion." Dr. Cumming was as fine a spirit as this Conference has produced.

H. T. Johnson's memoir was from the gifted pen of his close friend, J. M. Dannelly. He was converted at Williams Camp Ground, Florida, and never afterwards doubted his "new birth" experience. He was licensed to preach in 1878 and joined the Conference in 1882. He attended Southern University two years, and then climbed steadily upward in his appointments, filling some of our very best. He served the Dothan District one quadrennium. "He was large-framed, well proportioned, dressed neatly, and was a commanding fig-

ure in the pulpit. With as big a heart as ever grew, bright, quick-minded and merry-hearted, he was a quickening personality. There were no dull times where he lived and moved. He was not fashioned after a pattern, but was a distinct mold. Humor was original and spontaneous, out-flowing in conversation, preaching, and on the lecture platform. . . . He was brave and courageous as a knight of old, but often shed tears like a child in sympathy for the sorrowing and bereaved." He died like he lived, saying, "I'm going out, but I have a good grip." Bishop Candler said, "You will all miss Henry Johnson ; there are not many like him."

H. B. Register grew into one of the most useful men of his day. His educational advantages were limited, but he consecrated what he had to God, and God blessed it abundantly. He served a number of years as a supply, but joined the Conference in 1905, and served with unabated zeal until 1915, having then to superannuate for four years. In 1919 he became effective again and served until 1923. A month after this second period of superannuation, while visiting his son, Rev. D. Y. Register, he sustained an accident from which he did not recover. Such a man as H. B. Register, and as his son, D. Y. Register, now (1956) a retired member of the North Alabama Conference, laid deep and well the foundations of Methodism.

M. H. Holt, son of Rev. J. S. Holt, joined the Church at Oakbowery, where he spent his boyhood. He served some of the strongest churches in the Conference, including Troy, Pensacola, Court Street, now First Church, in Montgomery, besides the Selma, Mobile and Montgomery Districts. Says A. J. Lamar, his memorialist, "He held a correct view of the meaning of the Christian ministry. He was the servant of God, . . . a nobleman by nature and by grace . . . nothing little or mean about him . . . a man of deep convictions." He was ready when the Master's call came. His second wife, Carrie Lewis Browder, of Montgomery, died Nov. 8, 1956.

W. G. Miller, son of Rev. Alfred Johnson Miller and nephew of Rev. Wm. P. Miller, died while serving his third year on the Vernon, Florida, Circuit. He was a faithful pastor and a strong contender for the faith. "He magnified his Lord and the Kingdom of Christ prospered at his hands." Services were held in the Vernon Church, where he had preached the Sunday before.

C. T. Reid was converted and joined the Church at Greenville. Three of his children joined the Church there, and two of his younger children were baptized at the altar of this church. He was buried from this church. In young manhood he studied pharmacy, and was practicing his profession in Evergreen when, during the pastorate of C. S. Talley, he was converted in a great revival conducted by Bob Jones. Here he heard and answered the call to preach, joining the Conference in 1908. He served nine circuits. R. R. Ellison, his memorialist, says there were large ingatherings on his charges. During

one year on the Repton Circuit he received 202 people on profession of faith. Quite a number of young men were called to preach under his ministry. He was never so happy as when holding a revival. He prayed much and lived close to the Master.

T. H. Jones served eleven years as field agent for the Orphanage, then at Summerfield. He served the State as chaplain through three administrations, and was appointed full-time chaplain by his life-long friend, Gov. Charles Henderson, and was re-appointed by Gov. Brandon. He was treasurer of the Alabama Conference from the time that office was established until his death. His children all became representative citizens of our State. One daughter, Miss Mary Holloway Jones, is now (1956) the secretary-treasurer of the Alabama Conference Board of Education in Montgomery, and has been with the Board since 1919.

In its business session the Conference adopted the report of the Hospital Board, read by R. H. Mangum, which called for the raising of \$200,000. Of this amount the North Alabama Conference agreed to raise, and did raise, \$75,000. The report called for the raising of a fund in the city of Montgomery sufficient to erect the Children's Pavillion—presumably \$50,000, and for the raising of \$75,000 by the rest of the Alabama Conference outside of Montgomery. The committee to arrange the details of this financial campaign consisted of Bishop Candler, chairman, C. C. Jarrell, the Secretary of the General Hospital Board, Atlanta, F. W. Brandon, Sid Blan, C. M. Dannelly, Miss Frances England, Mrs. A. Y. Malone, the presiding elders of the various districts, a layman from each district to be appointed by the presiding elder, and a director to be elected by the campaign committee.

The report of the Board of Temperance and Social Service, signed by H. H. McNeill, chairman, and J. W. Horn, secretary, touched upon several subjects, for example:

"Social Service—Our social status is very undesirable. We have been hoping for a change for the better, but till now have not observed it. We plead with fathers and mothers to exert themselves to restore the state of modesty and discretion that once characterized our Southland. We suggest that our Church give itself more seriously to providing a means for legitimate expression of the social instincts of our young people that have so long found expression mainly through the channels of ungodly 'society.'

"Race Problem—Race consciousness is, and has ever been, universal. We believe it is of divine order and therefore should be perpetuated. While preserving race consciousness the common goal of all races should be the establishment of the Kingdom of God and His righteousness upon the earth.

"War—War is the child of sin, evidence that man is out of harmony with God. War is *sometimes just*. To repel invasion with force of arms is justifiable.

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We believe there is a price that no honorable man can pay for peace. Peace can not endure except on the basis of righteousness. Let the Church of Christ cease her vain efforts to secure peace through political alliances, and set herself earnestly to the preaching of the Gospel as the shortest and surest route to permanent world peace.

"Child Labor—We endorse all sane efforts and laws for the regulation of child labor. But we can not trust our children in the hands of a centralized government at Washington. Our State has enacted ample laws for their protection and may be trusted in the future." Thus ran several paragraphs of this vigorously worded report.

The appointments show five new presiding elders : D. P. Slaughter, Eufaula ; E. L. Crawford, Greensboro ; J. S. Frazer, Pensacola ; W. M. Curtis, Prattville ; J. M. Dannelly, Selma. Other special appointments were : A. E. Barnett, Professor in Scarritt College ; L. A. Horn, Conference Evangelist ; W. F. Stough, Chaplain State Convicts ; E. A. Dannelly, Conference Secretary of Education ; E. C. Moore, President Downing Industrial Institute ; J. M. Shofner, President Coley-Blackshear Institute ; H. H. McNeill, Agent for Superannuate Endowment Fund ; S. H. Blan continued as Conference Lay Leader.

During this period there was an active Conference Historical Society of which C. H. Motley was president, L. H. S. Chappelle, Jr., vice-president ; Peter Brannon, secretary and curator ; and E. P. Flowers, treasurer.

Mrs. A. Y. Malone was at this time president of the Conference Woman's Missionary Society ; Mrs. J. E. Tate, Selma, vice-president ; Mrs. T. H. Tyson, Thomasville, corresponding secretary ; Mrs. G. W. Thompson, Montgomery, recording secretary ; and Mrs. J. J. Starling, Troy, treasurer.

The 94th Conference met at St. Francis Street Church, Mobile, Nov. 11-16, 1925, Bishop Candler presiding. C. A. Rush was presiding elder of Mobile District, and J. W. Frazer was pastor of St. Francis Street Church. Other Mobile pastors were : F. M. Atchison, Broad Street ; J. E. McCann, Dauphin Street (now Dauphin Way) ; J. R. McGlaun, Dumas ; P. B. Wells, Government Street ; H. H. Myrick, Oakdale ; J. P. Roberts, Prichard and Toulminville ; and F. O. Bell, Palmes Chapel.

There were two extraordinarily interesting matters before this Conference : the vote on the pending Plan of Unification, which for many months had been a subject of live and sometimes heated discussion and the election of delegates to the next General Conference.

This Plan of Unification was different from the plan that was adopted in 1938, and it met the determined opposition of most of the laymen and a great majority of the preachers in the Deep South. It was decided to take the vote without debate, since for months it had been debated in Church, Quarterly, and District Conferences, and in the columns of the *Alabama Christian Advocate*.

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P. B. Wells moved that the vote be taken by yeas and nays. J. M. Dannelly moved that that motion be tabled, and it was tabled. The next day, however, C. A. Rush moved to take that motion from the table. The motion prevailed, and the yea and nay vote was ordered. There were 73 votes for the plan, and 197 against it. The clerical vote was 72 for and 120 against. The lay vote was one vote for and 77 against.

This was followed by the election of General Conference delegates. It is to the credit of the Conference to say that no "slate" had been agreed upon—no prepared ticket was passed around. It required twelve ballots to complete the election of the six principal clerical delegates, and three more to elect the six reserves. The laymen required only three ballots to elect their principal delegates, and only two, to elect their reserves. The results were as follows:

Clerical—A. J. Lamar, R. R. Ellison, Andrew Sledd, John C. James, J. S. Frazer, and J. E. Northcutt; alternates—E. L. Crawford, C. A. Rush, W. M. Curtis, D. P. Slaughter, M. E. Lazenby and C. C. Daniel.

Lay Delegates—T. D. Samford, E. P. McMillan, J. T. Ellison, S. H. Blan, R. H. Mangum and Tupper Lightfoot; alternates—J. W. Williams, M. M. McCall, J. B. Airey, J. A. Chambless, A. T. Wilkinson and L. E. Nobles.

Admitted into the Conference were: Walter Maxwell Peacock, Omar Hiram Vanlandingham, Emory Hill Brown, Jesse Ray Watson, Usher Lee Martin, Wallace Grady Barnes, and Isaac William May. The last named, with J. P. Steele, was a transfer from North Alabama. A. P. Segars was a transfer from South Georgia.

Paul E. Cates was located at his own request. The following transferred: E. M. Rooks and J. T. Coulliette to the Florida Conference; H. S. Spragins to the Mississippi; H. C. Porter to the Western Virginia; and H. L. Hoffman to the Baltimore. Five died during the year.

W. F. Stough was licensed to preach in 1898, and joined the Conference 1908. Due to failing health he superannuated in 1922, but later was asked to serve as chaplain at Camp Kilby, Wetumpka, and Speigner prisons. He was happy that these doors were opened to him, and he entered them with Christian enthusiasm, but not for long, for in 1924, he went home to God. At his funeral there was a crowd that taxed the capacity of the building. State officials were present, citizens of Montgomery and out-of-town visitors, members of various churches—a tribute to the deceased preacher that rarely comes. He was buried in Montgomery "with the assurance in the mind of all who knew him that 'when the trumpet shall sound and the dead shall be raised incorruptible,' he will answer, as he always did in the flesh: 'Here, Lord.'" He married 1889, Annie Elizabeth Johnson, who died 1940 at Ashford.

B. E. Feagin, son of John Wesley and Mary Elizabeth (Dixon) Feagin, attended Southern University, where he was converted. Blessed is the college

whose atmosphere is conducive to conversion! Upon leaving college, he taught school for a year and then entered business at Pine Apple. In the fall of 1890 he answered the call to preach, gave up his business, and joined the Conference in 1891. His first charge was Sepulga Circuit, which he served from Pine Apple. His other pastorates were Clanton, Whistler, Arlington, Citronelle, and Autaugaville. Never a robust man, he did, however, enjoy good health until 1903 when he suffered an attack of pneumonia, from which he never fully recovered. In 1905 he was forced by health conditions to superannuate. In the spring of 1918 he and his ever-faithful wife, the former Mattie Ora Lloyd, of Pine Apple, moved to Hendersonville, N. C., hoping a change of climate would prove beneficial. On January 3, 1925, as he was out walking, an automobile run up on the sidewalk, crushing his skull. He was rushed to the hospital, but died the next day. He was a man in whom there was no guile. Selfishness had neither part nor parcel with him. He came as near attaining unto Christian perfection as any man this writer has ever known. On a balmy January afternoon he was laid to rest at Pine Apple by his father and mother, where later his beloved wife was buried. His memory lingers fresh in the hearts of many, and his influence will abide forever.

J. W. Breedlove, and Caleb Bates, the writer of his memoir, joined the Church during the same revival. He joined the Conference in 1893, and gave it 32 years of devoted service. His faithfulness impressed all who knew him, and his friends know that he looked death in the face unafraid. He married 1895, Mason Adelaide Parker, who died 1952 at Foley.

J. F. Price's parents moved to Haynesville, S. C., after his birth, where he, at thirteen, was converted and joined the Church. He attended Trinity College, now Duke University, where, under the influence of a sermon by Bishop Alpheus W. Wilson, he felt the call to preach. Fleeing from this impression, he went to Mobile, where he engaged in the painter's trade. Finally, however, he surrendered to the call to preach, and joined the Conference in 1896, locating in 1900 at his own request, only to be re-admitted in 1905. In 1921 he was appointed Conference evangelist, serving in this capacity through 1924 when he was sent to Crestview, Florida, where he was taken ill. A. E. Shafer, writer of his memoir, says, "For him religion was a spiritual science, never a mere profession or passing wave of emotion. . . . His devotion to the Methodist Church and to his calling was admirable and unswerving." Brother Price lived close to God and didn't have far to go when death snapped the ties that bound him to this earth.

E. M. Turner's name for years headed the Conference chronological roll, but was erased on October 30, 1925, when it was transferred to the roll of the Church triumphant. His father, Rev. John Turner, was a member of the Virginia Conference 1797-1817, locating because of impaired health. He

moved to Alabama in 1820, and spent much time in assisting his brethren in their church work. Edward became a physician and was practicing his profession when the Civil War broke out. He volunteered as a private, but became a Captain. The war over, he was licensed to preach in July, 1865, and was admitted into the Mobile Conference, afterwards the Alabama Conference. He served until 1900, when he had to superannuate. "In his superannuate days he was as regular in his attendance at the Sunday School and preaching services as he was when in charge of a work. As a citizen of Greensboro, where he made his home for a long while, he was loved and was a mighty force for good." His influence for good on the students at Southern University was powerful. His son, Edward Kimbrough Turner, was a professor at Emory for many years.

The list of appointments this year showed four new presiding elders: C. A. Rush, Andalusia District; E. E. Cowan, Dothan District; W. R. Bickerstaff, Marianna District; and O. S. Welch, Mobile District. Among the special appointments were the following: J. W. Reinhardt, Chaplain to State Convicts; H. M. Andrews, Chaplain to Memorial Hospital, in addition to his duties as pastor of the Forest Avenue Church, Montgomery; J. M. Metcalf and A. P. Segars, Professors at Downing Industrial Institute.

The 95th Conference met at DeFuniak Springs, Florida, Nov. 17, 1926, with Bishop Dobbs in the chair. Bishop Dobbs, a native of Cherokee County, had been elected to the episcopacy in 1922. He was warmly welcomed to this Conference, having been in college at the Southern University with many of the ministers and laymen of the Conference, and having served in General Conferences and on Boards and Commissions with others.

DeFuniak Springs was quite a Methodist center. Previously there had been two Methodist churches there—the M.E. Church, South, and the M.E. Church, which had united under the leadership of J. E. Northcutt, and had become a strong Southern Methodist Church. J. F. McLeod, Sr., was at this time the pastor of the DeFuniak Springs Church. W. R. Bickerstaff was presiding elder of the Marianna District, of which DeFuniak Springs was a part.

The class for admission was: Edgar Adolphus Howell and Robert Bruce McGehee (son of O. C. McGehee, D.D.). Virgil C. Herndon and O. D. Langston were received from the North Alabama Conference, and O. C. Lloyd, a former Alabamian, from the North Arkansas Conference. W. W. Halstead was received from the M.E. Church.

Three located—R. J. Badgely, H. E. Jones, and E. C. Evans, the last two, at their own request. Two others transferred—H. G. Cowan to Florida, and F. H. Gardner back to North Alabama. The Conference lost six by death. Miss Minnie Elizabeth Kennedy, daughter of Thomas Litchfield and Mary Josephine

(Luckie) Kennedy of Auburn, also died Dec. 11, 1925 at Nashville, Tennessee, where she had served since 1916 as Superintendent of Elementary Work of the M.E. Church, South, in which work she was the pioneer. She was buried at Opelika.

I. F. Bilbro's very name is redolent with the fragrance of hallowed memories. Son of John B. and Ann Rutledge Bilbro of saintly life and Christian service, he followed in their footsteps to holiness of life and character. He joined the Conference in 1873; served one year and then asked for a discontinuance in order to complete his education. In 1877 he was again admitted, and with the exception of one year when ill health necessitated his superannuation, served through 1925—a period of 52 years. At the 1925 Conference he was appointed to Richards Memorial Church, Pensacola, but shortly after Conference a fatal illness overtook him. A good man, a sound Gospel preacher, a model citizen, he was "a Southern gentleman of the olden type." In 1953 his son, Frank, longtime member of the Conference, retired. From 1877 up to the present writing, 1956, a period covering more than 79 years, the name of Bilbro has adorned the roll of the Conference.

L. C. Calhoun was never appointed to any of our hardest, most uninviting charges, and he never filled any of the largest, most important charges. But, man of God that he was, believing devoutly in the doctrines of Christianity and consecrated to their spread, he gave himself wholeheartedly to his work in every charge. His last charge was Fifth Avenue, now Burge Memorial, Montgomery, after serving which, he superannuated. He was buried in Selma, by the side of his great nephew, Charles Wesley Calhoun, son of Rev. O. V. Calhoun.

C. H. Motley, son of Rev. W. M. Motley, received his A.B. in 1892 and his M.A. in 1893 at Southern University; he joined the Conference 1896; and besides serving several charges, served as Assistant Editor of the *Alabama Christian Advocate*, as Vice-President of the Thomas Industrial School at DeFuniak Springs, and as Agent for the Superannuate Endowment Fund of the Conference. He was assistant secretary of the Conference during the entire length of his membership in the Conference. In 1924 he superannuated. He doubtless had as many friends as any man in the Conference.

E. C. Maye, the soul of courtesy and geniality, never served any of the so-called leading churches, but he was always as faithful and as happy as if he were the pastor of the largest church. We quote these words about him from a true friend, E. L. Crawford: "A true, courteous, Christian gentleman; liberal to a fault. When in his home there was nothing he would not do for your comfort and pleasure. . . . He was deeply pious, very evangelistic, and a great worker. The text of Brother Maye's last sermon, just before he went to the hospital from which he was never to return was: "For here we have no con-

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tinuing city, but seek one to come," and closed with these words from Fannie J. Crosby:

"Almost in sight of the harbor,
O, what a beautiful throng!
Robed in their garments of whiteness,
Singing their glorified song."

W. G. Isaacs was educated at Southern University and at Vanderbilt; he joined the Conference in 1881, and served pastorates at Mobile, Camden, Auburn and Wetumpka. In 1888 President Cleveland appointed him a Navy Chaplain. "Thus came into the Navy one who was destined to touch the lives of thousands of American youth in the service of their country and to turn their hearts and thoughts to God." His fellow minister, Chaplain H. M. Peterson, said, "He had more actual sea service than any other chaplain in the United States Navy. . . . In addition to this record he served at nearly all the principal naval stations in the United States." He was one of the few chaplains to have conferred upon him the D.D. degree, this having been done in 1906 by Southern University.

J. M. Shofner, D.D., longtime member of the Conference, was called by Raleigh W. Greene, "The Miracle Man." Brother Shofner, by the grace of God and the co-operation of God's people, performed a miracle in establishing the Downing Industrial Institute at Brewton, which, for years, provided an education for girls who otherwise would never have received an education. Says E. C. Moore, Dr. Shofner "laughed at what seemed impossible when God was in any way connected with it." He joined the Conference in 1887, and served several charges, including two pastorates at Brewton, until 1908, when he was appointed president of the school which he had begun. The work with and for this school was the outstanding work of his life. But this was not his only work. He established and conducted for several years the Coley-Blackshear School for boys at Vocation. His whole life was one of consecrated service for his fellow-man. His daughter, Eva Inez (Mrs. J. Milton Murray) received the Huntingdon College Award in 1957.

A resolution signed by H. H. McNeill and thirty-eight others, calling for the appointment of a committee of three to work out a plan reducing the number of districts, and to report on the first day of the next Conference, was adopted.

The Conference also expressed its conviction that its annual sessions should be opened on the first Wednesday in September in a resolution signed by C. C. Daniel, N. B. McLeod, O. V. Calhoun, and M. E. Lazenby, which was passed by a slightly more than two-to-one vote—81 ayes and 40 nays. It was many

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years, however, before a change in the date for holding the Conference went into effect.

The administration of Bishop Dobbs was generally acceptable, so J. W. Frazer, J. C. James and P. S. Hudson presented resolutions, heartily passed, asking for his return next year.

One new presiding elder was appointed, C. S. Talley to the Troy District. Detached appointments included the following: Student pastor at Auburn, O. D. Langston; Extension Secretary of Sunday School Work, S. M. Baker; Executive Secretary of the Hospital Board, E. A. Dannelly; Superintendent and Chaplain of the Memorial Hospital in Montgomery, R. J. Mills; Missionary Secretary, D. F. Ellisor; President Downing Industrial School, E. C. Moore; President Coley-Blackshear Institute, A. P. Segars, succeeding J. M. Shofner, deceased.

The reading of the appointments marked the close of the Conference session, and the preachers and laymen turned their faces homeward, grateful to the good people of DeFuniak Springs for a week of gracious hospitality, and resolved to make the coming year an even better one in the Master's vineyard.

The 96th Conference met at Andalusia, October 26-31, 1927, Bishop Dobbs again presiding.

A number of important Board reports were given attention. General Robert E. Steiner, Montgomery attorney, long-time Methodist layman, and one of the prime movers in the establishment of the hospital, read the Hospital Board report, prior to which he spoke of our Montgomery Memorial Hospital, saying that its valuation was \$690,000, that it was absolutely modern, well equipped, and doing an excellent work. The report, adopted after some amendments, authorized the Conference to issue bonds in the sum of \$380,000 to be secured by a mortgage upon the property of the Montgomery Memorial Hospital. This new loan was to be used in retiring previously issued bonds in the sum of \$225,000, and to enlarge, equip, and otherwise improve the hospital property. The report approved the election of J. S. Chadwick as superintendent and chaplain of the hospital, and of J. C. Harrison, a local preacher of Montgomery, and of W. J. McCarty, of the North Alabama Conference, as executive secretaries of the hospital.

Another resolution which was adopted, called for the appointment of three commissioners to act with similar commissioners which, it was hoped, would be appointed by the North Alabama and the Florida Conferences, to study the changing of the boundaries of the three Conferences so as to make four Annual Conferences where there now stand only three. The joint commission was to report to the three Annual Conferences, and the three Conferences, if they approved the report of the joint commission, were to memorialize the General Conference to arrange the boundaries of the proposed four.

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Bishop Dobbs appointed the following as the Alabama Conference commissioners; A. J. Lamar, J. W. Budd and D. H. McNeal. The North Alabama Conference commissioners were W. E. Morris, L. C. Branscomb, and E. M. Elliott. The commissioners from the three Conferences met on September 11, 1928, and "the commission unanimously resolved that while the time will evidently come when such action will be wise, that time has not yet arrived." The decision being unanimous, this seemed to settle the matter for the time being.

Andrew Sledd read the report of the Sunday School Board, signed by O. V. Calhoun, president, which revealed that notable progress had been made during the year in this field of service, and recommended the following staff for the coming year: C. M. Dannelly, Superintendent of Sunday School Work; Miss Margaret Patterson, Elementary Superintendent; W. D. Agnew, Wesley Bible Class Superintendent; S. M. Baker, Extension Secretary; and Miss Mary H. Jones, Office Secretary.

The Orphanage Board reported that C. W. Northcutt had resigned as Superintendent of the Orphanage to accept the Superintendency of the Masonic Home at Montgomery, and that the trustees had elected F. L. Aldridge, of the North Alabama Conference, as his successor. The Board recommended that the two Conferences "adopt a definite policy of financing the Orphanage." The Conference responded immediately to this recommendation by adopting a resolution read by H. S. Doster, calling upon every church to "make a contribution at Christmas and on 'Work Day,' and that every church and every Sunday School in the Conference regard the fifth Sunday offerings as a sacred fund for the support of this institution."

It was announced on the Conference floor that the Methodist Laymen's Club of Birmingham had "put out forty acres in pecan trees" near the Orphanage.

The report that resulted in the most prolonged debate was that of the trustees of the Seashore Camp Ground. Signed by H. H. McNeill, H. W. Rice and H. M. Andrews, this report, in part, asked the Conference to authorize the Board to sell "that part of the Seashore Camp Ground that lies north of the Louisville and Nashville Railroad" (in Biloxi, Miss.), and to apply the proceeds "from said sale, first to the payment of the bonded indebtedness on said Seashore Camp Ground School, and the remainder to the fund for carrying to completion" the program for developing the "Camp Ground into a great assembly ground and building thereon a junior college."

It was this resolution that threw the Conference into a lively debate. D. P. Slaughter read a resolution from the Board of Education, re-affirming the action of this Conference which was taken two years ago, and re-affirmed one year ago, which action authorized the selling of the entire Seashore Camp Ground property, and he moved this as a substitute just read. J. T. Leggett,

of the Mississippi Conference, and Briscoe Carter, of the Louisiana Conference, were unanimously granted the privileges of the floor, Dr. Leggett favoring the sale of the property north of the railroad and the further improvement of the property facing the Gulf, and Dr. Carter was favorable to selling all of the property there.

At this juncture, W. P. Hurt moved to a further substitute, calling upon the Conference "to appoint a commission of three, one minister and two laymen, to whom this whole matter of the Seashore property shall be committed, and that we respectfully invite the Mississippi Conference and the Louisiana Conference at their 1927 sessions to each appoint a like commission to meet with the commission herein provided for, and that this joint commission of the three Conferences shall meet at an early date after the three Conferences have adjourned and carefully consider this whole question and see if they can recommend to the three Conferences at their session in 1928 a plan for the disposition or continued use of the said joint property at Biloxi, Mississippi." This resolution, signed by R. R. Ellison, O. S. Welch, W. P. Hurt, A. J. Lamar, and J. P. Roberts, was adopted almost unanimously, but not until it had been vigorously debated by A. J. Lamar and H. H. McNeill, two of the finest, strongest and most gentlemanly debaters any Conference ever had. The commission appointed to serve for the Alabama Conference consisted of R. R. Ellison, R. D. Walker and E. R. Malone.

An interesting paragraph in the report of the Board of Education referred to the request for the Board's endorsement of the Southern University Academy as the preparatory department school in connection with Birmingham-Southern College and other institutions of our Church. The Board "cheerfully" recommended the following:

"Resolved, That the Alabama Conference gives recognition to the Southern University Academy at Greensboro, to be a preparatory school to Birmingham-Southern College by a group headed by R. Bruce McGehee, if and when the following conditions are fulfilled:

"(1) That it meets the requirements of such recognition as outlined in the *Discipline*, pages 61, 224, and 459.

"(2) That it will not now or in the future be permitted to ask financial aid from the Conference or the college.

"(3) When a committee appointed by the Board of Education of the Alabama Conference is satisfied that the trustees of said school have sufficient funds in hand to operate a standard high school. This committee to act in the interval is to be composed of Guy E. Snively, R. Bruce McGehee, J. W. Frazer, R. R. Ellison and E. L. Crawford." Every member of this committee, except Dr. Snively, was an alumnus of the old Southern University.

The M.E. Church, South, was now nearing the fourth year of its five-year

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campaign for its "Special Effort for Superannuate Endowment." A report from the Conference Board of Finance revealed that this Conference had paid up to March 31, 1927, only \$64,462.74 on its five-year quota of \$319,694, as approved by vote of the Quarterly Conferences and reported to the General Board as an accepted obligation.

According to a statement made by the Conference Board, no charge in the Conference had yet paid its five-year quota in full. One hundred and seven charges had paid more than \$100 on their respective five-year quotas. Sixty-eight charges had paid less than \$100, and twenty charges had not paid anything. The Board, headed by D. F. Ellisor, made an earnest appeal for every charge to pay its quota in full.

It must not be forgotten that this was the third consecutive church-wide financial campaign that had been launched since 1920. The Centenary Campaign "went over the top," to use an expression in constant use at that time. The Christian Education Movement which followed the Centenary Movement immediately, was successful, but was accompanied by less enthusiasm. Immediately following these two church-wide campaigns in which high-pressure and heavy-pressure methods were used, came this third campaign. It is not surprising that its success did not equal that of the first two campaigns.

The Alabama Conference went so far as to practically put an end to its Superannuate Homes Movement for the time being, and to order all the homes then on hand converted "into cash as soon as is consistent with good business practice," and this cash turned over to the General Board of Finance "in trust for the Alabama Conference Endowment Fund." It may be said here that some years later the Superannuate Homes Movement in this Conference was revived, and has reached a high degree of success.

R. R. Ellison, was that year appointed pastor of Government Street Church in Mobile, and also Director of the "Special Effort for Superannuate Endowment" in the Conference for 1928.

Among those introduced to the Conference was W. H. Hasty, a local preacher and a lay delegate to this session, who as a local preacher, was the first pastor of the Andalusia Church in which the Conference was then in session. The church was then an afternoon appointment on the Yellow River Mission in the Mobile District. This was probably in 1876-'77, for that was the year that Brother Hasty supplied the Yellow River Mission. (The Yellow River Mission was the next year served by B. F. Marshall. In 1878, '79, and '80 the Yellow River Mission was in the Pensacola District, and was served by supplies. The appointment does not appear under that name in 1881. But in 1882 the Andalusia Mission appears for the first time with J. B. Nelson as pastor.) Brother Hasty, perhaps better than anyone else, could realize the remarkable progress the Andalusia Church had made since that

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time when it was an afternoon appointment on an obscure Mission to the present time when it was capable of entertaining a session of a great Annual Conference. "Great oaks from little acorns grow."

The 1927 Conference admitted: Robert Irving Lawrence, Holman Clyde Bass, Loyd Washington Tubb, Wilbur Orlando Calhoun, Obadiah Dumas Williams, Gerald Lightfoot King, and James Ray Hudgens. O. G. Pope transferred back. There were no transfers out, but the Conference lost five by death.

W. B. Segrest was a member of the Conference from 1893 until his death in 1926. P. S. Hudson, his memorialist, said of him: "None who knew him ever doubted that he was a God-called man . . . with a clear head, a brave spirit, and a heart of gold . . . unpretentious, modest, but when his convictions were involved he was granite." He married 1893, Lillian Rosilla Hudgens, who died 1939 at Bonifay, Florida.

W. A. Prince superannuated in 1919 and moved to Chipley, Florida, where he died. He was a good preacher and a good writer, many articles having appeared in the *Alabama Christian Advocate* from his pen, and always to the help of the readers. He married 1897, Ovie Williams: and 1904, Mellie Buchanan, who died 1956 at Chipley.

J. S. Frazer, D.D., was a leader in the Conference, and few have rendered more acceptable service in a half century than he. He was the son of William Emsley Frazer, a merchant and farmer of St. Stephens. His grandfather was John Frazer, of Guilford County, N. C., one of the founders of the University of North Carolina, where one of his sons, Keener Chapman, is now (1956) a professor. Dr. Frazer graduated at Centenary Institute, Summerfield. On February 10, 1874, he married Mary Ella Chapman, of Clarke County. To them were born nine children, all reared in a Christian home, and all becoming worthy members of society. Two of the sons, John William and George Stanley, are members of the Conference. Those who knew Dr. Frazer will agree with A. J. Lamar who said of him: "John Stanley Frazer was a great man—great in character, gifts and service. As a preacher he was clear, logical, forceful; eloquent with the eloquence which comes from an intense conviction of the truth and importance of his message . . . into the pulpit he brought "no unbeaten oil."

He was elected a delegate to the General Conference of 1902, 1906, 1910, 1914, 1922, 1926, and the special session of 1924. He was a charter member of the Federal Council of Churches, and was one of the representatives of the M.E. Church, South, at the Ecumenical Conference held in London in 1901. For twelve years he was a member of the Book Committee, now known as the Board of Publication. He served 55 years without a break, and was serving effectively on the Pensacola District when death came. He served four circuits, two stations, and thirteen districts, serving some of them twice, and

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one of them, the Pensacola, four times. He served twice as Conference Secretary of Education, and once as Commissioner of Emory University.

S. J. Gibson became a devout Christian and a master fighter against wrong and infamy. He was converted and joined the church in 1886; joined the Conference 1906; and served 21 years. C. W. Bradley, his memorialist, says, "On the evening of August 28, 1927, after having preached three times, once on 'Peace' and twice on 'Prayer,' he returned to his home and talked with his family in his usual way. Then he retired and suddenly fell asleep to awake in heaven."

H. T. Strout came with his parents to Evergreen, Alabama in 1877. He graduated 1887 from Southern University. He was licensed to preach at Belleville, September 13, 1884, and joined the Alabama Conference in 1888, but served in the North Alabama Conference 1888-1894; in the Illinois Conference 1894-1898; and Alabama Conference 1903-1927. While serving his third year at Luverne, he died. From 1914 until his death he was Statistical Secretary of the Conference. One of his sons, Sanford Bryon Strout (who married Madie Pilley), in 1910 joined this Conference, transferring 1919 to the North Georgia Conference, dying 1926.

Several new presiding elders were appointed at this session: H. M. Andrews, Dothan District; W. T. Ellisor, Greensboro District; J. C. James, Montgomery District; W. M. Curtis, Pensacola District; and D. H. McNeal, Prattville District.

One of the outstanding appointments this year was that of E. L. Crawford who had been elected and was appointed by Bishop Dobbs as the General Secretary of the Board of Temperance and Social Service of the Methodist Episcopal Church, South, with headquarters in Washington, D. C.

J. W. Frazer was appointed Conference Secretary of Education, in addition to his duties as pastor of Court Street, now First Church, Montgomery. W. M. Pickard was appointed principal of the Coley-Blackshear School. Other detached appointments were the same as for the preceding year.

The 97th Conference was at Phenix City, November 21-26, 1928, Bishop Dobbs again presiding. Since the death of E. M. Turner in 1925, J. A. Peterson had headed the chronological roll, continuing to do so through 1929.

Only two men were admitted on trial: John Thaddeus Ellisor, who, as we write these words is District Superintendent of the Pensacola District, and who was this year (1956) honored by Birmingham-Southern College with the D.D. degree; and Franklin Shackelford Moseley, who is now pastor at Eutaw, and has been for several years the diligent President of the Conference Historical Society.

Six were received by transfer: J. S. Chadwick, S. R. Twitty, R. E. Meigs

and T. S. Harris from the North Alabama Conference; W. M. Lantrip from the Tennessee; and C. C. Beverly from the Kentucky.

Five transferred out: C. C. Daniel to the Tennessee; M. E. Lazenby, W. M. Peacock, R. E. Meigs and T. S. Harris to the North Alabama. The last two were transferring back to the Conference from whence they had just come. The withdrawal of Nimrod Dobbs from the ministry and membership of the Conference was announced by his presiding elder. Five were called by death.

E. E. Cowan, D.D., joined the Conference in 1876 under the presidency of Bishop Paine. In 1888 he was supernumerary, which relation he held through 1889. In 1890 he voluntarily withdrew. In 1891, J. S. Frazer, presiding elder of Selma District, presented a recommendation from the Quarterly Conference of the Choctaw Corner Circuit for the restoration of his credentials, which the Conference gladly did, and re-admitted him. From that time until his superannuation in 1927, he rendered faithful and efficient service. He served circuits, stations, and the Greensboro, the Andalusia, and the Dothan Districts. His death a few days after superannuation was a shock. He gave 48 years of service to the ministry.

N. R. Hamer's memoir, by J. F. McLeod, D. H. McNeal and Mrs. Janie Smith Rhyne, pays him high tribute. Dr. Hamer's father was a Methodist preacher 63 years; his grandfather was a Methodist preacher more than 40 years; and his great-grandfather was a Methodist preacher from 1772 to 1812, a part of that time being one of Wesley's helpers. Dr. Hamer graduated at Oxford University in 1875, later having the D.D. degree given him by Oxford University. Due to the fact that his church at home was well supplied with ministers, he came to the United States in 1875 and entered the ministry of the M.E. Church, South. He served in the North Mississippi, the West Virginia and the Florida Conferences before coming to Alabama. He superannuated in 1904, and spent the last five years of his life in DeFuniak Springs, Florida. His only child, Mary Russell, graduated 1901 at Huntingdon, and has taught school for many years.

O. J. Goodman, for 35 years a member of the Conference, served some of the most substantial circuits. A. J. Lamar described him as "true as steel, sincere, honest, golden-hearted," adding that he filled well his place in life as man and minister. He married 1897, Ellen Farley Spencer, who lives in Montgomery.

Walker Bancroft lived and died in a Methodist parsonage. Born at Selma, where his father, Josiah Bancroft, was the scholarly pastor, he later attended Southern University. For 46 years he served without a break: Columbia, Stockton, Newbern, Arlington, Autaugaville, Warrior Stand, Gainesville, Wetumpka, Midway, Brantley, Georgiana, LaPine, Louisville, Geneva, New-

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ton, Castleberry, Pine Apple, and Thomasville. Some of the loveliest and most loyal people in the state lived in those communities. Think of wielding an influence for good and for God in all those places! Hoping that it may be an inspiration to many other young preachers, we quote these references to him from the pen of J. M. Dannelly: "A gentleman, bred and born, handsome and graceful and always in good humor, he heartened people bearing burdens. . . . Pure and noble, he lived in spiritual altitudes and no shadows ever fell on his unstained escutcheon. . . . Hopeful and full of faith, he lived in perpetual springtime and died young in spiritual values."

E. A. Dannelly, a recognized leader in the Conference, was educated in Camden and at Southern University, from which he later received the D.D. degree. He served 35 years—all types of appointments, missions, circuits, stations, districts, and always with great acceptability. "The warmth and breadth of his love," wrote John E. Northcutt, "made him a great man." Northcutt said of him: "As a pastor, in the opinion of this writer, the Alabama Conference has not produced a better in the past generation." He closed his sketch of him by saying, "Farewell, genial spirit, faithful friend, and noble servant, until we meet on the other shore." He married 1894, Sallie Glenn Caldwell; and 1923, Mrs. Marie (High) Street, who died 1956 at Demopolis. His daughter, Olivia Herndon Dannelly, received the 1955 Huntingdon Award.

The work among the Cajans was first reported to the Annual Conference in 1928 by S. M. Baker, Extension Secretary of the Sunday School Board, who had begun the work there, after having the conditions of the Cajans called to his attention by the women of the Mobile District. M. C. Abercrombie, Pastor at Calvert, greatly assisted Brother Baker and others in getting this work under way. In 1931, W. P. Pattillo was sent to Calvert and began his work among the Cajans. At the 1932 Annual Conference, Misses Obra Rogers and Laura Frances Murphy, were introduced as Missionaries to the Cajans. The work has been called the Aldersgate Mission and the Mobile County Rural Center, and is still doing a fine work.

General R. E. Steiner, representing the Board of Trustees of the Montgomery Memorial Hospital, again appeared before the Conference with a report that called upon the Conference to increase its present bond issue from \$380,000 to a sum not exceeding \$550,000 with which to pay the present indebtedness, and to further equip the hospital. The report carried resolutions pledging the Conference to pay these bonds when due, and to mortgage the hospital property as a guarantee of payment. The report was adopted by a vote of 143 to two. The hospital plant was said to be worth \$1,000,000 at that time.

Authorization was given the Board of Trustees of the Woman's College, now Huntingdon, to borrow \$100,000 for further building equipment.

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John T. Ellison introduced resolutions signed by himself and about a dozen others, preachers and laymen, asking that the number of districts in the Conference be reduced from eleven to eight. Bishop Dobbs announced a committee to assist in this matter, consisting of O. S. Welch, W. M. Curtis and R. R. Ellison.

The various Conference Boards made their annual reports, all of which reflected progress, and that in the face of the unforgettable financial depression which had already set in, and which was to continue for years. In spite of the depression, which was to last longer than any one dreamed, the number of districts was not reduced until 1930.

Three new presiding elders were appointed: C. S. Talley to Eufaula District; N. B. McLeod, Selma District; and J. M. Dannelly, Troy District. Special appointments included those of O. C. Lloyd as Conference Sunday School Superintendent, and A. C. Lee as assistant superintendent of the Montgomery Memorial Hospital.

The committee previously appointed to consider the matter of selling the Seashore Camp Ground property north of the Louisville and Nashville railroad brought in a report favoring the sale of this part of the property, and appointed R. R. Ellison, E. R. Malone and R. E. Steiner to act for the Conference in disposing of this property.

On April 25, 1929, pursuant to a call by Bishop Dobbs, the Conference met in special session at Montgomery for the purpose of "considering ways and means by which to promote the welfare of the Montgomery Memorial Hospital." As a matter of fact, the Hospital was facing a financial crisis, and the Conference was called to adopt plans for meeting this crisis. It was found that by December 1, 1929, the Conference would owe in interest a grand total of \$70,000. Resolutions calling for a special effort to collect this amount, or as much of it as possible, during the month of May, and to arrange to put a man in the field at the regular fall session of the Conference—"the best available man," with special reference to funds for bonds of the Hospital. Paragraph 5 of the report read as follows:

"Recognizing that the Alabama Conference already has a binding obligation to provide \$33,000 annually for interest on bonds, we instruct the Commission on Budget to include in their schedule of assessments for Conference work for the year a figure for Montgomery Memorial Hospital that will guarantee the \$33,000 or as much thereof as may be necessary." The resolutions were adopted by a rising vote resulting in 155 ayes and 6 nays.

The 98th Conference met at Court Street Church, now First Church, Montgomery, November 20-25, 1929, Bishop Dobbs presiding for the fourth consecutive year, the first time any bishop had done this in this Conference. This also marked A. J. Lamar's twenty-first consecutive year as Secretary.

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The hospital situation had become serious. The Board, through its chairman, W. S. Guice, and its secretary, J. P. Peacock, presented to the Conference a resolution empowering the Board to borrow an additional \$50,000 with which to pay the interest on the \$550,000 worth of bonds issued the year before. It was believed that an assessment of "approximately \$12,500 for next year" would pay "the interest and a part of the principal." Attached to the report and made a part of it was a "loan contract" covering nearly two and one-half pages in small type. J. S. Chadwick, the Hospital Superintendent, C. C. Jarrell, of the General Hospital Board, and O. S. Welch spoke in favor of the report. Neither in the *Conference Journal* nor in the *Alabama Christian Advocate* is there any information as to who, if anyone, opposed the report. Both sources say that the report was adopted by a vote of 185 to 7.

The Conference realized that its financial obligations were rapidly increasing, and decided to put on a Conference-wide campaign to raise a minimum of \$250,000 during the months of January, February, and March. The time was later extended to Easter. O. S. Welch and J. F. McLeod, realizing that something definite must be done, moved the creation of a Central Committee to be composed of the chairmen of the several Conference Boards, and others, "with authority to conduct and direct the appeal for the Conference."

This committee consisted of C. A. Rush of the Board of Education, R. A. Moody of the Board of Church Extension, Grant Gafford of the Bible Board, J. M. Truett of the Board of Christian Literature, B. M. Herlong of the Epworth League Board, D. F. Ellisor of the Board of Finance, W. S. Guice of the Hospital Board, E. B. Paul of the Mission Board, S. H. Blan of the Board of Lay Activities, O. V. Calhoun of the Sunday School Board, L. B. Green of the Board of Temperance, A. J. Lamar, Conference Secretary, Mrs. E. W. Berry, President of the Conference Woman's Missionary Society, J. S. Chadwick, Superintendent of the Hospital, and M. M. McCall, a member of the General Hospital Board.

Now this committee was composed of people of unimpeachable character and fine Christian influence, but the wise A. J. Lamar felt that something more was needed. So he presented a resolution making each presiding elder responsible for putting on the campaign in his district. His resolution went into detail, "put teeth into the campaign," and pledged each member of the Conference "to make this program paramount and first during the period named for it." Nothing short of this would succeed. In fact, facing the great financial depression, even this definite, specific, and dead-in-earnest campaign might not succeed. But, the campaign was voted, the brethren realized the situation, and were resolved to do their best.

The following delegates to General Conference were elected: Clerical—A. J. Lamar, H. M. Andrews, R. R. Ellison, W. D. Agnew, O. S. Welch, W. R.

Bickerstaff and W. M. Curtis; alternates—N. B. McLeod, W. H. McNeal, J. C. James, and J. W. Frazer. Lay—S. H. Blan, J. T. Ellison, T. D. Samford, E. R. Malone, J. A. Wylie, M. M. McCall and Mrs. E. W. Berry; alternates—W. J. Singletary, O. L. Tompkins, Tupper Lightfoot and B. B. Ross.

The committee on General Conference Memorials, consisting of J. T. Ellison, O. S. Welch and J. W. Frazer, reported that four memorials had been presented to them. The first one expressed the belief that the best interests of the Church would be served if the General Conference would not continue negotiations for unification for the next quadrennium. The committee concurred and so did the Conference.

The second one asked the General Conference to enact into law that the bishops be elected for a term of eight years rather than for life. The committee did not concur, and the Conference followed the convictions of the committee.

Item No. 3 asked that a presiding elder be not allowed to serve more than four consecutive years as presiding elder until he shall have served in another capacity for four years; and that each presiding elder's district shall contain not less than thirty pastoral charges. The committee and the Conference voted non-concurrence.

The fourth memorial won the approval of the committee and the Conference. It asked the General Conference to change the law "so as to prevent the appointment of any preacher as presiding elder for more than eight consecutive years, and to render him ineligible for re-appointment as presiding elder for two years after the expiration of this term."

The 1929 Conference received six on trial: John Frazer Chalker, Thomas Phelps Chalker, Paul Barnett Dansby, Spencer T. Kimbrough, Bernard Guy Smith, and George Wesley Jones. J. O. Grogan and A. H. Moore, Jr., transferred back from the Florida Conference. P. B. Wells and J. A. Bridges transferred to the Florida Conference. Henry E. Floyd was discontinued at his own request. Seven ministers had died.

A. H. Moore joined the Confederate Army at age 16 and saw hard service under Generals J. E. Johnston, John Hood, Braxton Bragg and E. W. Pettus. The war over, he attended school at Summerfield, under Dr. John Massey. He taught school for a year or two and then in 1874 got his B.P. from Southern University, and in 1876 the Master's degree. He married 1879 Sabra Ella, daughter of Rev. J. W. McCann and sister of Revs. J. E. and W. A. McCann. Brother Moore joined the Conference in 1882 and served twenty-two years, superannuating in 1904. He first moved to Greensboro, and later to Montgomery, where he taught a Men's Bible Class. His brilliant mind and fine scholarship were a blessing to many a person. He left a family of whom any minister might be proud: Mrs. Janie Clendimen, Wesley Adolphus, Annie Eugenia,

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Rev. Augustus Henderson, William Leslie, James Ezell and Robert Claud.

J. P. Roberts organized Dexter Avenue Church in Montgomery and served later as presiding elder of Marianna District. At the close of a year's service at Uniontown in 1928, he superannuated, having given 48 years of service. A deeply spiritual man, a man of prayer, he left a noble record. His son, Claude Peavy Roberts, was a member of the Conference. His second wife, Miss Lizzie Truett, sister of Rev. J. M. Truett, survived him.

M. E. Grant was a vigorous, clear preacher whose sermons accorded with Methodist standards. So writes his last presiding elder, C. A. Rush. His father, M. W. Grant, was a minister of the M.P. Church, in which Ed was a minister for a time. He joined the Alabama Conference of the M.E. Church, South, in 1908, superannuating in 1928, dying after a few weeks. He married 1900, Cora Olive Adams: and 1921, Maude Elizabeth Brunson, who died 1944 at Troy.

A. B. Brown was educated at Cooper Institute, Lauderdale County, Miss. In his sixteenth year he was converted. He had to superannuate in 1893 for one year, and again in 1911. "About this time," writes J. W. Budd, "he helped begin Dauphin Way Church, Mobile," supplying as pastor 1916 and 1917. In 1918 he supplied Crichton, where he had once been pastor; and 1919, Mobile City Mission. "It is very probable that his years of superannuation in the city of Mobile were his most fruitful ones." He married 1886, Emma Isabel Russell, who died 1927.

J. W. Henson began his ministry in the Florida Conference, but in 1893 transferred to the Alabama Conference. During his ministry he received 343 members into the Church on profession of faith, and six times he reported overpayments on Conference collections. His last residence was at Livingston, and his last pastor, F. A. Rogers, conducted his funeral. He married 1884, Lida Patton Lawler; and 1895, Ola Iola McConnell, who died 1935 at Selma.

A. A. Easley, born near the old Easley Camp Ground, joined the Conference in 1885, but not being robust, served only ten years in the active ministry, superannuating in 1895. He was son of Benjamin Anthony Easley and wife (Rebecca Ann Easley) and grandson of Roderick Easley, whose father Daniel was on Tombigbee when Sturdivant came.

J. F. Feagin was converted early in life, and joined the Methodist Church to which he gave a life-time of service. He received his M.A. from Southern University in 1894. While there he dedicated himself to the ministry. In 1894 he joined the Conference of which his brother, B. E. Feagin, was already a member. Here he gave thirty-five years of service. He was a good preacher and a faithful pastor. Nobody who knew him ever doubted his sincerity and loyalty. He married 1907, Allie Calhoun, who died 1948 at Grove Hill. Two sons, Felix and Aubrey Chapman Feagin, survived him.

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Of the eleven presiding elders appointed this year, five were new: W. H. McNeal, Andalusia District; W. E. Middlebrooks, Marianna District; R. R. Ellison, Mobile District; O. S. Welch, Pensacola District; and W. R. Bickstaff, Prattville District. The special non-pastoral appointments included the following: H. W. Rice, Business Manager of the *Alabama Christian Advocate*; Thomas Phelps Chalkner, Professor at Alabama College, Montevallo; and O. S. Welch, Conference Hospital Commissioner, and also Conference Missionary Secretary, in addition to his duties as presiding elder of the Pensacola District.

The 99th Conference was at Dauphin Way Church, Mobile, Nov. 19-23, 1930, Bishop W. N. Ainsworth presiding for the first time over this Conference. He had just two weeks before presided at the North Alabama Conference. He was born in Camilla, Georgia, on Feb. 10th, 1872, the son of a Methodist minister, and spent all of his life, save the years he was in college work, in a Methodist parsonage. He knew and loved the Methodist Church and the ministry.

A. J. Lamar, who had served twenty-one years as Secretary, was again nominated, but asked to be relieved from the further duties of this office, whereupon E. L. Crawford and H. M. Andrews were nominated. Andrews likewise requested the withdrawal of his name. This was done, and Crawford was elected. Upon motion of H. E. Wilson, Sr., Lamar was elected secretary emeritus for life. E. A. Childs, R. B. McGehee and J. S. Chadwick were elected assistant secretaries. F. G. Hastings was elected statistical secretary, with the following assistants: H. E. Palmes, A. B. Carlton, C. H. Seibert and G. W. Kerlin.

It was a busy session. As it began another quadrennium, all of the quadrennial commissions and committees had to be re-formed. According to the law enacted by the 1930 General Conference, the Board of Education, the Sunday School Board, and the Epworth League Board were merged into the Board of Christian Education.

The Conference heard many reports from the several boards, some of them rather depressing because of financial obligations and the financial depression which was daily increasing in severity, but all of them indicating Christian faith and courage, and all of them voicing a challenge to the Church.

The Orphanage report showed 166 children in that institution, ages from nine weeks to nineteen years, all being properly fed, clothed, and ministered to. During the last nineteen years there had been only five deaths among the children of this Orphanage, "showing the mortality rate of the Home far below the average State rate." Commendation of Frank L. Aldridge, the Superintendent, was expressed.

This year marked the 75th anniversary of the Methodist Publishing House,

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and the 50th anniversary of the launching of the *Alabama Christian Advocate*. Addressing the Conference during these special anniversary observances were A. J. Lamar, one of our Publishing Agents; J. L. Decell, Editor of the *New Orleans Christian Advocate*; H. W. Rice, Business Manager of the *Alabama Christian Advocate*; and Bishop Ainsworth.

R. R. Ellison read a well-prepared report in legal form covering five full pages in the *Conference Journal* from the Seashore Camp Ground Assembly Commission which called for changing the Seashore Camp Ground into the Seashore Methodist Assembly for all-year purposes. The Conference adopted the report, effective if and when the Louisiana Conference adopts it. (The Mississippi Conference had adopted it November 14, 1930.) The Conference appointed W. D. Agnew, of Montgomery, H. M. Andrews, of Dothan, and R. P. Roach and W. E. Kennedy, both of Mobile, as its members on the Board of Trustees of the new corporation.

W. S. Guice reported for the Conference Hospital Board, saying that "about \$25,000" in cash and subscriptions had come in as a result of the drive put on early in the year. While this was far short of the goal of \$250,000, it was considered "a creditable showing considering the financial conditions as well as other considerations unnecessary to mention." The Board reported that the health of Dr. Chadwick had made it necessary for him to resign as superintendent, but that the Church was fortunate in securing the services of J. A. Wylie, well-known layman of Montgomery, to succeed him. The Conference elected Dr. George Easton Blue as a trustee to succeed General Steiner, resigned. E. C. Moore was elected as Field Secretary and Golden Cross Director for the ensuing year.

In spite of the most adverse financial conditions existing, every Board report had the forward look, and most of them took advanced ground. Such faith and courage and wisdom as were manifested by this Conference under existing circumstances are seldom equalled and never surpassed. Other Conferences had their regular burdens, but this one was burdened, over and above, by a half million dollar hospital debt. But the brethren knew that better days would come, and come they did, though the clouds of depression hung low and for an unexpectedly long period.

One was admitted on trial—Cecil Marvette Ellisor. Spencer T. Kimbrough was discontinued. One man was given a year's suspension from the ministry because the committee appointed to try him reported that they had found him guilty of "gross imprudence and highly unministerial conduct." His attorney gave notice of appeal. Five had died.

J. A. Peterson, D.D., son of Dr. Francis M. Peterson, received his M.A. from Southern University in 1871. In the Conference he gave 51 years of service in some of its best charges, including five districts. He superannuated

1922, and lived in Montgomery. As long as he was able he taught a Sunday School class at Forest Avenue Church.

T. B. Barrow never served "our leading appointments," but in some of the more difficult fields, where his notable service helped those fields develop into some of our most delightful appointments. He was faithful to every appointment entrusted to him. He moved in early childhood with his parents to Ozark. Those of us who knew him agree with his close boyhood friend that "there never was a better boy than Thad Barrow." He served 48 years. He married 1900, Mary Ola Owens, and had six children: William Owens, Myrtle, Daniel Glenn (deceased), Mary Louise Cooper, T. E. Jr., and Ralph Eugene, who are a blessing to the Church and State. Brother Barrow died "in harness," leaving no shadow of suspicion on his record.

D. D. Reeves was licensed to preach in 1886. Never strong, he had twice to retire from active service, the last time in 1894. During his superannuation he lived a while at Tallassee, but later in Birmingham among his children. His funeral was conducted in the home of his daughter, Mrs. A. T. Sumner, by L. G. Sturdivant, J. E. Morris, S. O. Kimbrough, Claude Orear, J. W. Norton, and M. E. Lazenby.

J. A. Thompson, D.D., was one of Alabama Methodism's most loved men. He was prepared to enter the University of Virginia when war broke out and "forever ended that aspiration." In 1861 he joined a Company of Cavalry commanded by Col. David C. Kelley, pastor of our Church at Huntsville, and became a part of the famous regiment under Nathan Bedford Forrest. Young Thompson was twice cited for conspicuous bravery. He was severely wounded and never ceased to suffer pain from that wound. He had joined the Tennessee Conference in 1860, and was appointed as junior preacher on Madison Circuit. Because of the war he never attended a Conference until the fall of 1865, when he, with 67 others, was ordained deacon and elder. In 1870, he became a charter member of the North Alabama Conference, and beginning in 1873, served seventeen years as Conference Secretary. In 1890, Bishop Haygood asked him to transfer to South Georgia, where he served fourteen years, transferring in 1904 to the Alabama Conference. In 1915, when he was 74, he superannuated. He spent some time in Montgomery, Dothan and the last three years of his life in Huntsville. He gave 55 years of active service to His Church.

C. P. Atkinson, scholarly pastor and college professor, was licensed to preach in 1886, Angus Dowling being at that time his pastor, and Henry Urquhart his presiding elder. He received the B.S. (1888) and M.A. (1890) degrees from Southern University, later having the D.D. degree conferred upon him by his alma mater. His Ph.D. was from Wesleyan University. He served in the pastorate from 1890 until 1904, when he was elected to the Chair of Philos-

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ophy at Southern University. This position he held until 1918, declined the same chair in Birmingham-Southern, and re-entered the pastorate. His last appointment was Chipley, Florida, for 1923 and 1924. Here, due to failing health, he superannuated.

The church membership reported at this 1930 session was 93,147, a net gain of 2,395 over the last year's report, and a gain of 10,504 for the decade. The number of congregations in the Conference, 702, was 56 fewer than in 1921. The number of church buildings, 658½, was 25½ fewer than in 1921. The value of church buildings in 1930 was listed at \$4,381,484, with an indebtedness of \$270,151, as compared with a valuation in 1921 of \$2,394,159 and an indebtedness then of \$80,826.

The number of parsonages in 1930 was 196 compared with 178 in 1921 showing an increase of 16. The valuation of the parsonages had increased from \$589,900 to \$855,862.

The Epworth Leagues had increased from 82 to 254, and the League membership from 917 to 6,962. The Sunday Schools had decreased from 533 to 486, while the membership enrollment in all departments had increased from 44,512 to 46,276 during the ten-year period.

The number of Woman's Missionary Societies also showed a decrease from 252 to 241, with a proportionate decrease in membership—from 6,845 in 1921 to 6,334 in 1930.

In spite of the financial depression, the financial showing on some items was better than ten years ago, but the grand total reported in 1921 was considerably larger than the grand total of 1930, the figures being \$884,520 for 1921 and \$854,989 for 1930, the decrease being \$29,531. Considering the severity of the depression, the showing cannot be said to be too bad.

The Bishop and his cabinet acceded to the request to reduce the number of districts from eleven to eight. In doing this, seven of the presiding elders were retained, the new one being J. F. McLeod for Troy District. The Districts that had been absorbed were the Andalusia, Eufaula and the Prattville. The Districts remaining were: Dothan, H. M. Andrews; Greensboro, W. T. Ellison; Marianna, W. E. Middlebrooks; Mobile, R. R. Ellison; Montgomery, J. C. James; Pensacola, O. S. Welch; Selma, N. B. McLeod; Troy, J. F. McLeod.

Special appointments were: C. C. Wilkerson on Sabbatical leave; S. M. Baker, Executive Secretary Board of Christian Education; O. G. Pope, Sunday School Extension Secretary; J. W. Horn, president Downing-Shofner Industrial School; E. C. Moore, Hospital Field Secretary; O. S. Welch continued as Conference Missionary Secretary in addition to his duties as presiding elder of the Pensacola District.

CHAPTER 63

The North Alabama Conference, 1931-1939

WE COME NOW to the last partial decade, of the North Alabama Conference of the M.E. Church, South. Until unification in 1939, there had been, in all Methodism, South or North, white or colored, only one North Alabama Conference. That situation still obtains, whereas there had been four Alabama Conferences—of the M.P. Church (1829-1939); of the M.E. Church (1832-1845); of the M.E. Church, South (1845-1939), and the reorganized M.E. Church Conference in Alabama and West Florida (1867-1939).

The North Alabama Conference has had from its beginning only one name, and has served from 1870 practically the same area that it serves today. In 1870 it was one of the weakest, numerically and financially, in the Southern connection. The membership reported was 22,460 white and 188 colored. These figures are not entirely accurate, since some of the charges in several of the districts reported to other Conferences, and since some of the districts reporting to this conference were incomplete.

The membership grew with astonishing rapidity, and in 1931 it had reached 135,835. It also reported 737½ church buildings valued at \$7,685,320, with an indebtedness of \$873,862. Its parsonages numbered 277, valued at \$1,063,120 with an indebtedness of \$191,391. The Conference contributed during the year \$1,259,917.

The 62nd Conference was at First Church, Sylacauga, Nov. 4-8, 1931. Bishop Ainsworth presided, as he had done the year before, and W. E. Morris was elected secretary. His assistants were Clare Purcell, J. E. Morris and J. Fred Sparks. Guy F. Ponder was statistical secretary, his assistants being Marvin Pattillo, S. A. Balch and J. H. Chitwood.

The following were admitted: Clarence Lonnie Cash, Ralph Laurence Dill, Jr., John Lumpkin Hallmark, Candler Elonza Tatum, Edwin Moore Williams and Rufus O. Ansley. David Clifton Pless was received as a traveling elder from the Baptist Church. Received by transfer: J. Stuart French from Memphis Conference; L. B. Davis from North Arkansas; and W. M. Lantrip and J. S. Chadwick from the Alabama.

John Levi Belvie McGill was discontinued. Wm. P. Lee, Franklin T.

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Smith, J. H. Hallman and A. S. Roberts were located, each at his own request, S. S. Hunter and Warwick Brandon withdrew from the Conference. Four transferred: Clarence L. Fossett to the Baltimore; J. J. Webb to the North Arkansas; E. G. Mackey to the Alabama; and W. R. Hendrix to the Holston. The Conference lost five by death. The *Journal* also noted the death of W. E. Wier, a member of the Board of Trustees of the Superannuate Homes Movement.

S. N. Burns was licensed to preach 1869 and in 1872 joined the North Georgia Conference, transferring at once to Little Rock, later to Arkansas, and in 1896 to North Alabama, and served until retiring in 1919. He was the father of Rev. Omar R. Burns. While in the active ministry he "did good work, true work, square work—work that will abide."

J. W. Cary superannuated two or three times due to poor health. He superannuated finally in 1925. He is buried beside his first wife (Bettie Gunn) in the Gunn Cemetery, four miles west of Decatur. His second wife (Ellen Barte) still lives in Decatur.

J. W. Culberson served the Conference twenty-two years, 1901 to 1925, being supernumerary two years. The universal testimony concerning him was: "He was a good man." He died from an automobile accident. He and his family stopped to pick up some friends. He insisted that the lady take his place in the car while he stood on the running board. They had traveled about 200 yards when he fell from the car upon his head. He never regained consciousness, but died as he had lived—in unselfish, thoughtful service to his fellowman. "A humble, unselfish, genuine Christian" left the ranks of men when he passed away.

H. C. Howard, D.D., was considered outstanding by all who knew him. He graduated with honors in 1889 from Southern University where he was licensed to preach by the Greensboro Quarterly Conference in 1888. He served the best appointments in the Conference from 1889 until 1914 when he was elected to a professorship in Emory University. Dr. Howard edited and compiled a three-volume set entitled *Princes of the Christian Pulpit and Pastorate* and was author of an important book entitled: *The Prophetic and Personal Elements in the Christian Ministry*. R. I. Walston, who wrote his memoir, says: "He possessed the qualities of which martyrs are made. He was incapable of any small, cowardly or dishonorable deed. His spirit burned with indignation in the presence of injustice, dishonesty and sham. . . . While he held tenaciously to the fundamentals and central doctrines of Christianity, and took his stand uncompromisingly with what is known as the "Conservative Group" in theology, he was considerate of the views of others. . . . Dr. Howard's Christian experience was as clear as the sun. He lived and labored on the high ground of certitude." His funeral was conducted by Franklin N.

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Parker, Bishop Candler and R. I. Walston. "He leaves to his family, his friends, his Church and his country the priceless legacy of an untarnished name, and a record of service and achievement for which no apology will be needed when the 'leaves of the Judgment Book unfold.'" Mrs. Charles C. Turner, Jr., of Huntingdon College is a granddaughter.

W. J. Reid moved with his parents in 1867 to Clay County, Alabama. Converted in 1873, he was licensed to exhort in his 16th year, and to preach the following year. His early education was limited, but he had one year in the LaFayette District High School under W. T. Pattillo, and then graduated at Emory College. In 1886 he joined the Conference. With the exception of two years—1909 and 1910—as Superintendent of the Orphanage, his ministry was devoted to the pastorate. G. E. Boyd thus sums up his life: "A truly good, courageous man, faithful preacher, excellent pastor, and affectionate husband."

Writing of these who had passed on to that "Land of pure delight where saints immortal reign" we are reminded to say that in the North Alabama Conference *Journal* for 1931, its painstaking secretary, W. E. Morris, carried a list of the 195 deceased ministers of the Conference, giving in most instances the date the deceased entered the itineracy, the year of death, his age, and the place of his burial. This list begins with T. H. Whitby, and closed with J. W. Cary.

The hurtful effects of the growing financial depression were being felt along many lines, but the Commission on Spiritual Life, W. G. Henry, chairman, was able to report "an 8½ per cent increase in the number of accessions" to the Church on profession of faith.

The Board of Missions, J. D. Hunter, chairman, and V. W. Hamner, secretary, reported that the year just closing had been a very difficult one for the Board. "Retrenchments have been made to the point of embarrassment in order that greater embarrassments might be averted," said the report which called for a deeper consecration of life and all its resources.

A similar note was sounded by the Board of Education, George W. Read, secretary. The Board had "been greatly hampered by its financial limitations." Birmingham-Southern College was in better condition than our other institutions and was free from debt. Athens College was experiencing "great difficulty in meeting its financial obligations." The Board hoped "for the sake of its strategic location and the splendid work it has done through its honorable history it may yet weather the storm." (It did!) The Conference gave its consent for the Woman's College (Huntingdon) to borrow \$150,000, "but without creating or fixing any liability for the payment of said loan upon this Conference or any of its members."

A vigorous report of the Board of Temperance and Social Service was

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read by M. E. Lazenby, the Board's secretary. Among other things that Board said: "By every method which cunning can devise, deception can invent, and bulldozing can effect, they (the liquor forces) are using the utmost of their ability to once more foist upon this Christian nation that business, if business it should be called, that has broken more homes, made more orphans, wrecked more fortunes, and damned more souls than any other one thing in the world." Continuing, that report said:

"The Church has no desire nor intention to enter the political arena, but she desires and intends to have a place at every round-table discussion where arise social and moral problems. Politics she eschews, and enters this field only when her enemies make political footballs out of moral and social questions. Her supreme purpose is to so preach and teach and live the Gospel of her crucified but now risen Saviour, that His conquering tread may be heard at every polling place. She proposes that the Carpenter of Nazareth shall have something to do with constructing the planks that form the moral platforms of this nation."

In spite of financial reverses, all the Board Reports had a challenging ring. Edgar M. Elliott, one of the most useful of laymen, reported for the Orphanage Board, saying the total receipts for the year (\$37,121.95) lacked \$18.11 of being as much as the total expenditures. He called for every charge to be diligent in seeing that the Orphanage is not neglected in "these times of depression."

In the appointments were the following: Claude Orear, secretary of the Conference Board of Christian Education, with R. E. Branscomb and E. H. Clarke as assistant secretaries; John S. Chadwick, contributing editor of the *Christian Advocate* at Nashville; E. R. Naylor, president of Athens College; W. E. Morris, Director of Superannuate Endowment, in addition to his duties as pastor at First Church, Anniston; and M. L. Smith and C. D. Matthews, professors at Birmingham-Southern College. There was one new presiding elder appointed—Robert Echols, to Jasper District.

The 63rd Conference was at First Church, Woodlawn, Birmingham, Nov. 3-6, 1932, Bishop Ainsworth presiding. The chronological roll appearing in the 1932 *Journal* carried the names of 347 preachers, 47 of whom were superannuated and two of whom were on the supernumerary roll, leaving 298 on the active roll. In addition to these there were eighteen appointments being filled by local preachers.

Of the 298 active men just referred to, six were admitted at this session: Harry De Freese, Lewis Galvin Lankford, Morris Raymond Boucher, Virgil M. Culpepper, George Harbin Singleton and Lorenzo Dow Tyson. Two came this year by transfer: Clovis G. Chappell from the Texas Conference, and Harvey C. Brown from the Holston.

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Two preachers located E. L. Roy and Seaborn A. Owen, the latter at his own request. Benjamin Reed McDonald withdrew from the ministry. R. E. Goodrich transferred to the Texas Conference, his place at First Church, Birmingham, being filled by Clovis G. Chappell. Three preachers died during the year.

W. E. Faust (sometimes spelled Foust) was of a family which for over a hundred years has had at least one Methodist preacher, local or traveling. He studied at McCalla under I. W. McAdory, and later attended Southern University, a school which his son, Rev. Fred Brenning Faust, attended years later. In 1888 he, with his long-time friend, G. E. Boyd, joined the Conference. From then until his superannuation in 1931, his was a record of faithful service. Robert Echols, close friend and memorialist, says that he served seventeen years as presiding elder on five districts, and twenty-six years as pastor of twelve circuits and stations. For years he had been a great Conference leader—liberal, progressive, zealous, faithful. His funeral at East Lake Church, Birmingham, where he had formerly been pastor, was conducted by Bishop W. N. Ainsworth, S. L. Dobbs, W. F. Price, B. T. Waites, Robert Echols, A. M. Freeman, G. E. Boyd and Claude Orear. About 100 preachers attended his funeral.

J. M. McCleskey was converted and joined the Church when a small boy. While in his teens he attended Southern University. He later graduated in 1898 at the University of Alabama. His list of appointments included some of the best in the Conference, besides the presiding eldership of Huntsville District. At the 1931 Conference he was appointed to Sulligent Station. Robert Echols, his memorialist, says that he entered upon his new work with courage and optimism, expecting a happy and successful pastorate. "He soon won the hearts of his people, and they were responding to his leadership in a wonderful way." Illness, however, overtook him shortly after reaching his new field of service, and he quietly slipped away from loved ones into the "City whose builder and maker is God." His funeral was held from the home of his sister, Mrs. W. C. Baty, of Bessemer.

G. H. Means, D.D., joined the Louisville Conference 1872 transferring to North Alabama in 1910. After 49 years of service he was, in 1921, superannuated and returned to Kentucky where his four children lived. Dr. Means was the author of several books, the last one being *God's Wonders in Fifty Years*. He died at the home of his son, Dr. George H. Means, Jr.

At the memorial service, R. I. Walston read the memoir of Nathan M. Rowe, of Madison County, one of the great laymen. He was born in Limestone County, May 1, 1847 and gloriously converted at the age of seventeen, and throughout the rest of his long life was a tower of moral strength in his community, in his county and state. He was a delegate to the Huntsville Dis-

trict Conference 59 times, to the North Alabama Conference 59 times, and to the General Conference nine times. Attending his funeral was a great host of friends, including colored people from his own and adjoining plantations who held him in almost worshipful esteem. Conducted by R. I. Walston, Ira F. Hawkins and W. G. Henry, the service consisted also of brief talks by John S. Robertson, R. T. Tyler, former presiding elders, and F. B. Yelding, a lay friend of many years.

Resolutions signed by R. F. Lovelady, H. M. Stevenson, Clare Purcell, B. L. Ingram, W. M. Harris, and W. E. Morris, paid tribute also to Mr. Lamar Smith, "a loyal, liberal, faithful and valued member of our Church and a delegate-elect to this session of the Conference," who had passed away prior to this session.

As an indication of the kindly feelings existing between the white people and the colored people of this section, we tell of the coming to this Conference of L. S. White, pastor of St. Mark's Colored Methodist Church, Birmingham. He was graciously presented to the Conference by Bishop Ainsworth. He stated that the Annual Conference of his denomination would convene the next week at his church; that his people could give the visiting ministers and laymen shelter and a bed; but that the depression being on, his people do not have food enough for themselves, and his church plans to feed the visitors. He asked his white friends to assist him financially in this undertaking, and they did, making an offering of \$76.58. This was one of many, many times that the Conference lent a listening ear and a helping hand to its colored friends.

As an evidence of the conviction and the courage of the Conference, attention is called to a notable paper read before the body by George W. Read, and signed by him, Joe I. Williams and E. M. Glenn. This paper minced no words in telling how the Legislature of Alabama had, in the last few weeks, "repealed practically every law that made the Sabbath a day of real rest," and how it has opened the state to commercial amusements on the Sabbath, giving specific attention to the motion picture, saying:

"The moving picture show, while possessing great possibilities for good, is actually one of the greatest menaces to our moral life. Ninety per cent of the picture shows are flagrantly indecent. They are the direct cause of much sexual and other crime, and they are the largest factor in the promotion of divorce and the breaking down of the home and its ideals. Not content with operating their performances six days in the week, those managing them have induced a supine legislature to legalize their operation in many places on the Sabbath Day."

The paper then expressed its earnest protest against the action of the legislature, and called upon "all people who have moral and religious convictions

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to see that men are not elected by their votes to misrepresent them in the future."

W. D. Graves, a prominent lay member of the Conference, and a distinguished member of the legislature at that time, asked for the privilege of seconding the motion to adopt the paper. His request was enthusiastically applauded. Bishop Ainsworth, a real leader in the Church of God who was never afraid to speak out on any moral question, spoke eloquently on this important subject, receiving cheer after cheer at the hands of the great congregation. Of course the paper was unanimously adopted.

More than that, the Conference adopted the report of its regular committee on Sabbath Observance. Signed by P. L. Newton, Chairman, and J. A. J. Brock, secretary, the report put the Conference on record as saying, "We condemn the recent act of the Legislature of Alabama legalizing athletic games and sports on Sunday, because we regard it as a thrust at the sanctity of this holy day. . . . We do not believe that our civilization can maintain even its present plane of morality if we surrender our Sabbath to pursuits of profit and pleasure." The committee averred, and the Conference concurred, that the breaking of the fourth commandment was just as serious as the breaking of any other.

Evangelism came in for its full share of interest. L. D. Patterson, chairman of the Committee on Evangelism, read a report that called upon every church, if practicable, to hold a revival meeting between New Year and Easter. Two great evangelistic conferences were to be held early in January—one in Birmingham and one in Montgomery. Among the speakers announced for these Conferences were Dr. Charles L. Goodell, secretary of evangelism in the Federal Council of Churches; Bishop Arthur J. Moore, Bishop Kern, Dr. W. G. Cram, Dr. O. E. Goddard, Dr. J. W. Perry, Dr. C. C. Hounshell, Dr. Bob Jones, and Mrs. J. H. McCoy. These Conferences were held during the coming year, great congregations attending.

Another report supported by such distinguished leaders as Bishop Ainsworth and Bishop Cannon, present as a visitor, was that of the Board of Temperance and Social Service, presented by J. C. Persinger, president, and M. E. Lazenby, secretary. The report was heartily and unanimously adopted. One paragraph indicated the mind of the Conference toward the repeal of the Eighteenth Amendment then being sought by the wets who promised that if that amendment were repealed, the sale of liquor would be handled in a respectable manner. The paragraph said:

"The traffic in liquor, legal or illegal, has never been carried on in a decent, respectable, or law-abiding way. Its very nature is criminal and precludes the possibility of respectability. Whether there be any legal restraints or not, the business is a crime against the human race, and no enactment of law can

make it right. It is essentially and inherently evil." The report quoted the *Chicago Tribune* of July 11, 1917, *before* the days of prohibition, as saying, "The liquor business has been the faithful ally of every vicious element in American life. It has protected criminals, it has fostered the social evil, and it has bribed politicians, juries and legislatures."

Bishop Ainsworth presented Bishop Cannon as "perhaps the most widely-known foe of strong drink in the world." Bishop Cannon was given a rousing cheer of welcome. "No surrender, no retreat, no compromise," said he, "must be the slogan emblazoned on the banners of Methodism as regards liquor." He told in his calm, dispassionate way of the gross misrepresentation of the wet propagandists. He flayed the then president of Columbia University, whom he ironically designated as "the Apostle of Infallibility," for teaching the youth of the country that prohibition caused people to drink. He tore this false bunk into shreds.

Still another report that elicited much interest was that of the Spiritual Life Commission, presented by W. G. Henry, chairman, and J. Fred Sparks, secretary. It deplored the practice of any of the members, officers and leaders in our churches and Sunday Schools in engaging in promiscuous bridge playing, especially for prizes and money, and their participation in public and private dances, and the desecration of the Sabbath and other forms of worldliness, and urged that "a revival in every church across the Conference be the goal for this year." It sounded a "call to repentance, to humility of heart, to deep and wrestling prayer, to renewal of faith." Speaking to this report were A. M. Freeman, Ted Hightower, I. K. Waller, J. Fred Sparks, W. F. Price and B. F. Tingle. The report was adopted.

For twenty-five years a prominent and profitable feature of the sessions of the North Alabama Conference was the early evening prayer meetings. This custom, it is believed, was initiated by J. O. Hanes, a beloved member of the Conference, and for many years one of our best-known evangelists. At these prayer meetings, the brethren, clerical and lay, come together to sing and pray and testify and shout. At this particular session Brother Hanes himself was the leader. It is the concensus of many that these evening prayer and praise services have done much to foster the spirit of brotherhood and co-operation throughout the Conference.

Another feature of this Conference worthy of note was a great lay rally held on Friday evening of the session. Harry Denman, Conference Lay Leader, presided, and Harry Armstrong, music director of First Church, Birmingham, led the congregational singing. When Lay Leader Denman asked all the stewards in the church to stand, fully 200 stood. One of them, T. L. Harvey, of Alexandria, had served as a steward for more than fifty years. The district lay leaders were present in good numbers, including the following: B. C. Wil-

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liams, T. L. Powell, W. D. Bishop, C. H. Ohme, Judge E. J. Garrison, W. D. Self, Judge R. B. Carr, Dr. J. L. Goyer, Paul Lane, Paul Haley, and C. L. Webb. Speaking on this special occasion were Dr. J. E. Crawford, Associate Secretary of the General Board of Lay Activities, Nashville, and Dr. L. D. Patterson, at that time pastor of First Church, Talladega.

The appointments show that four presiding elders had come to the end of their quadrennium: W. G. Henry, W. R. Battle, T. L. McDonald and R. T. Tyler. The four new presiding elders were L. D. Patterson, F. K. Gamble, L. G. Sturdivant and R. M. Howell. Other detached appointments were: J. K. Benton, professor Drew University; and H. C. Brown, professor Woman's College. A total of 5,801 members had been received into the Church during the year, bringing the total Church membership in the Conference to 133,361.

The 64th Conference met at Central Park Church, Birmingham, Nov. 8-12, 1933. Much to the delight of its members, Bishop Ainsworth had again been assigned to the presidency of the Conference.

On Nov. 5th, 1932, W. E. Guthrie, pastor of the Central Park Church, had invited the Conference to hold its 64th session in this church, expecting, of course, to be pastor-host. He was re-appointed to this church, and had entered upon the new year's work with high hope, but the Great Head of the Church saw fit to call him to his eternal home on Jan. 11, 1933. His son, W. Nelson Guthrie, was appointed to that pastorate for the remainder of the year, and served as pastor-host to this session.

The following were admitted on trial: Isaac Herbert Estes, William E. Dean, Charles Tigert Ferrell, Thad Harmon Ferrell, Brooks Boyd Fulmer, McCoy Guthrie, Joseph Howell Hearn, Quay Parmer, Paul N. Propst, and Joseph Ross Rush.

W. S. DuBose was received from the Memphis Conference, and C. H. Lane from the Florida. Two of our ministers transferred: J. E. Jenkins to the Florida and W. M. Lantrip to the Memphis. G. H. Singleton and C. O. Waters were discontinued at their own request; J. R. Francis was located at his own request; and F. L. Thornburg withdrew from the Conference. Five died during the year.

J. J. Crowe, "a pioneer preacher of the olden type," as his memorialist, I. T. Carlton, describes him, came with his parents to Alabama in 1859. He joined the Conference in 1877 and transferred 1885 to Northwest Texas, locating while in that Conference. He was re-admitted into our Conference in 1888. In 1905 he transferred to the Indian Mission Conference (Oklahoma), returning by transfer in 1910. In 1913 he superannuated, having lived a good and useful life.

J. S. Glasgow was a member of the well-known Glasgow family. In fact, he helped to make it well known. His family came in 1859 with a colony of

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more than forty Georgians, who settled near what is now known as Crumly's Chapel. They called their community "New Georgia." Jim Glasgow was admitted into the Conference in 1874; located in 1878; re-admitted 1881; located twice more, but was re-admitted again in 1884, and again in 1890. From then until 1932, when he superannuated, he served some of our best charges, including three districts. Says S. L. Dobbs, "He was a man of strong convictions and had the courage to defend them."

W. E. Guthrie was characterized by I. F. Hawkins, his last presiding elder, as a great preacher, a great evangelist, and a great executive. He served several good circuits and five good stations, and was on Haleyville District four years. During his four-year pastorate at Wylam he received 309 people into the Church, and led in building of Martin Memorial Church, one of the handsomest buildings in the Conference. His last work was at Central Park. On Jan. 11, 1933, he attended an all-day Missionary Institute at First Church, Birmingham, returning to his home late in the afternoon, and about seven o'clock that evening God called him to come up higher. He was ready to answer the call. Two sons, W. Nelson and McCoy, are among the leading ministers of the Conference, and another son, Dr. Robert F. Guthrie, is an active layman in Birmingham.

L. F. Stansell, D.D., was a prince among men, says H. M. Stevenson, his memorialist, and all who really knew him. "He was more than a good minister of the Gospel. He was a man with the courage of a crusader, the sympathy of a brother, and the gentleness of a woman. . . . His life, as a minister and a citizen, was a contribution to any community where he served." He served some of the best charges, including Florence District; and was a member of the 1926 General Conference. While serving his second year of his second pastorate at First Church, Bessemer, he passed away, "His record abides as an inspiration, and his memory remains a benediction."

I. K. Waller's memoir by R. T. Tyler, D.D., says, "We have not had a more striking figure nor a more consecrated man among us than this holy man." He moved to Texas in 1873 with his father's family. He served 1878 to 1895 in the West Texas Conference, transferred to North Texas, but re-transferred and served through 1905 when he superannuated one year. He then transferred to the Indian Mission Conference, and transferred 1911 to the North Alabama Conference. His active service here closed in 1927, but he served as a supply at our Fortieth Street Church, Birmingham, and while there he organized the Lake Highlands Church, now one of Birmingham's leading churches. He later organized Wilson's Chapel, also in the East Lake section. I. K. Waller was loved by every member of the Conference, and by the thousands of laymen who knew him.

This Conference preceded the 1934 General Conference, and the following

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were elected delegates: Clerical—G. M. Davenport, Clare Purcell, B. T. Waites, M. E. Lazenby, H. M. Stevenson, L. G. Sturdivant, S. O. Kimbrough, F. K. Gamble, Robert Echols and I. F. Hawkins; alternates—M. M. Davidson, W. G. Henry, W. M. Harris, J. E. Morris and B. B. Glasgow.

The ten lay delegates were: Harry Denman, Paul Lane, Paul Haley, Guy E. Snavelly, J. B. Wadsworth, Mrs. Isaac Morris, Ben L. Ingram, W. W. Brandon, E. J. Garrison, and Marvin Pattillo; alternates—F. B. Yeilding, E. R. Cook, C. Hal Cleveland, T. M. Rogers, Mrs. W. F. Price, Mrs. Mary Moore McCoy, T. H. Napier and H. C. Blackwood.

There seemed to be a minimum of what is sometimes called "politics," if, indeed, there was any at all, in the election of these delegates. It required eight ballots to elect the clerical delegates, and three to elect the reserves; four ballots to elect the lay delegates, and an equal number to elect the reserves.

The presiding elders, acting as a committee on nominations, named the following Committee on General Conference Memorials: W. G. Henry, W. F. Price, E. J. Garrison, Claude Orear and J. B. Wadsworth.

Memorial No. 1, concurred in by the committee and adopted by the Conference, called upon the General Conference "to reduce the number of delegates to be sent from the Annual Conference to the General Conference by one-third."

Memorial No. 2 asked the General Conference "to pass a law that requires our church schools to teach temperance during stated periods of each school week." The committee concurred, and so did the Conference.

Memorial No. 3 wanted the "General Conference to make it the law of our church that one per cent of the salaries of our ministers and presiding elders and connectional men be given to the support of the Superannuate Endowment, and that it be the responsibility of the presiding elder to collect the same." The committee concurred, but Ted Hightower offered as a substitute a plan calling for an assessment, on a scale depending upon the size of the minister's salary, to be paid "out of the preacher's apportionment, unless his church provides for it otherwise," the assessment to range from one-half of one per cent on salaries from \$501 to \$900, up to 7 per cent on salaries from \$5,001 to \$10,000 and up. This substitute was adopted by the Conference.

Resolutions against lynching were presented to the Conference. These resolutions, signed by E. W. Corley, J. E. Morris and M. E. Lazenby, spoke of lynching as "a reversion to the primitive and the savage," and called upon "all our preachers and people to renounce and resist every suggestion of recourse to this barbarous practice; to support the officers of the law in their efforts to maintain its majesty; and to build up a state of public opinion which will no longer condone this type of crime." The resolutions asked for the appointment of a committee "to make a careful study of the total inter-racial

situation" then existing in Alabama, "and to report back to this Conference and to the Church at its convenience the result of its findings together with suggestions as specific as possible as to what the religious forces of Alabama may do to ameliorate these conditions." The committee named in these resolutions consisted of Guy E. Snavelly, A. M. Freeman, Harry Denman, Foster K. Gamble, Clare Purcell and R. E. Branscomb. "Meantime," concluded the resolutions, "we wish to assure the Negroes of Alabama of the genuine goodwill of this Conference and of its desire in every way possible to promote their welfare and to assure their safety." The Conference adopted these resolutions with an amendment that the name of M. E. Lazenby be added to the committee called for in the resolutions.

The Board of Lay Activities brought in a report which, among other items, asked the Bishop to appoint a special committee to study and report to the next Conference the matter of preachers' salaries. Some of our preachers, averred this report, are not paid as much as the errand boy at the drug store or the porter at the hotel. In glad compliance with this request Bishop Ainsworth appointed the following committee: Harry Denman, chairman; G. M. Davenport, Clare Purcell, F. K. Gamble, J. B. Wadsworth, Paul S. Haley and R. F. Lovelady.

In re-nominating Harry Denman as Conference Lay Leader, the Report signed by T. L. Powell and K. E. Cooper said: "No finer layman lives to serve the Church than our Conference Lay Leader, Harry Denman. The value of his services to Methodism is incalculable. He is one man who could hardly be replaced." This high regard for Dr. Denman expressed by his brother-laymen in 1933 is still held by laymen and preachers throughout the nation and many parts of the world as we write these lines in 1956.

The year 1934 would mark the sesqui-centennial of American Methodism. With that in mind, a committee consisting of J. S. Chadwick and G. F. Cooper brought in resolutions urging "the observance of the sesqui-centennial in every church in our Conference, and that the celebration be featured at the 1934 session of the North Alabama Conference." To that end the Bishop was requested to appoint a Conference Sesqui-Centennial Commission consisting of three ministers and two laymen "to have in charge during the year the publicity for the observance of the sesqui-centennial in the local churches and at the 1934 Conference session." Bishop Ainsworth appointed the following commission: M. E. Lazenby, W. E. Morris, B. T. Waites, Harry Denman, and Guy E. Snavelly.

The appointments carried four new presiding elders: J. E. Morris, Florence District; E. M. Barnes, Huntsville District; G. F. Cooper, Talladega District; and G. M. Davenport on the Tuscaloosa.

At this Conference Harvey C. Brown was first appointed to the General

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Board of Education, as Director of Wesley Foundation, a position he still holds (1956). S. M. Robinson was appointed superintendent of the Orphanage. W. M. Goodwin was appointed a Conference evangelist. William Graham Echols was appointed director of Wesley Foundation at the University. This was his first appointment to this work, and he has been re-appointed to it every year since then until the present writing.

The 65th Conference, at which the sesqui-centennial of American Methodism was observed, was at First Church, Ensley, Nov. 7-11, 1934. Bishop Sam R. Hay presided, beginning a quadrennium of magnificent service in the leadership of the Conference. Born in Tennessee, the son of an itinerant Methodist preacher, and the grandson of a local Methodist preacher, Bishop Hay lived his entire life in a Methodist preacher's home. He knew Methodist preachers and Methodist people.

Many visitors attended this Conference. Among them were Bishop Candler, the special Sesqui-Centennial speaker; Dr. F. N. Parker, of Emory University; Dr. W. P. King, editor of the *Christian Advocate*, Nashville; Dr. J. G. Broomfield, President of the General Conference of the Methodist Protestant Church, later to become a bishop of the Methodist Church; Dr. W. G. Cram of the Board of Missions; Dr. W. D. Agnew, president of the Woman's College, Montgomery; R. J. Mills, the newly elected superintendent of the Alabama Methodist Orphanage, Selma; Dr. W. F. Quillian of the General Board of Education; Dr. W. A. Bell, of the Board of Education of the Colored Methodist Episcopal Church; J. Bibb Mills, of the Alabama Anti-Saloon League; Dr. G. W. Haddoway of the Board of Missions of the Methodist Protestant Church; George L. Morelock of the General Board of Lay Activities; J. E. Tate of the Alabama Conference; T. D. Ellis of the Board of Church Extension; and J. W. Johnson, formerly of this Conference but now of the North Georgia Conference.

Five were admitted on trial: James Meridy Clark, Marshall Graydon Ford, Gene Malcolm Hamby, Charles Lessesne Johnston, and Doyce Thomas Mitchell. M. A. Franklin was received from the Florida Conference, R. W. Greene from the Alabama; and M. R. Heflin back from the North Georgia.

Four transferred: J. Stuart French to the Florida; S. M. Robinson to the Alabama; J. A. Gray to the North Georgia; and V. M. Culpepper to the South Georgia. J. K. Hall was granted a location at his own request; and W. M. Peacock withdrew from the ministry but not from the Church. Six died during the year.

A. N. Burns was a man of great faith and spiritual power. From 1909 until 1932, when he superannuated, his life was spent in earnest service for the Master. Following his superannuation he lived at Hartselle. L. G. Sturdivant,

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his presiding elder, officiated at his funeral, assisted by W. F. Price, I. F. Hawkins, W. G. Bartee and J. H. Chitwood.

B. T. Cantrell served without a break from 1898 until 1934. He never superannuated, but while serving one of our most important college-town churches, Jacksonville, he was taken sick and died. A hard worker, he left a good name and clean record—a heritage better than silver and gold.

J. P. Cornelius joined the North Texas Conference in 1906, and transferred to North Alabama in 1908. From then until his superannuation in 1932 he rendered service in some of our most difficult fields. His years of retirement were spent at Decatur where he had many friends. "He squared his life with his profession." His last pastor, W. F. Price, said of him: "I never knew a finer type of Christian manhood . . . candor, frankness and tolerance were outstanding virtues in his life."

C. W. Seale served steadily from 1892 until he died of pneumonia Oct. 28, 1934, just a few days before the 65th Conference. He was buried at Langdale, a former pastorate, by special request of the Langdale people. Brother Seale had been a member of the Board of Trustees of the Orphanage for years, and was Chairman of the Conference Board of Finance at the time of his home-going. Says T. K. Roberts, his memorialist, he always magnified his high calling as a minister. "The pulpit was his throne, the Law and the Gospel his message, and the world his parish."

J. H. Williams was as nearly fully consecrated as any minister this author has ever known. He graduated from Southern University in 1907. The next day he married Nellie Provost, of Slidell, La. The day after the wedding, this devoted couple went to Mexico as missionaries. He joined the Northwest Mexico Conference at Durango, Feb. 27, 1908. Due to illness in his family, he had to leave that high altitude. He came to the Alabama Conference in 1908. For 1911-1912 he served as a missionary in Cuba. This work, too, he had to give up, and returned to the Alabama Conference. In the first World War he served as chaplain of the 167th Regiment through 1919. In 1923 he received his M.A. at Emory University. He transferred 1923 to North Alabama. He served for one year as superintendent of the Downing Industrial School at Brewton. While serving Oxford Station he fell at his post.

Robert Wilson, one of the unique ministers of this Conference, came with his father's family to Alabama in 1860. When he was twenty he was soundly converted. W. G. Henry, his friend and memorialist, says that Brother Wilson was convinced that "sin was an insult that God did not permit to go unnoticed. Desiring to be like God, he himself hated, with all the passion of his being, whatever was offensive to God. Whatever impaired the body, dethroned the reason or defiled the soul, received his scathing denunciation. However, in the midst of his invectives he always showed the sinner the way to a pardon-

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ing God. . . . He was, without question, the possessor of inward holiness." After superannuating in 1920 he lived at Harvest until his death. "Original, courageous, loyal, sacrificial, what mighty words! Nevertheless, they but feebly tell the story of this man of rugged, mighty valor."

At this Conference a vote was taken on the constitutional question handed down by the General Conference. In brief, the legislation, if passed, would make it illegal for a bishop to again appoint to the presiding eldership a man who had served four years in this capacity until he had served at least four years in some other capacity. L. G. Sturdivant opened the debate with a strong speech against the proposed law. B. T. Waites, J. C. Persinger and G. M. Davenport spoke in favor of the proposal. A total of 396 votes was cast, 357 being for the proposal, and 39 being opposed to it.

This being the sesqui-centennial year of American Methodism, the committee appointed a year ago announced the program for this special occasion which was in two parts. The first part consisted of a paper by J. S. Chadwick. Due to illness, Dr. Chadwick was unable to be present, but his interesting paper was read by Clare Purcell. Then came a magnificent address by Bishop Candler on "Methodist Polity, Doctrine, and Experience." At the close of this message, he led the Conference in singing, "I'm Bound for the Promised Land," while hundreds filed forward to shake his hand. That meeting will not be forgotten by those present.

The other section of the sesqui-centennial program was at Birmingham-Southern College at an evening session. This was an historical pageant given under the direction of Dr. Marsee Evans of the College's Department of Speech, and of Dr. Andrew Hemphill, of the Department of Music. A great audience was present, every available seat at Munger Hall being occupied.

H. M. Stevenson, now retired, was appointed by the Conference to convey fraternal greetings to the Alabama Conference of the Methodist Protestant Church then in session in Birmingham.

During the discussion that followed the reading of the Report of the Board of Education by G. W. Read, participated in by Guy E. Snavelly, L. G. Sturdivant, A. M. Freeman, G. M. Davenport, and B. T. Waites, Clare Purcell introduced a resolution asking that a commission of five be appointed to act with a like commission from the Alabama Conference, if that Conference should see fit to appoint such a commission, to study our educational situation; said committee to consist of men not officially connected with any of our present colleges. The Bishop appointed the following: M. E. Lazenby, E. M. Barnes, J. E. Morris, W. D. Graves and H. G. Dowling.

J. B. Wadsworth, L. S. Beaird, G. M. Davenport, J. F. Dunn, and Harry Denman presented a resolution asking the bishop to appoint a committee of seven to study the matter of finding "a permanent place of meeting for the

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Conference and a plan for the entertainment of the preachers and delegates." The resolution being adopted, the bishop appointed the following: J. B. Wadsworth, B. T. Waites, R. F. Lovelady, F. B. Yeilding, W. T. Holdridge, G. B. McGowan and G. F. Ponder.

In the appointments, the name of the historic Talladega District was changed to Anniston District. The presiding elder for that year, G. F. Cooper, lived at Anniston, and it was believed that the change of the name of the district would avoid confusion, especially in the matter of mail.

Three new presiding elders were appointed: Allen W. Moore, until recently an evangelist, was appointed on the Bessemer District; S. O. Kimbrough, who had just completed his sixth year at First Church, Woodlawn, was appointed on the Birmingham District; and J. D. Hunter, closing his second year at First Church, Anniston, was appointed on the Gadsden District.

Other non-pastoral appointments were: W. A. McGee, chaplain United States Army; C. T. Ferrell and C. E. Tatum, assistant secretaries of the Conference Board of Education; and G. M. Hamby, Conference evangelist.

The 66th Conference was at First Church, Huntsville, Nov. 6-10, 1935. By this time it had become customary for a bishop to remain in charge of a Conference for an entire quadrennium. So Bishop Hay was again in charge, much to the pleasure of, perhaps, every member of the Conference. The new *Methodist Hymnal*, just off the press, was used for the first time, the singing being led by Fagan Thompson, of the Methodist Publishing House, later to become a member of this Conference.

W. E. Morris, Conference Secretary, was pastor-host, and chairman of the Committee on Public Worship, the other members of this committee being, E. M. Barnes, presiding elder of the Huntsville District; and W. T. Holdridge, pastor of the Holmes Street Church, and co-host of the Conference. Hon. John J. Sparkman, a Lay Leader of the Huntsville District, chairman of the entertainment committee, delivered an address of welcome. Sparkman is (1956) United States Senator, and was in 1952 the Democratic nominee for the Vice-Presidency of the United States.

Nine were admitted on trial: William Robert Blount, Denson Nauls Franklin, James Eugene Harris, William Owen Hope, David Hutto; Elmer Crawford Johnson, S. T. Kimbrough, Carl Thomas Stovall, and John Robert Westbrook. Joseph Owen was received from the M.E. Church. L. A. Busby withdrew. Four died during the year.

A. J. Brown, son of A. J. and Cleo (Beasley) Brown, served ten years and superannuated in 1934. He died a true and faithful minister of Christ.

E. D. Emerson served from 1886 until 1919 when compelled to retire.

J. T. Miller came in 1862 with his father's family and the Wheelers and

Glasgows to Jefferson County, where these families and others helped to build Crumley's Chapel, now one of the best rural churches in the Conference. Miller was licensed to preach when 19 and joined the Conference when 23, and the Conference was only three years old. In 1916 he married Margaret Houston Irvine, granddaughter of James L. Coleman of this Conference. Miller was as faithful a member as this Conference ever had.

R. M. Phifer was always religiously inclined, but not converted until 1893 when he was thirty-three. But, as his close friend and memorialist, C. L. Sumner says, when he was converted he was "gloriously converted." He went to work at once for God. He was licensed to preach and joined the Conference 1910. During his ministry of twenty-five years he served six charges, the last one, Fortieth Street Church, Birmingham, for six years. He was a good man, a forceful preacher, a faithful pastor, a hard worker, a dutiful citizen, and a Christian gentleman.

Attending this Conference was R. T. Blackwell, the only surviving charter member of the Conference, who at this time was a local elder in the church. He was presented by Clare Purcell and spoke a word of affectionate greeting.

Another figure at this session was the distinguished former United States Senator, J. Thomas Heflin. He was there as a representative of the Federal Housing Program, and was introduced by Bishop Hay. The big church was packed to hear him. He soon adroitly converted his address into a message on "The Christian Home," and handled it like an evangelist. He intermittently moved his hearers from laughter to tears, holding them spellbound. He closed with a great sweep of spiritual eloquence, and the men of the Conference moved like a mighty tidal wave to the front to shake his hand. Weeping copious tears, they thanked him for his powerful message. Such a scene had not before been witnessed at this Conference, or at but few others. The handshaking lasted fully twenty-five minutes. Finally, Bishop Hay was able to close the meeting with prayer.

This Heflin meeting was just one of the highlights of this Conference. Another was on "Laymen's Night." It had been engineered by Harry Denman, the Conference Lay Leader. Preceding the principal address, a sacred song concert was rendered by the Athens College Glee Club. Lay Leader Denman then called upon Harry Armstrong, music director of First Church, Birmingham, to lead the congregational singing. Judge Robert B. Carr led the opening prayer.

Seated on the platform with Denman were several District Lay Leaders, including Amos Kirby, Cooper Green, J. B. Wadsworth, E. M. Baker, P. S. Haley, E. L. Rivers, V. B. Taunton, S. C. Tatum, R. B. Carr and B. E. Braswell. The principal address was by Hon. Will Walton, a member of the State Senate. The *Alabama Christian Advocate* reported that this "magnificent

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speech was easily one of the outstanding deliverances of this Conference of great utterances."

Four laymen, known throughout the Conference, having died, their memoirs were read at this service. They were Paul Lane, of Roanoke; former Governor W. W. Brandon; Marvin Pattillo, of Hartselle; and F. B. Buck, of Bessemer.

This was a Conference of great utterances. Included among these was a message on Christian Education by Bishop Hay, about which the *Alabama Christian Advocate* said that it is doubtful "if the North Alabama Conference has ever heard a more powerful address on this subject. He did not mince words, and if his advice could be put into effect, we would face a new day in character and manhood and womanhood."

Clovis Chappell, of First Church, Birmingham, preached during the Conference on Evangelism, his text being Paul's words to Timothy: "I charge thee . . . preach the word." This service, too, closed with a great handshaking.

On Saturday afternoon Bishop Hay told the Conference who the new presiding elders would be. That was something new. He named U. S. Pitts for the Albertville District; D. C. McNutt for the Jasper; and W. F. Price for the Roanoke. He then called the three new presiding elders and the eight who were being re-appointed to the chancel railing. After some appropriate words from the Bishop, these men pledged to do their best during the year ahead. He then asked all the preachers to stand in token of their pledge to give full co-operation to these "elders." Before the Conference adjourned Bishop Hay announced that "this had been the most remarkable session of an Annual Conference he had ever attended." (*Alabama Christian Advocate*, Nov. 14, 1935, p. 8.)

Among the detached appointments were the following: Joseph Owen, Conference Evangelist; Foster K. Gamble, Editor *Alabama Christian Advocate*, succeeding M. E. Lazenby, who had held that position about thirteen and one-half years, and who was at this session appointed to First Church, Bessemer; R. M. Howell, Executive Secretary Board of Superannuate Homes, succeeding J. W. Norton who retired from active service in the Conference, after having given 33 years of faithful and highly efficient service to this particular cause, resulting in providing "sixty-odd homes at a cost of approximately \$243,200"; and Will Elrod, Sabbatical year.

At this particular period of our history there was raging a great wet-dry fight. The Eighteenth Amendment to the Federal Constitution, making the nation dry, had been repealed. Florida had repealed her dry laws, and a notorious campaign was being waged by the wets in Alabama to repeal the dry laws of the state.

It is a matter of tremendous significance and satisfaction to note the em-

phatic leadership given by Bishop Hay to the Methodist hosts of Alabama in their fight to keep Alabama dry. The *Alabama Christian Advocates* of Feb. 21, 1935, quotes these noble words from Bishop Hay:

"For the past few weeks my work has been in Florida. This is one of the great states of the Union, but unfortunately its prohibition laws have been repealed. I never dreamed that I should ever live to see liquor so freely offered for sale as it is in this fair state. I have been all over that part of the state included in the Florida Conference. Everywhere my eyes gazed upon advertisements of alcoholic drinks. I went into a gent's furnishing store to purchase a hat. I was dumbfounded to find the handsome front display window filled with liquor and liquor advertisements. I had an occasion to go to a drug store. I found one entire side of it lined with beer, wines and liquor. They had actually converted a leading drug store into a bar-room! I can only say that I hope and pray that no such conditions will ever obtain in the commonwealth of Alabama. I hope that a tremendous majority of Alabama voters will defeat the efforts now being made to repeal or modify our prohibition laws. I'm one hundred percent against repeal; I'm one hundred percent for prohibition.—Sam R. Hay."

A clear-cut statement like this gave great encouragement to the Methodist ministers and laymen in Alabama who were seeking to dam the wet tide. In this great fight Harry Denman played a leading part. As Lay Leader of the North Alabama Conference, and as President of the Alabama Temperance Alliance, he left no stone unturned in the notable campaign to keep Alabama dry. Other Methodist laymen were equally interested and active, but Denman was in places of leadership that enabled him to be of conspicuous service.

The *Alabama Christian Advocate* was also a leader in this fight, and did its part in winning the victory for God and this state. The dry forces won, but the wets, with their incalculable financial resources, never gave up. We shall see later how their defiance of the law and their determined perseverance to turn this state into a liquor area finally won out.

The 67th Conference was at First Church, Florence, Nov. 12-16, 1936, with Bishop Hay presiding. The Conference was now one of the largest in the connection, there being exactly 350 clerical members. Fifty-six of these were superannuates, two were supernumerary, and 19 were on trial. There were 292 preachers in actual service at the close of this session. The roll of lay delegates numbered 170. The church membership in the Conference 139,605.

The following men were admitted on trial: Ferman Paul Richey, Herschel Towles Hamner, Joseph Beverly Gaston, Henry Luther Tidwell, Richard Drew Wolcott, John Edward Rutland, Cobron McEntyre Hullett, and Wm. Earl Hotalen. Received by transfer were W. Angie Smith from the Baltimore,

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and K. L. Rudolph from the Louisville. Clovis G. Chappell transferred to the Oklahoma Conference and seven died.

G. C. Dobbs was related to the beloved Cicero Lewis Dobbs, to Samuel Lewis Dobbs, and to Bishop Hoyt M. Dobbs. He grew to manhood in Fort Payne, later moving to Langston where he was licensed to preach. In addition to his pastorates he served one year as chaplain to the Jefferson County convicts. His funeral was conducted at Stockham Memorial Church by G. F. Cooper.

H. H. Ellis, son of Rev. C. C. Ellis was reared in Birmingham. He chose the legal profession as his life's work. Admitted to the bar he was, in a few years, recognized as one of the outstanding criminal lawyers of the state. However, during a revival conducted at Norwood Church, Birmingham by D. L. Coale, he felt the call to preach. He gave up a lucrative law practice, entered Moody Bible Institute, returned home, and was sent in 1922 to Spring Garden Circuit. His next appointment was Springfield and Trussville; then Hartselle, Roanoke, and Fairfield. After a strenuous day of pastoral visiting he heard the call of God to rest from his labors. The whole Conference was shocked at the news of his death. He was "a thoroughly consecrated Christian gentleman; a strong preacher of the Gospel; a sympathetic pastor; a devoted husband and father." Officiating at his funeral was his close friend and presiding elder, Allen W. Moore, assisted by L. G. Sturdivant, W. F. Price, T. L. McDonald, M. E. Lazenby and R. M. Howell. Mrs. Frank Hornsby, a former parishioner, of Roanoke, later to become president of the North Alabama Conference Woman's Society of Christian Service, sang a solo.

L. A. Holmes was a member of the Conference for 51 years, being in active service 47 years. He was appointed 1885 to the Edwardsville and Heflin Charge. From then until 1933 when he retired at the end of his second year at Brighton Station, he served with great acceptability. "A man with loftier ideals and purposes could not be found." B. T. Waites, S. O. Kimbrough and Marvin Franklin officiated at his funeral.

W. M. McDonald was a son of James M. and Sarah Pearson McDonald of McDonald Chapel and a brother of T. L. McDonald. He died two days after his father who lacked only a few months of being 100 years old. Marvin graduated at Birmingham College in 1901, having previously attended the Southern University and later the Vanderbilt School of Theology. He was licensed to preach in 1902. Besides his pastorates, he served four years (1921-1925) as Executive Secretary of the Conference Sunday School Board, and one year as principal of the Flat Rock High School. He kept faith with his vows as a Methodist preacher. Said his good friend, J. S. Chadwick: "To those of his own name he leaves a heritage imperishable and of value beyond the

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calculus of time." His funeral was conducted at First Church, Birmingham, by Dr. D. C. McNutt, presiding elder, and others.

Claude Orear was licensed to preach by the Kansas City District Conference in 1900; graduated at Central College, Fayette, Mo., in 1904; received his M.A. from the University of Chicago in 1910; and was given the D.D. by Birmingham-Southern College in 1924. He joined the Little Rock Conference in 1904 and transferred to North Alabama in 1912 when he came as principal of the Simpson High School, connected with Birmingham-Southern College. In addition to his pastorates at Avondale, Ensley First, Roanoke, Tuscaloosa First, Decatur First, McCoy Memorial in Birmingham, and Athens First, he served as Chaplain in the Army of Occupation in World War I, and had been serving as Executive Secretary of the Board of Education since 1931 when he passed away as a result of pneumonia. F. K. Gamble, his memorialist, said, "It was through his personal life that he made his largest and finest contribution to the betterment of the world and the glory of God." His radiant personality will not soon be forgotten.

R. W. Sides served from 1909 until 1936 when he died of a heart ailment. G. M. Davenport, who wrote his memoir, said, "Little or none of self-seeking belonged to him. . . . He never held big appointments. He belonged to the ranks of shock troops of the army of the living God. Honored are those brethren who are sent to combat the forces of the Devil on the battle fronts of earth. When the great day of God's judgment dawns, Robert will stand with a shining face adorned with the scars of innumerable battle fields where he suffered to make a better world. In God's own time he will receive his reward from the Master." His funeral was from Arab Church conducted by his presiding elder, assisted by W. R. Duncan and Melvin Garrett.

R. J. Wilson joined the Conference in 1871 and was a member nearly 65 years being superannuated for 40 years. After retiring he made his home at Remlap, having served there two terms of four years each. There he did what he could to help bring in the Kingdom of God.

During this year Robert Lewis Wilson, a local preacher, passed away and by order of the Conference his memoir was included among those of the Conference members. In fact, he was standing to be received into full connection in 1885 when the Bishop asked the question, "Are you in debt so as to embarrass you?" He answered, "I am." He had a sensitive conscience on this matter of debt, and he asked to be discontinued. Yet, as a local preacher he served gloriously for 26 years, and he still serves in the lives of two sons, Robert Cret and Tony H. Wilson, now (1956) retired supplies, and a grandson now preparing for the ministry. At his funeral J. S. Robertson said, "He could not preach like Bishops Marvin or Candler, but I doubt seriously whether

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any preacher in the Conference could surpass him." He was born July 25, 1856, at Danville and died at Childersburg, July 30, 1936.

F. K. Gamble introduced resolutions which were adopted, inviting the 1938 General Conference to Birmingham. The invitation was accepted, and the last General Conference of the M.E. Church, South, met in Birmingham.

Resolutions were adopted expressing the belief "that the time has come to re-organize the Temperance Organizations of Alabama," and requesting "the Bishop to appoint a committee of seven to meet representatives from the Alabama Conference and other State denominational organizations, said committee to report their findings and recommendations to the next session of the Annual Conference." Bishop Hay, always interested in the cause of sobriety and prohibition, appointed the following committee: S. T. Slaton, chairman, M. E. Lazenby, H. L. Aldridge, B. T. Waites, Harry Denman, Foster K. Gamble, and Paul S. Haley.

The Conference made a step toward the establishment of "an assembly ground for training schools, young people's meetings, camp meetings, Bible Conferences, pastors' schools, etc." and asked the Bishop to appoint a committee "to look into the advisability of this, secure data, and to report back to the next session of the Conference." The following committee was appointed: R. L. Dill, Sr., Chairman, G. M. Davenport, T. H. Napier, Otis Kirby, F. B. Yeilding, W. D. Self, and F. M. Cook.

The appointments listed one new presiding elder—M. E. Lazenby to the Decatur District, succeeding L. G. Sturdivant who had served this district a quadrennium, and who this year was appointed to First Church, Florence. Other non-pastoral appointments included those of Otis E. Kirby as Executive Secretary of the Conference Board of Education, succeeding Claude Orear; K. L. Rudolph as professor at Athens College; and W. Earl Notalem as Conference Evangelist. R. L. Dill, Sr. was appointed Conference Missionary Secretary in addition to his duties as pastor at West End, Birmingham; and J. Fred Sparks was appointed Golden Cross Director in addition to his pastorate at Sixty-Seventh Street Church, Birmingham.

K. E. Cooper, Birmingham attorney, was during the year elected chairman of the Board of Directors of the Orphanage, a position which he held until 1955 when he voluntarily resigned. In this position he rendered incalculable service.

First Church, Gadsden was host to the 68th Conference Nov. 3-7, 1937. Bishop Hay presided. When he first presided (Ensley, 1934) the church membership in the Conference was reported as 133,638. At this, his fourth session, it was reported as 142,414, indicating an average annual gain of 2,194. J. D. Hunter was this year the presiding elder of the Gadsden District, and Clare Purcell was pastor at First Church. Other Gadsden pastors were H. A. Gray,

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Gadsden Circuit; W. S. Hullett, East Gadsden; Roy Hewlett, Eleventh Street (now Central); at nearby Alabama City, O. A. Bonner was pastor; and at Attalla, Marvin Heflin was pastor.

This Conference, immediately preceding the 1938 General Conference, proved to be a most important one. To begin with, following resolutions adopted at the 1936 session, the vote on the pending Plan of Unification was to be taken; delegates to the General Conference were to be elected; memorials to the General Conference were to be discussed and voted on; all this besides the regular business of an Annual Conference session.

Eleven were received into full connections so that they might vote on these things: W. R. Blount, Denson Franklin, J. E. Harris, W. Owen Hope, David Hutto, C. L. Johnston, Elmer C. Johnson, S. T. Kimbrough, Paul N. Propst, John R. Westbrook, and J. K. Benton.

The Conference then discussed the proposed Plan of Unification. G. W. Read, a native of Pennsylvania, but a long-time member of the North Alabama Conference, and A. H. Williams, a transfer from the North Mississippi Conference, spoke in opposition to the Plan. Clare Purcell and J. O. Hanes spoke in favor of the Plan. When the vote was taken, there were 344 votes for the Plan and 100 against it. The Alabama Conference, two weeks later, cast 206 votes favoring the Plan and 59 against it.

There followed at intervals during the session the election of delegates to the General Conference. The membership of the Conference entitled it to eleven clerical delegates, and an equal number of lay delegates. At the completion of the five ballots cast for the clerical delegates and of the six cast for lay delegates, the result was as follows:

Clerical: Clare Purcell, G. M. Davenport, S. O. Kimbrough, M. E. Lazenby, H. M. Stevenson, W. Angie Smith, E. M. Barnes, F. K. Gamble, J. D. Hunter, D. C. McNutt and M. A. Franklin. Alternates: L. G. Sturdivant, W. E. Morris, W. F. Price, W. M. Harris, R. L. Dill, Sr., and G. F. Cooper.

Lay: Harry Denman, W. D. Graves, J. B. Wadsworth, Ben Ingram, P. S. Haley, C. Hal Cleveland, E. J. Garrison, Mrs. Isaac Morris, F. S. Ward, Guy E. Snavelly and J. J. Sparkman. Alternates: Amos Kirby, H. C. Blackwood, T. H. Napier, V. B. Taunton, Cooper Green and F. B. Yeilding.

Clare Purcell headed the clerical delegation, and Harry Denman the lay, the former having received 204 of the 251 votes cast, and the latter having received 149 of the 159 votes cast, both votes indicating the esteem in which these men were held.

Only one memorial to the General Conference was adopted. Signed by approximately twenty of the brethren, this memorial asked the General Conference "to formulate a plan and take such action as will assure a single man

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(preacher) a minimum salary of \$750.00 per year, and a married man at least \$1,000.00 per year."

Another memorial, sent up from the Jasper District Conference, asking the General Conference to make the President of the Conference Woman's Missionary Society, the Conference Lay Leader, and the Conference Treasurer, *ex officio* members of the Annual Conference, was voted down.

Clare Purcell called attention to the fact that this marked the 25th consecutive year of W. E. Morris' service as Conference secretary, "a work highly appreciated by his brethren," during which "he has held to a course of politeness and finest temper." Dr. Purcell requested Mrs. Morris to join her husband at the chancel railing where "with gracious words in behalf of the Conference" he presented them with a lovely silver coffee and tea service. Dr. Morris expressed deep appreciation of this thoughtful token of the Conference's appreciation of his work.

In like manner the Conference, through words spoken by S. O. Kimbrough, presented a similar gift to Bishop and Mrs. Sam Hay "as a concrete expression of the love and appreciation" this Conference has for these faithful servants of the Church. The bishop responded with fitting words.

W. A. Murphree and Mr. J. D. Pruett, fraternal messengers from the Alabama M.E. Conference, J. L. Brasher and J. D. Kitchens, also members of that Conference, and J. S. Eddins, president of the Alabama M.P. Conference were introduced and brought greetings from their denominations. Mrs. Isaac Morris, president of the North Alabama Conference Woman's Missionary Society, was presented to the Conference, and told of the very excellent work being done by that organization.

As a result of resolutions signed by H. M. Stevenson and others, R. I. Walston, who would at the next Conference complete fifty years in itinerant service, was invited to preach the semi-centennial sermon at the 1938 Conference.

An hour was given to the Aldersgate Commemoration to which the Conference resolved to give its support "in every possible way." The Commemoration was a spiritual movement which marked the 200th anniversary of Wesley's heart-warming experience. It was conducted by the College of Bishops with whom all the Boards and Agencies of the Church co-operated. It undertook no new tasks, nor did it create any new organizations, but simply sought to bring about a spiritual revival in modern Methodism. The Conference Committee leading in this work was Bishop Hay, chairman; R. L. Dill, Sr., the Conference Missionary Secretary; Otis E. Kirby, Executive Secretary of the Board of Christian Education; Harry Denman, Conference Lay Leader; and Mrs. Isaac Morris, Conference President of the Woman's Missionary Society. Among its goals was the reception of not fewer than 7,500 members into the

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Church on profession of faith during the coming Conference year; an increase of 25,000 in enrollment and attendance in the Church schools of the Conference; and an increase of not less than ten percent in acceptance and payments on the general and Conference benevolences.

The Board of Lay Activities was really "activated" at this session. It brought in three separate reports, each signed by Harry Denman, chairman and Van Buren Taunton, secretary. The first advocated full support of the general causes sponsored by the Conference; the second dealt wholly with the benevolences of the Church; and the third, covering two full pages in the *Conference Journal*, dealt with the subjects of temperance and law enforcement.

The Conference heard from the committee appointed at its last session to consider the advisability of establishing summer assembly grounds within its borders. This committee reported that it had investigated several proposed locations, but thought it unwise to assume any obligations until a large part of the necessary funds were in hand. It suggested that every Sunday School class, Missionary Society, Board of Stewards, and young people's organization in the Conference be asked to give one dollar a year for five years to this cause. C. T. Ferrell was appointed acting director of the campaign.

Five were received on trial: Ernest Mobley Barnes, Jr., Elbert Soule Butterley, David Paul Doyle, Harmon David Moore, and Allen D. Wilson. A. B. Davidson was received by transfer from the Alabama Conference; Olen Cornelius from the Southwest Missouri Conference; and Harvell P. Williams from the Memphis Conference.

Five transferred out: Allen W. Moore to the Florida Conference; L. F. Faust to the Southwest Missouri; K. L. Rudolph to the Tennessee; Quay Parmer to the North Texas; and C. M. Hullet to the Florida. Ben H. Seay and F. L. Gillespie located, each at his own request. Rufus O. Ansley withdrew. Five members died during the year.

It is said that if the frail body of P. L. Abernethy had been molded in proportion to his spirit, he would have been a giant. Truly, he was one of God's noblemen. He lived, after the death of his father, with his mother in Marion, her former home. Here he received his elementary education, his higher education being acquired at Howard College. On Jan. 19, 1899 he married Addie Lee of Furman, descendent of Richard Henry Lee (cousin of Light Horse Harry Lee, father of Robert E. Lee). Mrs. Abernethy is described by Dr. Frank Gardner as "a woman richly endowed by nature, a gifted and highly accomplished musician," a former teacher of music at Judson College, who "adapted herself with all her graces most admirably to the exacting demands of our itinerant ministry." The Abernethys had two sons, Paul Lee and Tom (now editor of a paper in Talladega and prominent in politics). Paul Abernethy

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"was of a superior order." Failing health made him retire in 1927, after which he lived most of the time at Furman. His wife preceded him in death six months.

J. W. Archer was fifty-four when he died, but his ministry was large in results. For a score of years he served with fidelity. His funeral was conducted at Duck River Church in Cullman County, D. C. McNutt officiating, assisted by K. N. Matthews, T. J. and J. H. Chitwood.

G. E. Boyd was for years a recognized leader in this Conference. Along with such men as W. E. Faust, J. I. Williams, L. F. Stansell, and a cloud of witnesses like them, he served some of the hardest and some of the best charges in the Conference. His early educational advantages—and we use the word advantages wisely—were received from one of the State's finest educators, I. W. McAdory. Besides serving several circuits and stations, he served the Huntsville, Decatur, Florence and Bessemer Districts. He superannuated 1931 after having served 43 years. He was buried from First Church, Ensley, where he was pastor when the church was built, and from which pulpit he had preached the first sermon.

G. E. Driskill, from 1889 until he superannuated in 1934, served ten circuits and nine stations. Even after superannuating he continued to serve. Says W. F. Price, his last presiding elder, "I have never known any other superannuated preacher to render so much fine service and to do so much effective preaching as did Brother Driskill. He preached 67 sermons, mostly in revival meetings during the hot season of this year (1937)." "Honesty, frankness and tolerance were shining virtues in his noble life. . . . Duplicity, double-dealing were odious to him."

J. I. Williams was admitted in 1880 and superannuated in 1928. His first appointment was Valley Head Circuit which he served four years. Then followed a list of appointments, most of them four-years, of some of our best stations as well as districts. During his pastorate at Ensley (1900-1902) he organized and led in building the first Methodist Church that city ever had. W. B. Hope, his memorialist, writes of him as "a man of superior judgment," who "possessed a real sense of humor and wit that made him a delight in any circle on any occasion." One who heard it can never forget his lecture on "My Trip to Pea Ridge and Back," that "sparkled with homely philosophy, humor and good sense." He suffered a stroke of paralysis in June 1936, but lingered until Jan. 22nd, 1937. His widow, the former Mrs. Nena Jane Nicholson Elrod, lives (1956) in Birmingham. His daughter, Ivan Jo is Mrs. Ted Hightower.

At this Conference six new presiding elders were appointed: W. G. Barte, Albertville District; W. E. Morris, Anniston; Roy Hewlett, Bessemer; R. L. Dill, Florence; I. F. Hawkins, Huntsville; and M. M. Davidson, Tuscaloosa. Other special appointments included those of W. Earl Hotalen, Secretary

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Alabama Temperance Alliance; G. F. Cooper, Conference Missionary Secretary, in addition to his duties as pastor at Avondale, Birmingham; and Frank L. Aldridge, Promotional Director of Athens College. Harry Denman was re-elected Conference Lay Leader.

The 69th Conference was at First Church, Anniston, Nov. 3-7, 1938. This was the fifth time it had met at Anniston during fifty years, and this was the last full session of the North Alabama Conference of the M.E. Church, South, ever held.

Presiding was Bishop Decell, who had just been elected Bishop at the last General Conference of the M.E. Church, South, in Birmingham in May, 1938. W. E. Morris was again elected secretary, his assistants being M. E. Lazenby, J. E. Morris and Paul Cooke, S. A. Balch was elected Statistical Secretary, and his assistants were O. D. Thomas, T. J. Chitwood and R. D. Cook.

Upon motion of Harry Denman, seconded by W. E. Morris, the Conference elected Bishop Purcell an honorary member, placing his name on the Conference roll where it had been since he was admitted in 1906.

The 1938 General Conference voted for the unification of the M.E. Church, the M.E. Church, South, and the M.P. Church which called for the holding of a Uniting Conference. They arranged to hold this at Kansas City, Missouri, in May 1939, which necessitated the election of delegates. The North Alabama Conference, entitled to nine clerical and nine lay delegates, proceeded to ballot for the same, the balloting resulting as follows:

Clerical delegates: G. M. Davenport, W. G. Henry, M. E. Lazenby, S. O. Kimbrough, H. M. Stevenson, W. E. Morris, M. M. Davidson, A. M. Freeman, and J. S. Chadwick; alternates: M. A. Franklin, F. K. Gamble, J. D. Hunter, D. C. McNutt, and R. L. Dill, Sr.

Lay delegates: R. B. Carr, E. J. Garrison, Amos Kirby, Ben L. Ingram, F. S. Ward, W. D. Graves, Mrs. Isaac Morris, P. S. Haley, and W. D. Self; alternates: Cooper Green, J. J. Sparkman, F. M. Cook, T. H. Napier, and Grady Miller.

In May, 1938, the General Commission on Evangelism, now the General Board of Evangelism, was established, and Harry Denman was elected Executive Secretary. Nashville was his headquarters, and Dr. Denman had moved his church membership there. This accounts for his not being listed among the North Alabama Conference lay delegates to the Uniting Conference. He later returned his membership to his home Conference. Practically all of our officials in the General work of the Church keep their Conference or Church membership in their home Conferences.

At this session twelve were admitted: Minar L. Triplett, Harry E. Moore, Eugene Elbert Bridges, Robert Wade Bradley, Robert Edwin Kimbrough, O. B. Sansbury, Ross Alton Cooke, Thomas Allen Edgar, Collins Denny

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Pinkard, Clinton Talmage Howell, James Edward Elliott, and Forrest Slater. John K. Hall was re-admitted. Transfers included Joseph A. Smith from the Mississippi; Ashley Comer Chappell, a brother of Clovis G. Chappell, from the West Virginia; and W. A. Shelton from the North Georgia.

Four transferred: M. L. Smith to the Mississippi (Elected President of Millsaps College); W. G. Henry to the North Georgia; R. R. Scott to the North Mississippi; and W. Angie Smith (later Bishop) to the North Texas. B. M. Bowen was located. W. M. Goodwin withdrew but later returned to the Church and its local ministry. Nine died during the year.

W. W. Black was 38 years old when licensed to preach. He served ten years as a supply and joined the Conference in 1928. In 1937 he retired. "His charges were hard, the salary meager, but the way was gladsome, and he did his work well," wrote R. R. Scott, his pastor during the year of his superannuation.

F. F. Lester was licensed to exhort in 1902; licensed to preach in 1903; and joined the Conference in 1906. He served twelve charges, superannuating in 1932, and moved into the Haley Superannuate Home at Oakman. Funeral services were at Madison, H. G. Reece of Cambridge, O. L. Millican and H. F. Keeble, officiating.

S. R. Lester, of whom Shelby County may be everlastingly proud, served the Church as steward, Sunday School Superintendent, exhorter, local preacher, itinerant pastor, and presiding elder. He was faithful and efficient. He joined the Conference in 1884, serving until 1928 when he had to retire. He gave all that he had to the Church. His son, Robert M. Lester, now a leading business man of New York says: "He preached a Gospel which he practiced: decency, law, order, simplicity in personal and public life. . . . Always content with his Conference appointments—on circuit, station, or district—he had unusual affection for three churches, each representing a different period in his life. One is the simple little country church, Lester's Chapel, near the place of his birth, where he united with the Church, and where he served as steward and Sunday School superintendent for several years. Another is the handsome McCoy Memorial Church serving Birmingham-Southern College and community. This congregation in the Owenton community he organized in 1901 . . . and raised the funds for the erection of the original church building on Tallulah Street, which was the forerunner of the present organization and magnificent building on West Eighth Avenue and Arkadelphia Road. The third church in which he took great pride was at Oneonta. The present building (1955) was erected while he was pastor there, and at the close of his seven-year pastorate there, the congregation named their church Lester Memorial in his honor." For two years following his superannuation he lived with a devoted grandson, Sam Chestnutt, in Birmingham, later moving to the retired minister's

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home in Montevallo. Here he lived until God said, "It is enough; come up higher." Funeral services were held on Sept. 8, 1938, at McCoy Church, Birmingham, by O. R. Burns, W. B. Hope, Robert Echols, and F. B. Pearson, pastor of the Baptist Church at Montevallo.

E. B. Norton, D.D., was a member of the famous preacher-family of Nortons, his father, E. B. Norton, Sr., being a charter member of the Conference, and his grandfather, John Wesley Norton, being one of the pioneer preachers in Southeast Alabama. His mother was Rebecca Frances Slaughter, sister of Tom Slaughter. Dr. Norton graduated at Oxford College, Ala., joining the Conference in 1891. He served many of the strongest churches giving 46 of his 72 years to the active ministry, including the several years that he taught Bible and Philosophy in Birmingham College. On May 28, 1895, he married Grace Myatt. Among their six children are E. B. Norton and Thomas Mark Norton (both in *Who's Who In Methodism*), Mrs. Fannie Mae Lee, Mrs. Julia Grace Dunn and Mrs. Sue Florence Dill. Dr. Norton superannuated 1937. And how much poorer the Conference is without him, only eternity can tell. He was a brother of J. W. Norton, D.D.

G. W. Read, D.D., joined the Methodist Church in early life at Philadelphia. Some years later, when young Birmingham was rapidly becoming the land of opportunity, George was lured South, landing at Avondale. Here he met some lovely Methodists whose hospitality attracted him to Avondale Church. He quickly became a part of it. E. M. Glenn, his memorialist, says: "There was no break with the principles that undergirded early life, nor departure from them. But in that Avondale Southern Methodist atmosphere was breathed a Southern sentiment, unfolding Southern ideals, constraining to happy adjustment to such Southern standards as were wholesome—all built upon the solid foundation of Southern Christian fellowship. The background of Dr. Read's splendid life-work in the South is the Avondale Methodist Church." For forty-five years he rendered active service. His first appointment (1889) was East Lake, a station without church or parsonage. Other appointments were the Birmingham Circuit, Twenty-first Avenue in Birmingham, Bessemer, Ensley, Tuscumbia, Florence, Talladega, Gadsden, Tuscaloosa, Athens, Florence (again), Woodlawn in Birmingham, Golden Cross Director, and in 1936 came superannuation. For a while he taught at Birmingham College. Three times he was elected to the General Conference—1914, 1926, 1930—and twice as an alternate—1910 and 1922. Dr. Read's services were from First Church, Birmingham, conducted by his request, by E. M. Glenn, assisted by R. T. Tyler and B. B. Glasgow.

R. A. Thompson joined the Conference in 1879 when the Conference was only nine years old. Thrice during his long ministry he had to superannuate, in 1910 and in 1917, for one year each, and the last time in 1923. The appoint-

ments which he filled were all dear to him, but the one to which he most often referred was Anniston, where, in 1882, he organized what is now First Church. Here he spent two fruitful, happy years. During the fifteen years of his superannuation he constantly reflected Christ in his life, and rendered what service his strength would permit. His funeral was conducted by Robert Echols, his pastor, at McCoy Church, Birmingham. Among the children surviving him are William Wiggs Thompson, as faithful a church steward in First Church, Tusculumbia, as any church ever had.

H. M. Vickers' ministry was brief. He joined the Conference in 1918. His last appointment was Bexar Circuit. There failure in health made him give up in the middle of the year. He then moved to the superannuate home in Huntsville. His funeral was at Liberty Hill Methodist Church, Clay County, Guy E. Wallace in charge, assisted by W. F. Price, T. J. Chitwood and P. C. Oliver.

Charles Wolford graduated at Grant University (now University of Chattanooga) in 1894. In January 1894 he joined the Alabama M.E. Conference and served St. Paul's, Anniston, three years, and Pratt City two years. While serving Anniston he married Mattie Vere Phillips, a very cultured woman from Sumter, S. C., whose parents had moved to Anniston. Three children were born to this union—Mrs. F. M. Jackson, Jr., Dr. Thomas F. Wolford, and D. R. (Bob) Wolford. In 1898 Brother Wolford joined the North Alabama Conference of the M.E. Church, South, being received as an elder in full connection. He superannuated in 1936. In addition to the pastorates assigned him, he served three years as Sunday School Field Secretary, being the first in this Conference to serve in that capacity. He never quit studying. R. M. Howell, his memorialist, says that in the last years of his ministry he wrote an original translation of the New Testament from the Greek. Without the aid of any other translation, he dug the meaning out of the Greek New Testament.

M. R. Smith died just a few hours prior to the opening of the 69th Conference. From 1890 until 1932 when he was 73 years old, he served as faithfully as any member this Conference ever had. He knew the Lord, and from pulpits all over this Conference he preached His righteousness and His power to save.

The appointments made at this Conference included those of three new presiding elders: W. A. Shelton, who had just transferred from North Georgia, was appointed on the Birmingham District; A. M. Freeman to the Florence District; and R. L. Dill, Sr., to the Gadsden District. New Special appointments were: V. H. Hawkins, Executive Secretary of the Conference Board of Education; J. O. Hanes, Superintendent of Missions, Birmingham-Bessemer Districts; and W. A. McKee, Chaplain of the C.C.C.

An entirely new appointment, resulting from Legislation enacted at the last General Conference, was made in every district this year—that of the

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District Missionary Secretary. The first such in the North Alabama Conference (with their pastorates) were:

Albertville District, J. A. Gann, Guntersville; Anniston District, T. H. Ferrell, Columbiana; Bessemer District, Ted Hightower, Fairfield; Birmingham District, Otis E. Kirby, Eleventh Avenue; Decatur District, R. B. Laverder, Cullman; Florence District, L. G. Sturdivant, First Church, Florence; Gadsden District, W. H. Curl, Center-Fairview; Huntsville District, T. J. Chitwood, Holmes Street, Huntsville; Jasper District, T. L. McDonald, Jasper; Roanoke District, C. M. Pinckard, Fairfax; Tuscaloosa District, J. S. Blackburn, Fayette.

The 70th session of the Conference lasted only a part of one day—afternoon and evening. It was held immediately preceding the holding of the first session of the North Alabama Conference of the newly formed Methodist Church, about which we shall learn in subsequent chapters.

At this session, at First Church, Woodlawn, Birmingham, Nov. 1939, Bishop Decell again presided. The following were admitted on trial: William Allen Sanders, Paul Livingston Clem, Clarence William Patton, Albert McKinley Jones, Joseph Candler Pickett, Robert Watkins Bugg; Jesse Albert Kaylor, John Oliver Weathers; William Warren and James Clyde Crim. The Conference lost six by death.

H. F. Crim came to Alabama with his parents in early childhood. In his youth he attended a Methodist school at Berry, and later Southern University. He served from 1900 until 1938 when he retired. He was evangelistic in his preaching, and led hundreds of souls to Christ. Roy Hewlett, his memorialist, says he held revival meetings all over the Conference, many times doing the preaching and leading the singing, too. He was one of our most warmly loved preachers.

B. L. Dobbs' membership in the Conference began in 1913, and his active membership ended in 1933. Most of his appointments were hard, and his salaries small, but he served enthusiastically. He lived the years of his superannuation in Piedmont. He still lives in the life of his preacher-son, Chester Dee Dobbs. His funeral was conducted from Walker's Chapel, where he was reared and when he later served as pastor, by J. L. Hallmark, J. P. Gilbreath and Will Elrod.

J. H. Pass was in the 31st years of his Conference service when death came. G. M. Davenport, his memorialist, says that he "always measured up to the highest reaches of loyalty and devotion. . . . He would have died before he would have yielded one inch of moral conviction. His life was singularly free from taints or flaws which would reflect on his church or his ministry. . . . He was liberal; he was studious; he prayed much; he preached

well, and his charges grew in grace and made worthy reports as a result of his work."

I. B. Sargent was gloriously converted at Liberty Hill Congregational Methodist Church, and at once united with that Church, and was licensed to preach at the age of 19. However, in January, 1886, he joined the Florida Conference of the M.E. Church, South. While serving his first charge there, his health failed and he had to be discontinued. In 1889 he joined our Conference. After serving 41 years, he moved in 1930 into a superannuate home at Elyton. Brother Sargent and his wife, the former Julia Blanche Wood, were the parents of six fine children, five of whom survived. One son, David Bartow Sargent, is now in the ministry, and one daughter is the wife of Dr. Henry M. Bullock, Editorial Secretary of the Board of Christian Education of The Methodist Church.

R. E. Tyler attended school at McAdory Academy at Pleasant Hill; graduated in 1893 at Southern University and attended Vanderbilt University. He married Beulah Edmondson, of Steele. Their three children are Mrs. B. W. Waldrop, Springville; Dr. R. E. Tyler, Birmingham; and Mrs. E. S. Butterley. Brother Tyler spent five years as a missionary in Mexico. In the North Alabama Conference he served Albertville, Cullman, Bridgeport, Scottsboro, and Norwood and East Lake in Birmingham. He was the author of four books: *Mexico, Past, Present and Future*, *Human Trinity and Triangle*, *Man, Woman and Child*, and *Toilers and Their Tools*. He was known to his brethren as a faithful preacher of the Gospel.

A. L. Woods was genuinely converted when a mere boy. He joined the Church at once, and henceforth its work was his chief joy. In early manhood he married Lena Tucker. Shortly after his marriage, according to B. F. Tingle, his friend and memorialist, he felt called to preach. He moved to Vernon, entered high school, and graduated with honors. Beginning in 1918 with the Parrish Circuit, all of his pastorates, save two, were four-year pastorates, this being somewhat unusual. At the close of a most successful quadrennium at First Church, Ensley, he was appointed to Central Church, Decatur. He was ill during Conference but moved to Decatur, preached one Sunday, and pneumonia developed, and in a few days he was gone. Funeral services were at Central Church, Decatur, Nov. 23rd, after which the body was carried to First Church, Ensley, where on the 24th, another service was held. The church was packed. The officiating ministers were M. E. Lazenby, his presiding elder, R. L. Archibald, M. M. Davidson, Roy Hewlett, S. T. Slaton, Ashley Chappell, J. C. Draper, Ira F. Hawkins, and B. F. Tingle.

At this last session (as at the last session of the other two uniting Conferences) Judge Hugh A. Locke presented the plan for the transfer of the properties of the M.E. Church, South, to The Methodist Church. By this plan,

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which the Conference unanimously adopted, Hugh A. Locke, Paul S. Haley, and Robert Echols were appointed trustees of the North Alabama Conference of the M.E. Church, South, and given authority and power to convey property of this Conference to The Methodist Church, "and to do all things necessary, proper or convenient for the carrying out of the purposes of this resolution or the perfecting of the consolidation of said Churches and of fully executing the said Declaration of Union of said Churches."

This 70th session marked the end of the North Alabama Conference of the M.E. Church, South, and our readers will doubtless be interested in some statistics. The Conference was organized 1870 with 22,460 church members. At the 70th session, it reported 151,070 members. There were eleven districts, 301 pastoral charges, and 781 congregations. During 1939, there were received into the Churches of the Conference 5,341 members on profession of faith. There were 699 Sunday Schools with 8,760 officers and teachers, with a total enrollment of 89,297, this being a gain of 3,102 during the year. The Conference reported 396 Women's Missionary Societies with 13,378 members.

At this last session there were reported 748 houses of worship, valued at \$7,423,790, with an indebtedness of only \$472,634. There were eleven district parsonages valued at \$85,000 with an indebtedness of \$4,000. The parsonages belonging to pastoral charges numbered 293 with a valuation of \$1,052,905 and an indebtedness of \$45,243. There were reported 63 superannuate homes valued at \$256,220. The grand total contributed for all purposes for 1939 amounted to \$1,313,104. There were 344 clerical members of the Conference, counting eighteen members on probation.

This completes the history of the North Alabama Conference of the M.E. Church, South. Its subsequent history will be in its relationship to the newly organized Methodist Church. After this there will be no more M.E. Church, or M.E. Church, South, or M.P. Church, but simply The Methodist Church. The term presiding elder will be superseded by the term district superintendent. For superannuate we shall hereafter use the word retire. The College of Bishops will henceforth be the Council of Bishops, except when referring to the Bishops of a Jurisdiction, which will retain the title College of Bishops. We shall look to the future with interest, faith, hope and love.

CHAPTER 64

Methodist Protestant Church, 1931-1939

THE 103RD CONFERENCE was at Antioch Church, near Notasulga, opening on Nov. 4th, 1931, with President C. W. Walton in the chair, who gave the usual President's message, and was re-elected president; with T. C. Casaday as Secretary, and A. C. Rogers, as Treasurer. C. M. Nolen preached the conference sermon.

Dr. J. H. Straughn, F. L. Gibbs, J. J. Goddard, J. Bibb Mills, Mrs. J. Bibb Mills, Deaconess Emma Ray, and others spoke to the Conference. H. L. Tate, J. P. Steele and A. B. Carlton, were among the visitors. General Conference Delegates elected were: Clerical, J. S. Eddins, C. W. Walton, T. C. Casaday and A. E. Maddox; Alternates, W. O. Lynch and T. W. Eddins; Lay, J. J. Goddard, J. Bibb Mills, A. C. Rogers and L. H. Goree; Alternates, Miles Motes and A. O. Hill.

The Committee on orders recommended that J. L. Lowery take the Preparatory Course of Study; that A. Bradberry be placed in the First Year Course; in which T. C. Owens and W. W. Davis were to remain; that C. C. Martin, A. S. Legg and J. F. Jenkins remain in the Second Year Class; that J. D. Lighter, F. H. Giddens and L. B. Headley be passed to the Third Year Class, also that J. W. Enfinger and S. F. Lowery be ordained elders, having passed the Third Year Course. M. B. Francis was received from the Free Methodist Church and placed under the stationing authority of the Conference. Two had died during the year, W. D. Stewart and G. W. Mathison.

New Merkel, near Birmingham, again had the honor of entertaining the Conference when the 104th session met there Nov. 9-11, 1932, President Walton presiding. In his annual message he called attention to the financial needs of the pastors. The nation, and likewise the Church, were still in the grip of the long-lasting financial depression. Walton said that many of the pastors "had to live hard. None of them have had more than the bare necessities of life. Still, not a word of complaint have I heard. They are as true as steel." On the brighter side of the ledger he was able to report that "We have now more Methodist Protestants in Alabama than we have ever had before."

The Conference received into its membership James F. Goree, of Union

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Circuit; Wm. K. Wilson, of Mount Carmel Circuit; and J. L. Lowery and N. B. Hardy, of the Clarke Circuit, the last named coming as an ordained Elder, he having been ordained in the Baptist Church. L. B. Headley was ordained an elder at this session.

C. D. Messer, son of Rev. E. H. Messer, gave more than forty years of service. He was an exceptionally good and useful man, and during the Conference Memorial Service, several of his brother-pastors paid him high tribute.

Another useful and devoted worker in this Conference died during the year, Sister Emma Ray, the first ordained deaconess of the denomination. "The life of every pastor in our Conference has been greatly enriched by her prayers and by her Godly life and influence." It was her custom to attend the Conference and make her annual report, likewise giving her ringing testimony, always an inspiration to the Conference. She had visited twenty homes and had attended three cottage prayer meetings, and was on her way to the Church for the regular Wednesday night service when she was knocked down by a passing automobile, sustaining injuries from which she died. "Blessed are the dead which die in the Lord."

Prominent among the visitors of this session was Dr. John Calvin Broomfield, president of the General Conference, and who was, at the Uniting Conference in 1939, elected a Bishop. At the General Conference at Columbus, Ohio, in 1932, J. S. Eddins, of the Alabama Conference, was elected an assistant secretary of that distinguished body.

The 105th Conference convened in Union Church, Dallas Charge, near Selma, on Nov. 8, 1933, C. W. Walton continuing in the chair. In his annual message he again found it necessary to call attention to the depression, and to the consequent short financial reports of the pastors. This he regretted. "However," said he, "the increase in membership has been good, and many of our churches have been spiritually revived."

The Conference being held near Selma, there were several prominent laymen from that city in attendance as visitors. These included Percy Day, a son of W. H. Day, long-time lay member of the Conference and active worker in the Union Church; and Captain Hunt Frasier, Secretary of the Selma Chamber of Commerce, and son of W. G. Frasier, for so many years a useful member of the Conference.

The names of A. A. Bradberry and W. K. Wilson were dropped from the Conference roll, while J. L. Thomas and M. C. Henley were received into the Conference. W. W. Davis, G. B. Wheeler, T. C. Owens, and A. S. Legg were transferred to the unstationed list. J. D. Lighter was ordained an elder, and W. J. Ivey was granted a certificate of standing.

F. A. Gibson married Mary Henley of Chilton County in 1883. To this union one son was born, J. W. Gibson, who became a member of the M.E.

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Church, South, and who is now retired, and living on Route 3, Clanton. F. A. Gibson was an active pastor from 1883 until superannuation in 1928. He never missed a session of the Conference for 45 years. He was one of the foremost preachers of his Conference. All of the officers, C. W. Walton, President; T. C. Casaday, secretary; and T. W. Eddins, treasurer, were re-elected.

Meeting at First Church, Birmingham, on Nov. 7, 1934, the 106th session was called to order by C. W. Walton, president. He made his report, and as he had served the five-year limit, it became necessary to elect a new president. This high responsibility fell to J. S. Eddins, who, as it proved, was the last man to be elected to this office, since he served through 1939—the year of unification. T. C. Casaday was re-elected secretary, and T. W. Eddins was re-elected treasurer.

Royce Waldo Nall and Fred L. Davis from Capitol Heights Church, Montgomery, of which T. C. Casaday was pastor, were received into the Conference. A. S. Legg and W. W. Davis, on the unstationed list, were re-instated. F. H. Giddens was elected and ordained elder, President Eddins being assisted in this service by C. W. Walton and A. E. Maddox.

At the 107th Conference, at Antioch Church, near Notasulga, Nov. 6-8, 1935, J. S. Eddins made his annual report as president. The Standing District Committee, a sort of Conference Executive Committee with considerable authority to act between sessions of the Conference, consisted of J. S. Eddins, J. P. Morgan, A. E. Maddox, J. J. Goddard, W. J. Sellers and W. L. Webster, the last three being laymen.

According to a resolution introduced by Arthur Heustess, a lay member from Montgomery, the Conference unanimously authorized the adoption of an Alabama Conference Forward Movement Program "along the lines of Evangelism, Missions and Christian Education." The Forward Movement Commission was to be composed of the Presidents of the Board of Church Extension, the Conference Branch of Women's Work, the Conference Council, and of the Annual Conference.

Prominent among the leaders of the Woman's Work in the Conference were Mrs. Arthur Huestess, who later served as president of the Woman's Society of Christian Service of the Alabama Conference of The Methodist Church; Mrs. L. L. Jackson, who, as we write these lines in 1956, is president of the Woman's Society of Christian Service of the North Alabama Conference of The Methodist Church; and Mrs. J. Bibb Mills, now living in Maryland. J. J. Goddard, of Birmingham, was a leader in the Laymen's Movement. J. R. Helms was Dean of the Leadership Training School and Chairman of the Council of Religious Education.

In the Council of Religious Education Mrs. J. C. Maske was director of Young People's Work; J. S. Eddins, director of Leadership Training; Mrs.

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A. H. Lynch, director of Missionary Education; T. C. Casaday, director of Educational Institutions and Student Life; Mrs. S. T. Slay, director of Adult Work; and Mrs. Willie Mae Meeks, director of Children's Work.

Delegates to the General Conference were elected as follows: Ministerial—J. S. Eddins, T. C. Casaday, C. W. Walton, A. H. Lynch and T. W. Eddins; alternates—A. E. Maddox, W. A. Lynch and S. F. Lowery. Lay—J. J. Goddard, A. C. Rogers, Arthur Heustess, W. H. Bentley and J. Bibb Mills; alternates—L. L. Jones, A. O. Hill and J. L. Pool.

A number were received into the Conference: H. F. Wesley from the Florida Mission Conference; J. E. Joiner from the Sardis Mission; J. P. Daughtry from Capitol Heights Church; Mancil Fowler from the Mt. Carmel Circuit; and Comer J. Fuller from Pike Circuit.

The Stationing Committee reported that W. O. Lynch was transferring to the Arkansas Conference, and that N. B. Hardy had been dropped from the roll. Wilbur L. Walton was recommended to the Board of Christian Education "as a suitable person to receive aid." Wilbur is now one of the leaders of the Alabama Conference.

The Conference lost a good man in J. H. Limbrick, who served faithfully from 1916 until his death, caused by a train striking his automobile near Billingsley. He was serving both the Verbena and the Coosa Circuits. He was always in demand as a pastor. More than 2,000 people are said to have attended his funeral in his own home church, of which he was pastor, the great concourse being made up of "preachers, doctors, bankers, teachers, lawyers, merchants, students, farmers, and citizens from every part of Chilton and Autauga counties and four other counties."

Walnut Creek Church, near Clanton, entertained the 108th Conference, Nov. 4-6, 1936. Following President Eddins' Annual Message, which was received with deep appreciation of his untiring efforts, the president, secretary and treasurer were re-elected.

One of the important matters to come before this session was the vote on the proposed "Plan of Unification" of the M.P. Church, the M.E. Church, and the M.E. Church, South. The Plan was well-known to the Conference. The overture concerning it was read. Dr. J. H. Straughn, President of the Church's General Conference, addressed the session on the proposed Plan of Union. It was decided to take the vote without debate. "The vote stood fifty-two for union and eight against." It is proper to say here that Dr. Eddins had been a member of the General Commission on Union for a number of years.

The Conference received two into its membership—Wilbur L. Walton, and George B. Ledbetter, who is now in the North Alabama Conference. J. H. Messer withdrew from the Conference; E. M. Bell was the only super-

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annuate; C. M. Nolen was granted a certificate of standing. W. C. Conner, who had been for many years a stalwart leader in the Conference, passed away shortly after the 1935 Conference. He served on various boards, commissions and committees, always doing well the work assigned.

Back to Capitol Heights Church, Montgomery, the Conference went for its 109th session, Nov. 10-12, 1937. In his annual message President Eddins called special attention to the Fellowship Crusade launched the preceding May by the General Boards of the Church, together with the Executive Committee of the General Conference. Its purpose was to deepen the spiritual lives of all the members, promoting a closer bond of fellowship among all of the people; and to "set our denominational house in order for the great adventure of Methodist Union, by lifting the debt from our boards."

Death had not entered the ranks of the itineracy this year, but President Eddins announced the death of the widows of the late Revs. F. A. Gibson and T. J. Ledbetter, and of the wife of Rev. A. E. Maddox. The Conference admitted two into membership: I. M. Sewell and L. O. Jaggars. J. L. Thomas and Fred L. Davis were ordained elders. J. L. Lowery was transferred to the unstationed list.

Bishop Hay, in charge of the two Alabama Conferences of the M.E. Church, South, was a visitor to this Conference, and "he assured us of the fine spirit of fellowship and brotherly love existing between the various families of Methodism."

The 110th session was at First Church, Birmingham, Nov. 9-11, 1938, President Eddins in the chair. In his annual message, he spoke of the unification of Methodism which would take place next May (1939) at the Uniting Conference in Kansas City, and expressed the wish that the union would "include all of our churches and every individual member of the same; that not one shall be lost from the new and larger fold when union becomes a reality."

J. J. Goddard, of Birmingham, and A. C. Rogers of Speigner, were appointed members of the Stationing Committee along with the President. Delegates to the Uniting Conference were elected as follows: Ministerial—J. S. Eddins and T. C. Casaday; alternates—C. W. Walton and A. H. Lynch. Lay—A. C. Rogers and J. J. Goddard; alternates—Mrs. Arthur Heustess and L. L. Jones.

A feature of this session was a reminiscent talk by J. P. Morgan, the oldest member of the Conference from the standpoint of service, and several times president of the Conference. His stirring message will live long in the minds of the younger men of the Conference.

The following were received into the Conference: W. H. Aldridge, who was loaned to the North Alabama Conference of the M.E. Church, South; Ray

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M. Jones; and L. P. Bennett. Waldo Nall's name was dropped, he having joined another denomination. L. O. Jaggars, M. C. Henley, C. J. Fuller and Wilbur L. Walton were ordained elders.

The 111th session, the last session of the Alabama M.P. Conference, was at Capitol Heights Church, Montgomery, on Thursday and Friday, Oct. 26th and 27th, 1939, immediately preceding the meeting of the united Conference—the Alabama Conference of The Methodist Church. J. S. Eddins was president; T. C. Casaday, secretary; and Mrs. L. H. Goree, of Montgomery, treasurer. All of the clerical members of the Conference were present, and all of the lay delegates “except a few.”

President Eddins called attention to the fact that this was the last session, and that upon its adjournment tomorrow at noon, it would be to meet with the united Conference, made up of ministers and lay members of the Alabama Conference of the three uniting churches. He stated that “our Conference” will divide itself “into separate groups after being together more than a century.”

There were many visitors present, especially from the two Alabama Conferences of the M.E. Church, South. These visitors included Bishop Decell, of the M.E. Church, South, and Bishop James H. Straughn, elected a bishop by the M.P. delegates to the Uniting Conference in Kansas City in May of this year, he being the first person ever elected a bishop from the membership of the M.P. Church. Mrs. Arthur Heustess, president of the Conference Branch of the Women's Work, addressed the Conference.

William Warren was admitted into the Conference on trial. W. H. Aldridge and Ray M. Jones were ordained elders. J. E. Joiner was discontinued, and placed on the roll of Approved Supplies. W. W. Davis and L. P. Bennett were “retired and referred back to their respective Quarterly Conferences as Local Preachers.”

Judge Hugh A. Locke was presented, and read resolutions touching the legal procedures involved in the unification of the three churches, and these resolutions were unanimously adopted. Temporary appointments were made. The clerical membership of the Conference had to be divided, those falling into the territory occupied by the Alabama and North Alabama Conferences of the M.E. Church, South, going into these respective Conferences of The Methodist Church.

Those going into the Alabama Conference of The Methodist Church were: T. C. Casaday, C. W. Walton, W. L. Walton, A. L. Lumpkin, J. W. Enfinger, Fred Davis, P. A. Lynch, J. R. Helms, S. F. Lowery, G. B. Golden, T. W. Eddins, J. W. Hightower, J. E. Joiner, L. B. Headley, H. F. Wesley, N. H. Culp, C. J. Fuller, and Ray M. Jones. The superannuated members

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falling into the Alabama Conference were E. M. Bell and J. P. Morgan. Given a certificate of standing, J. P. Daughtry.

Those going into the North Alabama Conference were: J. S. Eddins, I. M. Sewell, A. E. Maddox, F. H. Giddens, R. M. Stillwell, J. W. Stewart, W. A. Lynch, A. H. Lynch, J. C. Maske, J. S. Johnson, M. C. Henley, W. H. Aldridge, L. O. Jaggars, J. L. Thomas, and William Warren. The superannuates coming into this Conference were: W. S. Jones, J. T. Fielding, and J. D. Lighter. Transferred to the unstationed list: W. W. Davis and L. P. Bennett.

The lay members of this last session of the M.P. Conference in Alabama were: J. J. Goddard, J. F. Sherrill, H. E. Eddins, V. C. McKee, C. D. Messer, W. R. Jackson, Mack Waites, W. T. Norton, R. B. Pope, Ernest Moore, E. W. Carter, G. W. Mellinger, J. A. Majors, Troy Bailey, Henry Smith, W. V. Beard, N. H. Muir, J. C. Ledbetter, John M. Dye, A. B. Lansford, W. J. Sellers, A. J. Wright, W. D. Godwin, W. H. Dismukes, Mrs. J. L. Oliver, C. J. Pate, J. W. Moore, Miles Motes, A. C. Rogers, Stanley N. Davis, and Walter Garrett.

T. C. Casaday, D.D., for five years president of the Conference, and for the last fifteen years secretary of the Conference, wrote a brief historical sketch of the Conference from which we gather the following facts:

The Conference had "its beginning in that part of Alabama surrounding Montgomery, in Autauga, Dallas, Butler, Lowndes, Montgomery, Macon, Elmore and Wilcox Counties. The first church was organized in Greenville, Alabama. The Conference was organized in 1829 at Rocky Mount in Autauga County . . . as early as 1832 a church was established in Montgomery; a building erected on Coosa Street was destroyed by fire on April 24, 1834. A new building was erected on the corner of Bibb and Moulton Streets in 1842. A. A. Lipscomb was the first pastor of the Bibb Street Church. He was active for many years in the work of the Conference. He was president of the University of Georgia at his death."

Dr. Casaday mentions the following as the leading laymen of those early days: Louis Houser, Mark Howard, William Keener, James Mitchell, James Stoudenmire, John Stoudenmire, and Benjamin Taylor of Autauga County; William Olds, L. C. Graham, James Alexander, of Dallas County; E. H. Cook, J. P. Cook, Hudson Powell, Robert Russell, and Benjamin Tower, of Lowndes County; B. S. Bibb and Abner McGehee, of Montgomery County; and James K. Benson, of Butler County.

By 1845 the Conference had more than 4,000 members and 53 ministers, In 1840 a move was made by Col. Bolling Hall to establish a college at Robinson Springs. It was to be known as Snethen Institute, but later it was decided to change the name to McGehee College, in appreciation of the liberal contributions made by Abner McGehee. The enterprise was found to be im-

practicable and it was abandoned. Abner McGehee founded the Alabama Bible Society, giving the valuable property now owned and occupied by the Society on Dexter Avenue, Montgomery. He was likewise a prime mover and heavy contributor to the "Samaritan Association." In 1859 an effort was made to establish a Female College in Montgomery, but the coming of the War in 1861 killed that.

The following men have, from time to time, served as president of the Alabama Conference: Britton Capell, the first president, followed by Samuel Johnston, W. W. Hill, William Rice, F. L. B. Shaver, D. B. Smedley, George H. McFaden, A. G. Grove, E. R. Moore, S. O. Townsend, J. T. Howell, C. B. McDaniel, J. P. Morgan, W. G. McDaniel, S. H. Lynch, T. C. Casaday, C. W. Walton, and J. S. Eddins. The Conference had nearly 10,000 members at the time of unification, and about 90 churches. The records show "a net increase in membership every year during the last forty years."

The church in Birmingham, established in 1910, was, in 1917, declared self-supporting. "It was then paying more than any church in the South except three churches in North Carolina." The Capitol Heights Church, in Montgomery, successor to the old Bibb Street Church, is now one of the leading churches in Montgomery. Thriving churches once existed in Troy, Ozark, Clayton, and Brantley, but have since been declared extinct.

Since 1900 the value of churches and parsonages, increased from \$70,567 to \$220,315. At the time of unification in 1939, the Conference had five stations, four half-stations, twenty circuits, and five missions, totaling thirty-four appointments.

Other laymen mentioned by Dr. Casaday, in addition to those already listed, "who have lived and served and gone to their rewards," were such men as C. E. and T. H. Crenshaw of Butler County; W. H. Day and Mrs. Kate A. Carter, of Dallas; Dr. Jim Townsend, Dr. Andrew Townsend and H. B. Brooks, of Montgomery County; W. W. Sellers, Joseph Sellers, and Dr. Thomas Duncan, of Mt. Carmel Church; Joseph Bell, Frank Enzor, Martin Enzor, and W. H. Ward of Pike County; W. R. Painter, E. M. C. Dowling, H. A. W. Martin and L. W. Kolb, of Dale County; Mr. and Mrs. Anderson Crews and John R. Ventress, of Barbour County; A. W. Rucker, W. H. Zeigler, J. W. Meyers, Ed Myrick, James S. Goree, James Strock, W. S. White, and John Goree, of Elmore County; Mrs. Lou Hughes, Allen Robinson and Hugh Shaw, of Coosa County; W. O. Ledbetter, C. M. Casaday, G. G. Adcock, A. E. Adcock, John Thomas Baker, and Brother Hood of Tallapoosa County; J. L. A. Motes and T. P. Hickman, of Talladega County; R. P. Stanfield, W. H. Lynch, I. D. Houser, Mrs. Fannie Browning, and J. A. Storey of Lee County; John Taylor, Albert Taylor, A. W. Humphries, George T. Bryant of Macon County; L. D. Maske, Jeffe Wright, Sebron

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Sellers, W. R. Lowery, Jack Pickel, S. H. Dunston, of Jefferson County; Henry Sewell, John Collins, Arthur Thompson, Wm. Henley, Lindsey Henley, W. F. Limbrick and A. C. Mims of Chilton County; J. R. McMinn, R. C. Sapp, T. T. Dickerson of Cullman County; John Smith and B. T. Harper of Tuscaloosa County; C. Grove, Sumter County, "and many others who have been translated to the eternal home."

This brings to a close the story of the one-hundred-and-ten-year-old Alabama M.P. Conference which, in 1939, became an important part of the Alabama and the North Alabama Conferences of The Methodist Church.

CHAPTER 65

Methodist Episcopal Church, 1931-1939

IN THIS CHAPTER WE SHALL TAKE OUR LAST LOOK at the Alabama Conference of the M.E. Church, which for 72 years had served unselfishly, heroically, intelligently, and with spiritual power. In name only did it come to an end in 1939 when it joined the Alabama and the North Alabama Conferences of a newly organized Methodist Church.

The 65th Conference met at Boaz, Oct. 28th, 1931, with Bishop Lester Smith again presiding. Two were admitted on trial—Howard W. Raines and Winford B. Smith. W. L. Hart was transferred to the Blue Ridge-Atlantic Conference, and C. V. Bellamy to the Holston. John L. Garnett was located at his own request. One died during the year.

S. S. Owen gave 32 years of service, retiring in 1924 upon the advice of his physician. Even after retiring he rendered much service in revival campaigns, in which he was unusually successful. His personality, gifts and temperament gave him distinction. He was a brother of Henry Clay Owen, and an uncle of Joseph Owen and of John Owen, both well-known throughout the Church. He was a good minister of Jesus Christ.

A highlight of this Conference was the inauguration of Conway Boatman, the new president of the John H. Snead Seminary, in the chapel of the school with Bishop Smith in charge. Joseph Owen, president of John Fletcher College, Oskaloosa, Iowa, gave the invocation. Fraternal messages were heard from many college officials and other dignitaries, including Wm. Fielder, president-emeritus of Snead Seminary; Dr. Wm. S. Bovard, of the Board of Education, Chicago; Theophilus Eades, acting president of Howard College; John Lakin Brasher, Conference Secretary; Alexander Guerry, president of the University of Chattanooga; Gilbert W. Meade, dean Birmingham-Southern College; H. L. Upperman, president of Baxter Seminary; O. B. Hunter, Mayor of Boaz; and J. D. Pruett, chairman of the Board of Trustees of Snead Seminary. Dr. Boatman delivered the inaugural address, and Dr. John Freeman Owen pronounced the benediction. It was a memorable occasion that proved most helpful to the school, inspiring the students and encouraging the ministers and laymen to work more diligently, and with renewed faith, for this outstanding Conference institution.

Delegates elected to the General Conference were: Clerical—Joseph Owen; alternate—J. H. Lott. The names of the lay delegate and his alternate are not in the *Journal*. Reports made to this Conference were good except those involving finances. The financial depression was affecting business affairs, and the Church had to suffer because of it.

Cordova entertained the 66th Conference, Nov. 2, 1932, with Bishop Wallace E. Brown in the chair. The following disciplinary matters were given attention. John A. King transferred in from the Holston Conference. W. F. Fowler and W. W. Wiggins were admitted. Oscar Hyche was readmitted. Onnis G. Waid was received into full connection. James H. Brasher was transferred to the Wilmington Conference. William C. Goss located at his own request. W. E. Ellis and William C. Potter withdrew from the ministry and membership of the Church. One died during the year.

E. F. Atherholt served some years as a local preacher; served in the Spanish-American War; joined the Conference in 1914; served as a commissioned officer during World War I; and was later commissioned a chaplain in the Army Reserve, in which relation, under appointment of the Conference, he served until his death. He was a kind, generous-hearted, helpful minister.

J. D. Laney, a faithful local preacher serving as a pastor, also died this year. T. M. Bailey, his memorialist, says of him: "He testified, and that truthfully, that from the moment that God saved him, and with His sanctifying power, burned out the dross and filled him with the fullness of God's love, he never knew the experience of backsliding." In a tornado in March, 1932, the parsonage and the church near it, were destroyed, and he and his family were hurled into the storm and darkness. He was injured, but kept up his work. In July he suffered an attack of malaria, and in his weakened condition, was unable to rally and died July 16, 1932.

The memoir of W. I. Powell was read by Wallace A. Murphree. He was not a member of this Conference at the time of his death, May 16, 1932, but had been for some years, before transferring to the St. John's River Conference.

An executive session of the Conference was held on the second afternoon of the session. The *Journal* throws no light on the occasion for this executive session, simply stating that "Matters of vital interest to the Conference were discussed by various members."

Greetings signed by Bishop W. N. Ainsworth were received from the North Alabama Conference of the M.E. Church, South, and in return this Conference sent greetings signed by Bishop Brown and J. L. Brasher.

This session was held during the financial depression. Collections were deeply cut. One district superintendent reported that he held one "fourth Quarterly Conference without collecting a dime for any purpose," which, he

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says, was a new experience for him. The average annual salary for the pastors was about \$326. The three district superintendents averaged about \$490 each. Some of the preachers received some missionary money, but even with that, the sailing was rough. The full membership reported in 1932 was 11,714. There were 1,070 non-resident members.

At this Conference Bishop Brown appointed an entirely new cabinet, all three of them being young men: J. E. Brasher on the Birmingham District; Cyrus Kitchens on the Boaz District; and L. A. Thornburg on the Gulf District. They were men of faith, courage, and loyalty, and gave fine leadership in the years to come.

The first Laymen's Conference (under the new legislation) met at the Long Memorial M.E. Church, South, on November 3rd. It was voted to merge the Laymen's Association with the new organization provided for by the last General Conference. The officers elected for this year were: President, A. D. Peck; Vice-President, A. S. Cotten; Secretary-Treasurer, Amos Gibbs.

The laymen formed the following committees: Evangelism—Jesse M. Burns, J. H. Copeland, C. H. Barker, Miss Lida Mae Wilkinson and Mrs. L. Adcock; Education—J. B. Faulkner, Clyde Bearden, Charon Denson; Ministerial Support—Prof. L. F. Corley, Birl Brown, H. C. Green; Benevolences-Pensions—Col. J. T. Johnson, Claude Amberson, and William Rush.

The 67th Conference was at Tarrant, Nov. 30-Dec. 3, 1933, with Bishop Wallace Brown again presiding. The following men were received: P. E. Ramsey, by transfer from the Central Tennessee Conference; Claude Collier Keathley, on credentials from the Tennessee Conference of the M.E. Church, South; Horace N. Barker and John B. Pooley, by admission on trial. W. B. Smith was discontinued. One died during the year.

W. B. Smead was sixteen when he joined the Union army, and fought throughout the War. He served as a minister some years in Kentucky before coming to Alabama in 1906. He retired in 1922, and made his home in San Diego Cal., where he served as chaplain of the local post of the G.A.R. from 1929 until his death. He was a joyful, triumphant soldier of the cross.

The district superintendents made interesting reports, seasoned with optimism. J. E. Brasher, of the Birmingham District, reported "an apparent feeling of hopefulness among our people, that a brighter day is ahead for our Church in this section of our Methodism." Cyrus Kitchens, of the Boaz District, said there had been from ten to one hundred per cent increases on certain funds. L. A. Thornburg, of the Gulf District, reported good revivals in his district, four of them conducted by J. L. Brasher, in which "sinners were converted, believers sanctified, the devil terrified, churches edified, indoctrinated, stabilized, and standardized."

J. D. Kitchens presented resolutions which were unanimously adopted by

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a rising vote, expressing thanks to God for the life and forty-year ministry of J. L. Brasher, D.D., counting "it a great blessing to number him as one of our members," and praying God's blessings upon him "that we may have the benefit for many years to come from his ministry."

A message came from the Pastors' Union of Tarrant City, expressing the hope that the bishop might see fit to re-appoint George W. Elliott to the M.E. Church in that city. All who have known George, know him to be worthy of the confidence in him as expressed by his brother-ministers of other denominations.

The Laymen's Conference elected their same officers for another year, with the addition of three new vice-presidents: J. E. Green, of Tarrant; C. H. Burdeshaw, of Headland; and L. F. Corley, of Boaz.

The 68th Conference was at Oneonta, Dec. 5-9, 1934, under the leadership of Bishop F. T. Keeney. Born at Fabius, New York, Bishop Keeney was converted in 1876 in a three-months revival meeting conducted by his father, Rev. Seabury B. Keeney. He had served both as pastor and presiding elder, and knew the problems of Methodist ministers.

J. C. Dean and Carl K. Wright were admitted on trial; and Jasper P. Weber was received from the Iowa-Des Moines Conference. W. W. Wiggins was discontinued. Q. V. Amberson was transferred to the Blue Ridge-Atlantic Conference. One died during the year.

W. M. Croman, one of fourteen children, joined the Pennsylvania Conference in 1869. He moved to Florida in 1886 and founded the town of Croman. In 1892 he joined the Alabama Conference and was in the effective ranks twenty-nine years, retiring in 1921. He "was a man of blameless life, honest, industrious, a fine economist, yet a generous giver. . . . Social, warm-hearted, sensible, spiritual," his was a successful ministry.

Conway Boatman, president of Snead Seminary, presented the matter of putting on an endowment campaign for this school, looking toward converting it into a junior college. The idea was enthusiastically approved by the Conference.

The Historical Society formed in 1932 was continued. J. L. Brasher was made chairman. The district superintendents were members ex officio. Other members were W. A. Murphree, A. D. Peck, O. C. Morton, D. A. Morton, T. M. Holcombe, and C. H. Burdeshaw.

Simpson Church, Birmingham, was host to the 69th Conference, Oct. 30, 1935, under the presidency of Bishop Wallace E. Brown. Welton Gregory was admitted on trial. He is now, 1956, Executive Secretary of the Board of Education of the Alabama Conference. Three transferred: H. N. Barker and J. A. King to the Holston, and Carl K. Wright to the Blue Ridge-Atlantic. Two died during the year.

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C. J. Hammitt was converted in a Baptist revival when he was fifteen. He came to Alabama by invitation of J. G. Johnson, one of the early leaders of this Conference. He was licensed to preach and joined the Conference in 1882, retiring in 1924. A man of fine culture and scholarship, he possessed numerous degrees. He was sanctified wholly, and constantly advocated this doctrine and experience. He had the confidence and love of his brethren.

S. F. Mabrey was serving at Fruithurst when death overtook him. He served faithfully twelve charges during his ministry of 23 years. He was a man of genial disposition, kind-hearted, helpful, and of an earnest prayer life.

The Conference elected John Freeman Owen as its clerical delegate to the next General Conference, with J. L. Brasher as alternate. D. E. Moody was elected the lay delegate with A. D. Peck as alternate.

Among the fraternal visitors to this Conference were Bishop Hay of the M.E. Church, South, and a number of other Southern Methodist preachers, including B. B. Glasgow, U. S. Pitts, O. K. Lamb, W. B. Hope, J. O. Hanes, B. F. Tingle, and S. T. Slaton. Dr. J. C. Broomfield and J. Bibb Mills, of the M.P. Church were also among the visitors.

The Conference went back to Rock Church, Tarrant, for its 70th session, Oct. 28 to Nov. 1, 1936. Bishop Wallace Brown again in the chair. Robert D. Murphree was received from the Nebraska Conference. Delbert H. Miles was admitted on trial. G. W. Barrow was discontinued. Paul A. Barker was transferred to the Blue Ridge-Atlantic Conference. Joseph Owen withdrew to unite with the North Alabama Conference of the M.E. Church, South. Two were announced as deceased.

William Fielder, while still living in England, was licensed to preach. In the New World, he first served in Canada. He visited the United States and labored in South Dakota and later in Minnesota. Later he came to Snead Seminary where he did a marvelous work, endearing himself to all who knew him.

Andrew S. Miller came in 1910 from the M.P. Church. He retired in 1921, giving a little more than a decade of service to this Conference. His father, William P. Miller, was a charter member of this Conference. The Miller family were for years prominent in the work of the Methodist ministry.

One of the most important matters to come before this Conference was the vote on the "Plan of Unification" of the M.E. Church, the M.E. Church, South, and the M.P. Church. The "Plan" was brought before the Conference. J. L. Brasher moved its adoption, and W. A. Murphree seconded the motion. After discussion, the vote was taken, the ministers voting 26 for the Plan and two against it. The laymen voted 26 for the Plan and none against it.

The 71st Conference was at Boaz, Oct. 27-31, 1937, meeting first in the chapel of Snead Seminary, then going over to the M.E. Church, now known

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as St. Paul's Church. Presiding was Bishop James C. Baker, a brother-in-law of Dr. W. D. Agnew, former president of Huntingdon College, and well-known throughout Alabama and West Florida. Bishop Keeney, who presided over the 1934 Conference, was present as a visiting speaker. Telegraphic greetings were received from Bishop Wallace Brown who had presided over the Conference on four previous occasions.

A letter from Miss Carolyn M. Teague, a missionary from this Conference to Japan, was read, being heard with interest. Miss Teague was for many years one of Methodism's best-known missionaries in Japan. The Conference sent greetings to her, with the assurance of its prayers. Upon motion of Cyrus Kitchens the Conference voted to send two fraternal delegates to the North Alabama Conference of the M.E. Church, South. The delegates elected were W. A. Murphree and J. D. Pruett.

On Sunday morning the annual love feast was held. This, of course, is a regular feature of an Annual Conference, but this particular one was unusual. A feature of it was a solo, entitled, "I'm Going Through," by S. P. Murphree. Says the *Conference Journal*, "The congregation gathered forward to shake hands with him, and the pent-up spiritual fire burst forth until the whole audience was rejoicing, shaking hands, shouting and singing." The secretary's comment was: "Was there ever a more gracious season than that love feast?"

Grant Parris was admitted on trial. Wallace F. Fowler transferred to the Holston Conference. W. W. Stephenson was granted the supernumerary relation. One died during the year.

W. L. Groover joined the Conference in 1900; transferred to the Holston Conference, but after several years of service there, he returned to the Alabama Conference. Here he retired in 1926. He died March 3, 1937, joining "the blood-washed host in the Father's House."

The *Journal* tells also of the death on Dec. 11, 1936, of Mrs. Anna Davis Elder, who had served so efficiently at Snead Seminary, and of whose life-work more is told in our story of Snead College. The death of Mrs. Elizabeth Causey Ellis, wife of Rev. Thomas Ellis, a retired minister, a noble and useful woman, is also recorded in the *Conference Journal*.

The 72nd Conference convened at Tarrant, Oct. 26, 1938. Bishop Brown again presided, much to the pleasure of the Conference. George W. Elliott, then in his 12th year as pastor at Tarrant, served admirably as pastor-host.

Delegates to the Uniting Conference to be in Kansas City, in May, 1939, were elected. J. L. Brasher was elected the clerical delegate with T. M. Bailey as reserve. A. D. Peck was the lay delegate, with Will F. Franke as alternate.

Fraternal messengers from the Alabama M.P. Conference and from the

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North Alabama Conference of the M.E. Church, South, spoke, J. S. Eddins representing the former and Marvin Franklin the latter.

An important and delightful feature of this Conference was the special service Thursday evening, Oct. 27, when J. L. Brasher delivered an address on the history of this Conference. Dr. Brasher had given time, effort, and prayer to the preparation of this magnificent address, which told of the heroism of the fathers and appealed for the continued sacrifices of their sons, and closed with a call for re-consecration, then and there. The memory of that message will linger long with these whose high privilege it was to hear it.

Q. V. Amberson was received from the Blue Ridge-Atlantic Conference. James Drexel Boyd and Wallace W. Lovett were admitted on trial. J. C. Dean was discontinued. Welton Gregory and D. H. Miles were received into full connection in the Conference. One died during the year.

D. D. Bailey was converted and joined the M.E. Church, South, at the age of eighteen. At twenty-one he was licensed to preach and served as a supply pastor. In 1902 he joined the Atlantic M.E. Conference, transferring to the Blue Ridge Conference in 1910, and afterwards became an original member of the Blue Ridge-Atlantic Conference. In 1917 he transferred to the Georgia Conference, and in 1920 to the Alabama. Here he served Brewton, Hayden, New Home, Rosa, Massey, Bremen, Wadley, and Antioch. He retired in 1930, and returned to his native State for his last days. He was a sound and earnest preacher of the Gospel.

Another loss to the Church this year occurred in the death on July 12, 1938 of the wife of J. H. Lott, long-time devoted member of the Conference. Hers was a life of consecration and devotion, and her influence still lives in the lives of her children, grandchildren and great-grandchildren.

In a sense, the 1938 Conference was the last regular session of the Alabama M.E. Conference. In the spring of 1939 the Uniting Conference was held at Kansas City, at which the M.E. Church, the M.E. Church, South, and the M.P. Church were united into The Methodist Church. In the fall of 1939 each of the Annual Conferences of these three denominations functioning in Alabama and West Florida, held brief sessions, concluding their work, as such, and later meeting together for their first sessions in the united Church.

The Alabama M.E. Conference and the Alabama M.P. Conference, covering the entire State of Alabama and West Florida, were divided into the Alabama and the North Alabama Conferences of The Methodist Church, the boundaries of which had been fixed at the Uniting Conference.

The 73rd, and last, session of the Alabama M.E. Conference met at Tarrant on Nov. 1st, 1939, under the presidency of Bishop Brown, who had presided at the last session and was familiar with the field and the men.

J. L. Brasher was re-elected secretary, an office he had held for 37 years,

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barring one year. The brethren showed their appreciation of Dr. Brasher's magnificent service by a vote of thanks, and by a gift of \$36.00, one dollar for each year of his service. This great man of God had proved himself to be a "dollar-a-year-man," having rendered a service that no amount of money could pay for, but accepted with fitting words this gift-token expressing the love of his brethren.

The Conference roll carried the names of 16 retired and 33 effective men, of whom 20 were pastors, and 13 were district superintendents, evangelists, college officials, students, etc. Three fine young men on probation were serving as pastors.

The three districts with their superintendents were: Birmingham, J. E. Brasher; Boaz, Cyrus Kitchens; Gulf, L. A. Thornburg. The eighteen Birmingham and twenty-two Boaz District appointments became a part of the North Alabama Conference of The Methodist Church, and the eleven Gulf District appointments became appointments in the Alabama Conference of The Methodist Church. Some of these appointments, of course, were filled by faithful local preachers.

The 1939 statistical report showed a total of 11,684 full members, including inactive members of which there were 1,739. There were 76 local preachers. There were 156 congregations or preaching places, with 136 church buildings, valued at \$371,481; 38 parsonages valued at \$36,600. There were 122 church schools, with 800 officers and teachers, and 7,597 pupils enrolled in all departments. There were reported 1,680 senior Epworth Leaguers, 75 intermediates, and 159 juniors. The total amount paid on pastors' salaries was \$19,852.

At this session Joseph Warren Broyles was received from the Holston Conference. For the first time in the history of the Conference the question, "Who have been received on trial?" was answered by the word, "None." John B. Pooley was transferred to the Iowa-Des Moines Conference, and P. E. Ramsey to the Holston Conference. Hobart Murphree was granted leave of absence. One died during the year.

J. B. Davis joined the Conference in 1886, and was placed on the retired list in 1913. He is said to have been very fervid and evangelistic in his ministry. "His testimony and exhortations were always adrip with unction and joy." He was blind for the last eight years of his life, but his spiritual sight was strengthened by faith and courage.

Resolutions signed by O. G. Waid and Wallace A. Murphree, thanked the church at Tarrant for its hospitality, and Bishop Brown for his inspiring leadership, and closed with these words: "We come to the final session of our Conference with a sense of pride in its history. We have never been great in numbers, but our service has been felt throughout the world. There is a

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certain amount of sorrow which comes to us because of the finality of our adjournment, yet we face the future with faith that God is leading forward to greater and better things."

The last action of the one-day session was the adoption of a resolution offered by W. A. Murphree, as follows: "Whereas the business session of the Alabama Conference of the Methodist Episcopal Church has completed its final business, therefore, be it resolved that the Conference be now dissolved."

J. L. Brasher, the secretary, closed the Minutes with these words: "The Bishop then solemnly declared the Conference dissolved in the name of the Father, and of the Son, and of the Holy Ghost. The Bishop then pronounced the Benediction, and the Alabama Conference, as such, was no more." The brethren met the next day, Nov. 2nd, 1939, at First Methodist Church, Woodlawn, Birmingham, to organize the first session of the North Alabama Conference of The Methodist Church.

Alabama Conference, M.E. Church, South, 1931-1939

WE BEGIN THE STORY of the Alabama Conference of the M.E. Church, South, from 1931 to its one-day session Nov. 29, 1939, when, by action of the Uniting Conference at Kansas City, Mo., it became the Alabama Conference of The Methodist Church.

The 100th Conference was at Dexter Avenue Church, Montgomery, Nov. 19-22, 1931, Bishop Ainsworth presiding for the second time. J. C. James was presiding elder of the Montgomery District, and O. V. Calhoun was pastor of Dexter Avenue Church. Other Montgomery pastors and their churches assisting in the entertainment of the Conference were F. M. Atchison, Clayton Street (now Frazer Memorial); J. W. Frazer, Court Street (now First Church); S. T. Trotter, Fifth Avenue (now Burge Memorial); S. U. Turnipseed, Forest Avenue; J. W. Reinhardt, North Montgomery; and C. A. Rush, Perry Street (now St. Marks).

In addition to Bishop Ainsworth, the officers of the Conference were: A. J. Lamar, Secretary Emeritus; E. L. Crawford, Secretary, with E. A. Childs, R. B. McGehee and J. E. Tate as assistants; F. G. Hastings, Statistical Secretary, with H. L. Tate, C. H. Seibert, G. W. Kerlin, H. E. Palmes, Paul Dansby, W. V. Pierce and J. R. Hudgens as assistants; W. H. Venters, Conference Treasurer, with Carl Preer and S. R. Jones as assistants.

Following the organization of the Conference, J. W. Frazer, pastor of the Court Street Church, presented to Bishop Ainsworth a gavel made from a mahogany spindle from the stairway leading to the slave gallery in the old Court Street Church.

Early in the first day's session, S. U. Turnipseed, president of the Hospital Board, read a statement from the Board, saying that there had been a definite proposition submitted to the Hospital Board by "local interests, to take over the Memorial Hospital and operate the same," and requesting the Bishop "to appoint a committee of three laymen to whom said proposition should be referred for their recommendation to the Hospital Board, so that the Hospital Board may report back" to the Conference for its action. The Bishop appointed E. R. Malone, chairman, A. C. Davis and J. A. Wylie.

ALABAMA CONFERENCE, M.E. CHURCH, SOUTH, 1931-1939

The Memorial Hospital which opened with such bright prospects, was now shut down, but the Conference was doing everything in its power to acquit itself honorably in the situation. The report of Conference Treasurer Venters showed that the largest amount paid during the year for any one item (\$12,-136.27) was paid to the Hospital Board's obligations. More than that, the report of the Commission on Budget, submitted by B. F. Marshall, carried a total allotment for all Conference work, including Conference missions, Church extension, Christian literature, Conference claimants, and Christian Education, amounting to exactly \$50,000, PLUS an allotment of \$25,000 for the Hospital. The Conference lost its hospital, but not its honor.

The Board of Temperance and Social Service through its chairman, L. B. Green, and its secretary, J. H. Holloway, brought in a notable report, one that provoked Bishop Ainsworth to make a "masterful address on the prohibition situation in America and with special reference to the South, which stirred the large congregation to frequent applause." By a rising vote the Conference thanked Bishop Ainsworth "for his great address and endorsed his statements," and requested him to prepare his message for publication in the *Alabama Christian Advocate*.

At this time the wets were doing all in their power to bring prohibition into disrepute, and their wild statements did not always square with the facts. Bishop Ainsworth was no man to take this lying down! He gave great encouragement to the preachers and Christian laymen at a time when courageous leadership was needed.

The Conference admitted the following: Alton Brooks Tanton, William Graff Parrish, Adger Moore, and William Brunson Atkinson. Edward G. Mackey was received from the North Alabama Conference, and C. W. McConnell and W. M. Tabb from the Florida Conference. Walter C. Cowart was received from the M.E. Church. Four transferred: J. S. Chadwick and W. M. Lantrip to the North Alabama Conference; M. C. Abercrombie to the New Mexico; and C. A. Cornell to the Florida. L. A. Horn and S. R. Twitty were located, each at his own request. One died during the year.

C. C. Beverly felt the urge to preach in early youth. He graduated from Asbury College and Theological Seminary with honors in 1928, and in 1928 joined the Conference and was appointed to Robertsdale Circuit. Here he labored until death. A young man of unusual promise, he quickly won the hearts of his people. Funeral services were from Robertsdale parsonage by W. M. Curtis, his presiding elder. Graveside services at Coffeetown, his boyhood home, were conducted by A. E. Shafer.

Among the appointments this year were three new presiding elders: A. E. Shafer, Dothan District; B. F. Marshall, Greensboro District; and O. V. Calhoun, Montgomery District.

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E. L. Crawford was appointed secretary of the General Board of Temperance and Social Service with headquarters in Washington. H. W. Rice was continued as Business Manager of the *Alabama Christian Advocate*. R. R. Ellison was appointed director of Superannuate Endowment, in addition to his duties as presiding elder of the Mobile District. S. M. Baker was appointed executive secretary of the Conference Board of Christian Education. O. S. Welch, presiding elder of the Prattville District, was also appointed Conference Missionary Secretary. C. M. Ellisor, J. W. Reinhardt, and B. F. Brown were appointed Conference evangelists, and R. J. Haskew was appointed a general evangelist. C. W. Northcutt was appointed superintendent of the Alabama Masonic Home at Montgomery.

College appointments included the following: W. D. Agnew, president of Woman's College; Andrew Sledd, professor in Candler School of Theology, Emory University; A. E. Barnett, professor Scarritt College; R. W. Greene, professor Simpson School, Birmingham; T. P. Chalker, student Duke University; F. S. Moseley, student Southern Methodist University; A. B. Davidson, student Yale University; and A. P. Segers on Sabbatical leave.

On motion of J. E. Tate, a commission of three was appointed to arrange for a fitting centennial celebration of the Alabama Conference, namely, J. E. Tate, L. H. S. Chappelle, and H. M. Andrews. This committee brought in a report asking that the centennial be appropriately celebrated in every church within the bounds of the Conference during the year. The committee appointed L. H. S. Chappelle, president of the Alabama Conference Historical Society, and Peter A. Brannon, Curator of the Society, and the presiding elder and pastor-hosts of the next session of the Conference (to be held at Troy), to arrange a suitable program to be rendered during the next Conference session.

The year's work closed with 91,085 church members within the bounds of the Conference, 3,542 of them having been received during the year on profession of faith.

The 101st Conference was at Troy, Nov. 17-20, 1932, Bishop Ainsworth again in the chair—a leader who inspired confidence and co-operation. J. F. McLeod was presiding elder of the Troy District, and E. A. Childs pastor at Troy. G. W. Kerlin was elected Statistical Secretary, F. G. Hastings, last year's Statistical Secretary, having been elected to membership on the Commission on Budget, succeeding B. F. Marshall, resigned.

The Alabama Conference as organized in 1832, included all of Alabama except "that part of North Alabama watered by those streams flowing into the Tennessee River," and all of West Florida, together with the following counties in East Mississippi: "Jackson, Greene, Wayne, Clarke, Lauderdale, Kemper, Noxubee, Lowndes, and that part of Monroe east of the Tombigbee

River." The total church membership then was 10,966. Of these, 8,196 were white and 2,770 were colored.

At the Conference in Troy, one hundred years later, with its territory about half of its original size, the church membership was 92,501, all white, the thousands of colored Methodists having been set apart into a Church of their own.

So far as changes in the actual personnel of the Conference were concerned, the Troy session was rather much the same as it was the year before. M. D. Taylor transferred to the Florida Conference, and C. A. Cornell transferred back from Florida. A. E. Barnett, who had been appointed a professor in Scarritt College, transferred to the Tennessee Conference. The Conference was saddened by the deaths of four good men.

J. M. Dannelly, son of James Patrick and Louise Olivia (Gordon) Dannelly, was converted in July, 1885, and that year joined the Conference and served until 1931, when he superannuated. He served ten pastorates and four districts, besides giving nearly two years as Financial Agent for the Woman's College, now Huntingdon. W. M. Curtis, who wrote a brief sketch of his life, says that as a result of his twenty-eight years of pastoral service, not counting Geneva, his last pastorate, 1,136 members were added to the Church on profession of faith. "The districts served by him bear testimony to his passion for souls and his capacity for administration. . . . The Southern University honored itself by conferring upon Brother Dannelly the degree of Doctor of Divinity." On Dec. 22, 1886 Brother Dannelly married Lena Augusta Stephens, of Louisville, Ala. She survived him, as did also four children—Dr. Clarence M. Dannelly, long prominent in the Methodist Church in Alabama, and for four years a member of the Judicial Council of The Methodist Church; John Milton Dannelly, Jr., deceased; Mrs. E. H. Hobbs and Mrs. G. B. Clinkscales, all an honor to the Church. Dr. Curtis styles Dr. Dannelly as a "Knight of the Cross of Christ," and says of him, "As a conversationalist he was charming; as a preacher, winsome; as a debater, forceful; as a counselor, wise; as a friend, loyal; as a husband and father, devoted above measure." Dr. Dannelly was buried at Camden where "were gathered the friends and neighbors of other years, and children and grandchildren of the slaves, all mingling their tears with the tears of loved ones," as Dr. Curtis "read heaven's verdict on the life of his friend: 'Blessed are the dead who die in the Lord'." Dr. Dannelly was a brother of E. A. Dannelly.

F. A. Rogers was, perhaps, as beloved a minister as the Conference ever had. Marked by a gracious winsomeness that blended well with Christian firmness, he served well his day. His early education was received at the neighborhood schools. Later he taught school a while, and then earned his B.A. at Southern University in 1886. He had been admitted into the Conference in

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1882, but dropped out to attend school. November 17, 1886, he married Edna Powers Willingham, of Greensboro. That same month he joined the North Alabama Conference where he served the following stations: Courtland, Oxford, Jacksonville, Jasper, and Guntersville. In 1895 he transferred back to his home Conference, and served Water Street Church in Selma, Eutaw, Livingston, Luverne, Gadsden Street in Pensacola, Brewton, Foster Street (now First) in Dothan, Dexter Avenue in Montgomery, Greensboro District, Eufaula, and Livingston a second time. This last charge he served ten years in all. At the close of his Livingston pastorate he superannuated and continued living in that lovely college town. He died while on a visit to his daughter, Mrs. B. M. Boyd, of Montgomery. Accompanied by H. M. Andrews and a host of sorrowing friends and loved ones, his body was carried to Ashburn, Ga., where it was laid to rest near the home of his only son, Dr. Francis Willingham Rogers. He had given 43 years of active service to our Lord and His Church.

S. G. Boyd was converted in 1873, and the church believed in him so strongly that in his absence they unanimously voted to license him to preach. He served four years as a local preacher, and in 1882 joined the Louisville Conference. Here he served until 1887 when, upon the advice of his doctor to seek a milder climate, he transferred to the Alabama Conference, where, for 1887 and 1888, he was appointed to Demopolis. He superannuated in 1928, having given 46 years of his life to the itinerant ministry. He and his good wife, the former Leona Florence Bruce, were the parents of: Brinkley Messick Boyd (married Carrie Eunice, daughter of F. A. Rogers); Mrs. R. B. Shontz; and Mrs. Leona Taylor. C. A. Rush said of him: "As an individual worker and wise counselor I have seldom seen his equal and never known his superior."

B. E. Meigs, son of John William and Emiline (Kroust) Meigs, was a brother of Dr. S. C. Meigs, well-known Methodist layman. At the age of twenty-two, he joined the Mississippi Conference, serving there until 1923 when he transferred to the Alabama Conference. Here he served Grand Bay, Camden, Lowndesboro, Girard, and Deatsville. It was while serving Deatsville that he died. D. W. Haskew, his memorialist, says that Brother Meigs was a man without reproach . . . as guileless as a refined woman. . . . No one ever had occasion to even doubt the spotlessness of his character and life."

There appeared before this Conference a delegation of ministers and laymen from the Alabama State Baptist Convention then in session. They presented resolutions, just adopted by their Convention, calling for an organization of the Christian forces of Alabama to fight the efforts then being made by the wets to repeal the Eighteenth Amendment to the Federal Constitution. The resolutions asked the Alabama Conference to appoint a committee to serve with

similar committees from other Christian organizations, the same to meet in Birmingham on the first Tuesday in December. The Conference did unanimously approve this movement, and Bishop Ainsworth, who was never backward in doing anything to further the cause of sobriety and Godliness, appointed the following as official representatives of the Alabama Conference to co-operate in this: O. L. Tompkins, M. M. McCall, E. L. Crawford, and R. B. McGehee.

In line with this, the Conference Board of Temperance and Social Service brought in a report signed by L. B. Green, president, and W. F. Calhoun, secretary, declaring "our eternal opposition to the liquor traffic, whether legally or illegally conducted. The report, which consumed about three pages in the Conference *Journal*, quoted a brief resolution adopted by the Colonial Congress in 1774, saying:

"Resolved that it be recommended to the several legislatures of the United Colonies immediately to pass laws more effectively to put a stop to the pernicious practice of distilling, by which the most expensive evils are surely to be derived if not quickly prevented."

More than that, the Report quoted an appeal signed by James Madison, John Quincy Adams, and Andrew Jackson, denouncing liquor as needless and harmful, and calling upon citizens to discontinue its use entirely, for the benefit of themselves, their country, and the world. Continuing, the Report quoted the famous words of Thomas Jefferson who in 1823 urged the complete destruction of the liquor traffic, saying, "And were I to commence my administration again, with the knowledge which from experience I have acquired, the first question I would ask with regard to every candidate for public office should be, is he addicted to the use of ardent spirits?"

The Conference gave authority to the trustees of the Seashore Methodist Assembly to sell off from the property held in trust by them in Biloxi, Miss., that part lying north of the Louisville and Nashville Railroad tracks for a minimum of \$25,000, the proceeds to be used in paying off the mortgage and floating indebtedness of said assembly.

The Conference thought it had made arrangements with the General Hospital Board to re-open the Montgomery Memorial Hospital, and adopted resolutions authorizing the trustees to proceed along that line, but at the next session the Conference Hospital Board had to announce that funds necessary to its reopening were not forth-coming, but that efforts were still being made to that end. H. M. Andrews was nominated by the Board and appointed by the Bishop as the Conference director of the Golden Cross Fund, this in addition to his duties as pastor at Dexter Avenue Church in Montgomery.

Only one new presiding elder was appointed this year—D. P. Slaughter on the Selma District. T. P. Chalker was appointed as an instructor in Duke Uni-

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versity. A. J. Lamar, who had served many years as one of the Publishing Agents, was this year appointed Consulting Agent for the Methodist Publishing House. F. S. Moseley became the next Extension Secretary of the Board of Christian Education. R. W. Greene was appointed District Evangelist in the Pensacola District. H. W. Rice, who had served four years as business manager of the *Alabama Christian Advocate*, resigned and was appointed pastor of the Forest Avenue Church, Montgomery. R. R. Ellison was continued as Conference director of Superannuate Endowment. S. H. Blan was re-elected Conference Lay Leader.

The Conference held its 102nd session at Foster Street (now First) Church, Dothan, Nov. 15-19, 1933. Bishop Ainsworth presided, this being his last time to preside over this Conference. For the first time since 1879, when he was an assistant secretary. A. J. Lamar was not on the Conference secretarial staff. With the exception of a few years, he served until 1909 when elected secretary, which position he held until 1929 when he asked the Conference to relieve him. He was then elected secretary emeritus. So, with the exception of a few years, he was on the secretarial staff from 1879 to 1933—a record, so far as this writer knows.

E. L. Crawford was re-elected secretary, with the same assistants as last year, plus the addition of five "special assistant secretaries"—C. C. Garner, C. S. Talley, J. W. Budd, S. A. Fowlkes, and C. M. Dannelly. Statistical Secretary G. W. Kerlin's assistants, in addition to those already noted, were B. G. Smith, J. M. McKinney, and A. B. Clausen.

W. R. Bickerstaff was pastor of Foster Street Church. Assisting him in the matter of entertaining the Conference were D. W. Haskew, pastor of La-Fayette Street Church, that city, and A. E. Shafer, presiding elder of Dothan District.

Among the visitors to this Conference were Rev. and Mrs. L. C. Brannon, of the Korean Methodist Church, who went out from us in 1910 as missionaries to Korea.

For the first time in its one-hundred-year history, the Conference adopted resolutions (presented by H. W. Rice, H. M. Andrews and O. V. Calhoun) calling for a Conference-wide observance of an Every-Member-Canvass Sunday "three weeks prior to the Sunday of our Conference session . . . in all our charges to secure pledges for the church budget for the following year." This progressive step was an historic move, and did much to advance the financial interests of the Conference, and to bring it up to the high place it holds today.

Bishop Ainsworth was a great believer in the black-board-report method. With the help of what he called his "chalk secretaries," the reports of pastors were shown on a large black board. These public, visible reports revealed

the exact situation of every charge, and spurred both pastors and people to make reports of which they were not ashamed. This method also aided the Bishop in making appointments. The bishop later confided to this author that he had gone to the Conference fully resolved to appoint Rev. John Doe as a presiding elder, but when the black-board report told him that Brother Doe had not received a single member on profession of faith during the entire year, "I could not," he said, "I simply *could* not make that man a presiding elder."

The bishop often quoted from Lanier but never in a way that would wound the feelings of any individual pastor, but in his general summaries of situations he frequently commented: "There's more in the man than in the land." The days of depression through which the Church was passing, called for a leadership at once sympathetic and vigorous, which Bishop Aimsworth gave in abundance, with the deep appreciation of the Conference.

As an evidence of the financial stringency which the Church was facing, and as an evidence that the Conference was putting forth every possible effort to collect the benevolences in full, we quote from a resolution presented by the Commission on Benevolences, and adopted by the Conference, in which extraordinary methods are suggested for collecting these benevolences in full:

"*Resolved*, First, That we request the presiding elders to call a meeting of the pastors in his district in December; and secure a promise from every one—except those serving where the benevolences are budgeted with the salaries, and paid—to make, in person, a complete canvass of his charge in February, securing from each member, if possible, a pledge, covering his pro rata share of the benevolent apportionment of his church; asking him to agree to pay one-half of his pledge in April, and the other half in October. To call upon these pledgers on each pay-date, and to accept, where necessary, farm produce in payment, or part-payment of pledges." The presiding elders were requested to "require of each pastor a weekly report during the periods of pledging and paying." The *Alabama Christian Advocate* was asked to publish in its issue of May 10, 1934, a full report of the Alabama Conference's standing on the benevolences, district-by-district, and charge-by-charge.

Among those who felt the depression most were our superannuated preachers and the widows of preachers. T. Y. Abernethy, who had been in active service 54 years, longer than any man in the Conference, received the largest pension (\$308.62). It is difficult for young ministers to appreciate the trying times that then existed.

Along with all those noble efforts to keep the Church's head above water during the dark depression years, the Conference never lost sight of the other important phases of the Church's work. A report from the Board of Christian Education, read by A. B. Carlton, covered more than four pages in the *Conference Journal*, indicating the Church's vital interest in Christian Educa-

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tion. E. W. Coleman read the Report of the Board of Church Extension, and E. B. Paul for the Board of Missions. These reports reveal the lack of money, but never the lack of faith, vision and courage.

The Board of Temperance and Social Service presented its report through W. C. Cowart. A paragraph from this report indicates the unflinching antagonism that Methodism has for the liquor traffic:

"The Church stands unalterably and uncompromisingly on the tested basic experience that ALCOHOLIC BEVERAGES ARE HABIT-FORMING DRUGS, and must be dealt with as such. The Church believes that the brand of Cain must be stamped on the forehead of the liquor traffic, and objects to budgets being balanced with the blood of the born and the unborn.

"The M.E. Church, South, has a platform, and as members of that Church we should stand on it. As leaders of that Church we will not be duped out of our immortal birthright for a mess of alcoholic pottage to enrich brewers and distillers even to balance budgets. Our innate, God-given sensitiveness enables us to sense the presence of the supplanter, even though by shrewd propaganda he has faked the voice of Esau." In such valiant words as these the Methodism of the South told the world that if the liquor traffic was ever again to be legalized in this country, it would be over every possible protesting word and action of Methodist preachers.

While all these matters were being given attention, ballots being cast for delegates to the next General Conference, elected the following: Clerical: H. M. Andrews, R. R. Ellison, W. M. Curtis, J. W. Frazer, W. D. Agnew, D. P. Slaughter and D. H. McNeal; alternates: J. F. McLeod, Andrew Sledd, O. V. Calhoun, and A. E. Shafer. Lay: O. L. Tompkins, Dothan; J. A. Ormond, Marianna; Z. V. Judd, Auburn; S. A. Fowlkes, Selma; E. R. Rencher, Mobile; J. E. Finley, Brewton, C. E. Segrest, Slocomb; alternates: E. R. Malone, Pensacola; J. T. Ellison, Centreville; F. M. Howard, Autaugaville; Mrs. C. S. McDowell, Eufaula.

Looking toward the General Conference, the Conference considering a number of memorials, adopting some, rejecting others. E. C. Moore reported for the Committee on Memorials which consisted of himself, R. A. Moody, E. G. Mackey, J. T. Ellison and E. R. Malone.

The first of these memorials, signed by E. G. Mackey, R. R. Ellison and H. W. Rice, asked the General Conference to appoint a commission "to study a more equitable distribution of ministerial support with the view to salary-sharing that every preacher may have a living wage." Both the committee and the Conference concurred.

The second memorial, signed by I. W. Chalker, J. W. Frazer and J. O. Grogan, asked the General Conference "to eliminate the pledge now exacted

from candidate for the ministry to abstain from the use of tobacco." The committee concurred, but the Conference did not concur.

A third memorial, signed by W. C. Cowart, J. E. Tate, J. O. Grogan, and S. T. Trotter, besought the General Conference to reduce the membership of the General Conference from one delegate, lay and clerical, to each forty-eight members of an Annual Conference to one for each sixty members. Both the committee and the Conference concurred with this idea.

Another memorial, signed by E. A. Childs, J. E. Tate, J. O. Grogan and I. W. Chalker, asked the General Conference to initiate negotiations with the M.E. Church and the M.P. Church, "looking towards the reorganization of American Methodism into one body so that the separation which came in 1844 may be completely removed by 1944." The committee and the Conference concurred.

D. F. Ellisor and R. J. Mills presented a memorial asking for the enactment of a law requiring all clerical members in active service to give one per cent of their salaries to the General Board of Finance to become a part of a permanent endowment fund. The committee did not concur, but the Conference voted to concur with the memorial.

The Marianna District presented a memorial signed by W. E. Middlebrooks, president of the Marianna District Conference, and W. V. Pierce, secretary, asking the General Conference "to allow that section of West Florida now included in the Alabama Annual Conference to remain in same. Both committee and Conference concurred.

L. B. Green and J. W. Frazer memorialized the General Conference "to request the government to grant immunity from war service to those members of our Church who have conscientious objections to participation in war." The committee and the Conference concurred in this petition.

A group of distinguished laymen consisting of Zebulon V. Judd, John T. Ellison, J. A. Ormond, J. E. Finley and E. R. Rencher, presented some resolutions which also embodied two memorials to the General Conference. The resolutions asked that the Bishop reduce the number of districts from eight to six. The two memorials to the General Conference were requests, first, to reduce the number of bishops from fifteen to twelve. (Three of the bishops were soon to superannuate and the laymen were simply suggesting that no additional bishops be elected in their places.) Their next petition was that the General Conference "reduce the number of paid Boards of the General Conference from seven to four, and to allocate the functions accordingly." The resolutions were adopted by the Conference without referring them to the committee on memorials.

Near the beginning of the session Bishop Ainsworth appointed N. B. McLeod, J. W. Budd, and W. H. McNeal as a committee to suggest plans for

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the participation of the Conference in the Sesqui-Centennial of American Methodism in 1934. This committee turned the matter over to the Alabama Conference Historical Society of which L. H. S. Chappelle was president and Peter A. Brannon was curator. This Society asked that Mr. Brannon prepare a brief historical statement covering the life of the Conference from its beginning until the present; and suggested that a local historian be chosen to write the history of each local church in every charge. It is known that many local churches did this, some of these having been published in pamphlet form to which this writer has had access.

Six were admitted on trial: Henry Alfred Screws, Jr.; Andrew Spencer Turnipseed; Selman David Bradley; William Jennings Hughes; Daniel Cleveland Whitsett; and Charles Henry Hildreth. B. W. Ware was received from the Mississippi Conference, and W. M. Tabb was transferred to the Mississippi Conference. Some long-time members died this year.

J. O. Noble was licensed to preach when "he was about thirty-three." After serving one year as a local preacher, he joined the Conference, serving from 1886 to 1906, when he superannuated. His death occurred at the home of his second wife at Fort Davis. "Few men," writes D. W. Haskew, "are ever endowed with a finer spirit than was J. O. Noble. . . . The reason people loved him so much was because he first did the loving. He won his way by loving."

S. U. Turnipseed was educated at Southern University and at Vanderbilt. He served faithfully, circuits, stations and one district. He served two years as Conference Sunday School Secretary. Says E. C. Moore, his long-time friend and memorialist, "His fidelity to duty was one of the most inspiring things in his make-up. . . . He was one of the cleanest men in his speech that I have ever known. . . . In the realm of friendship he excelled." He married Minnie Elizabeth Townsend in 1902 and to this union were born: Lois (Mrs. A. A. Miller), LaMargaret, and Andrew Spencer, who, on the day that his father's memoir was read at Conference was admitted into the Conference. Brother Turnipseed's last appointment was to Trinity Church, Opelika. He and his family moved to Opelika, but he was taken sick and died before he had preached there a single time.

A. J. Lamar was one of the great Christians of America. "He had royal ancestry." From his memoir, by his devoted friend, Bishop Candler, we learn that his great-grandfather was James Jackson who came from London to Savananh, Ga. and was a general in the Continental Army, also Governor of Georgia, and United States Senator. Dr. Lamar's mother was Mary Athena Jackson, a daughter of William Henry Jackson and Mildred Lewis Cobb, "the latter belonging to the family of Cobbs, for several generations leaders in Georgia." On the Lamar side he was descended from Huguenot ancestors. Young Lamar entered the University of Georgia as a sophomore in 1863, but

in the fall of that year joined the Confederate Army and served until the war closed, "as fearless and faithful as his dauntless ancestors." After being paroled in Lincolnton, N. C. in April, 1865, he walked home to Athens, Ga., remaining there less than a month, and went to Letohatchee, Lowndes County, where he had inherited a plantation. There he lived for several years, later graduating from the Law School of the University of Georgia. He was immediately admitted to the bar, and then went back to Letohatchee to live. There he was converted and felt the call of God to preach. He was licensed to preach in August, 1874, his presiding elder being Simon Peter Richardson. He joined the Conference 1874 and was a member 58 years. Eleven times—from 1890 to 1930—he was elected a member of the General Conference. Southern University conferred the D.D. on him in 1896. In August 1903 he was elected one of the Publishing Agents of the Southern Methodist Church, holding this position until July 1, 1932, when the Book Committee accepted his resignation, and very properly elected him Agent Emeritus. Prior to his election as Publishing Agent, he served the following appointments: Eastern Shore Mission, Citronelle, Toulminville, Fort Deposit, Union Springs, Auburn, Union Springs (again), Greenville, Mobile District, Government Street (also Mobile District again from May, 1898, until Conference), Court Street in Montgomery, and the Mobile District again. Dr. Lamar married, first in 1878, Martha Elsworth, Edward Wadsworth officiating; secondly in 1897, Mary Virginia Urquhart, Henry Urquhart, D.D., the bride's father, officiating. His only child, Mrs. William M. Teague of Montgomery was mother of Mrs. Martha Teague Watson, long-time adult worker in the Alabama Conference. We quote the last paragraph of Bishop Candler's touching memoir of him: "Farewell, precious friend! You are now walking with them who walk in white and bear palms in their hands, and we wish we might be with you. It cannot be long before some of us will overtake you, and with you and the glorious company of the redeemed be forever with the Lord." His funeral was conducted at Dexter Avenue Church in Montgomery, by H. M. Andrews, O. V. Calhoun, and C. A. Rush. Brief funeral addresses were made by Bishop Candler and Dr. Alfred Smith, who had succeeded him as one of the Publishing Agents. The pallbearers were E. A. Childs, H. P. Childs, J. E. Tate, H. L. Tate, R. P. Cochran, and R. B. McGehee, all of whom had served as assistant secretaries to Dr. Lamar, and John W. Frazer, an intimate friend. Bishop Candler conducted the committal service.

H. M. Ellis, son of Gabrield Richard Ellis of the Mississippi Conference, was appointed in 1932 to Eutaw, to which he moved, but was never able to serve. D. P. Slaughter, his memorialist, pays high tribute to this good man, saying, "I think that I have never known a more faithful minister . . . kind and courteous to all . . . a most unselfish man . . . a truly pious man." Funeral

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services were held at Selma by B. F. Marshall, his presiding elder, assisted by J. W. Frazer, D. P. Slaughter and J. V. Bennett of Mississippi.

J. R. McGlaun was a son of Wm. McGlaun who died in the Confederate service when Rufus was only four. Rufus graduated at Southern University and joined the Conference in 1888. His active ministry covered forty-one years. He served twenty charges, superannuating in 1929. He married thirdly in 1916, Mrs. Katie Mansker (Burton) Moore, widow of Rev. M. H. Moore of Mississippi, who died in 1943 at Greensboro. J. M. Glenn, his memorialist, says that he was a man of high ideals, of pure speech, and faithful in all of his responsibilities.

T. L. Adams had two brothers, Alpheus Reid and Jefferson Bartow Adams who were also preachers. He was converted in his father's home in 1874 and joined the Church a few weeks later. He married Thomas Corinne Hawkins in 1881, who died in 1904. He gave thirty years of diligent service, receiving into the Church 421 members on profession of faith. In the eighteen charges that he served there were 174 organized churches. He superannuated in 1915 and moved to Loachapoka, the home of his second wife, Sallie Lavis Nunn. Funeral services were conducted by J. B. Trotter, C. A. Rush, S. T. Trotter, and J. M. Glenn. The pallbearers were members of his Bible Class. T. L. Adams had eleven children, including Mrs. Nora Skinner, Mrs. Arvie Agee, Olin Nashwell, Mrs. Eva Devan, and Mrs. Ruth Swearingen.

Four new presiding elders were appointed: W. M. Curtis, Dothan District; O. C. Lloyd, Marianna; D. H. McNeal, Mobile; and H. W. Rice, Pensacola. Other special appointments not already noted were those of W. F. Calhoun as Conference Missionary Secretary in addition to his duties as pastor of the Dauphin Way Church, Mobile; and C. W. Northcutt as Conference director of Superannuate Endowment. J. A. Ormond, of Marianna, Florida, was elected as Lay Leader of the Conference.

The 103rd Conference was at First Church, Pensacola, Nov. 21-24, 1934, with Bishop Hay presiding. A Tennessean by birth, he moved as a mere boy to Texas, his father, Rev. William Hay, having transferred there. Here Sam Hay grew to manhood; was licensed to preach; and in 1887 joined the North Texas Conference. He was outstanding in his ability to preach, and in his brotherliness, and was genuinely interested in the advancement of God's Kingdom, and sought to make appointments and otherwise direct the work of the Church with this uppermost in mind.

During the year, E. L. Crawford, the Conference Secretary, died. In his place H. M. Andrews was elected. E. A. Childs was added to the list of assistant secretaries already named. L. W. Tubb and D. C. Whitsett were elected to the staff of the statistical secretary, taking the places of B. G. Smith and W. V. Pierce.

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Four came into the Conference by transfer : S. M. Robinson from the North Alabama Conference ; O. E. Rice from the Florida ; A. E. Middlebrooks back from the Holston ; and A. E. Barnett back from the Tennessee. Transferring out were E. G. Mackey to the North Georgia Conference ; W. V. Pierce to Holston ; and R. W. Greene to North Alabama. Five died during the year.

E. W. Coleman, as highly regarded, perhaps, as any man in the Conference, was educated at Southern University. He was a man of few words, but every word counted for God. As a pastor and preacher he did excellent work. In the Conference itself his best service, perhaps, was as secretary of the Board of Church Extension, a position he held for many years. R. A. Moody, once chairman of that Board, said of him, "Perhaps he shaped and guided the work of his Conference Board more than did any other member of that Board." He married Annie Myrick, in 1891, who survives.

A. P. McFerrin, son of Rev. Anderson P. McFerrin, nephew of Rev. W. M. McFerrin and of Dr. John B. McFerrin, and brother of Dr. John P. McFerrin, once pastor of First Church, Birmingham, was educated in private schools in Nashville, and at Emory and Henry College. He served some of the leading churches in the Tennessee Conference from 1882 until Bishop Atkins transferred him in 1906 to Alabama and First Church, Opelika. Here he served four years and was immensely popular. He was next sent to Saint Francis Street Church, Mobile ; then to Troy ; and then back to First Church, Opelika, for another four years. He was then given a temporary supernumerary relation. Following the death of his wife, the former Sallie J. Williams, he superannuated and lived his last days with his daughter, Mrs. Overton L. Fullton, at Franklin, Tenn., dying in his 83rd year. Mrs. Fullton was later a resident of Birmingham where she and her husband were active members of Highlands Church.

W. M. Cox, D.D., one of the most beloved ministers of this Conference, was the son of Rev. Silas Hill Cox, M.D. He was educated at Southern University which later conferred the D.D. upon him. He was licensed to preach in 1872 in Greensboro, and joined the Conference in 1878. He superannuated at the close of a one-year pastorate at DeFuniak Springs in 1930, and lived there until death. He gave 52 years serving circuits, stations and districts. J. E. Northcutt, his memorialist, pays high tribute to him in every way, but says, "As a pastor he was at his best. He had no superior as such among us, if equals. Many rated him as the most effective pastor among us." No man has left a better all-round record. His second wife, the former Fannie May Duskin, of Montgomery, survives him at this writing.

E. L. Crawford, D.D., was the son of R. B. Crawford, who was for seventeen years secretary of the Conference. Eugene served as secretary with efficiency from 1930 until his death. He graduated at Southern University in

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1891 and joined the Conference in 1893. In 1902 he transferred to the Texas Conference, and was appointed to First Church, Galveston, succeeding Dr. Seth Ward who had been elected General Missionary Secretary. His second Texas pastorate was at Crockett. In 1903 he transferred back and was appointed to Greensboro. He served several of our good stations and districts, his last work being as Secretary of our General Board of Temperance and Social Service with headquarters in Washington, D.C. His funeral was conducted from the residence of his only sister, Mrs. J. S. Williams, in Clayton, by the pastor, F. M. Atchison. Additional services were conducted from First Church, Eufaula, by W. P. Hurt, O. S. Welch and C. A. Rush. John W. Frazer, who wrote his memoir, rightly said of him: "On the long roll of the goodly names of our Church, none shines with purer luster than that of Eugene L. Crawford, a lovable and knightly Christian gentleman."

H. H. McNeill, D.D., son of Hannibal McNeill, was as courageous a preacher as this writer has ever known. His was a courage blended with righteousness, wisdom and chivalry. He was converted in 1863, and joined the M.P. Church to which his parents belonged. In 1873 he was licensed to preach and joined the M.P. Conference and preached fifteen years. In 1888 he joined the Alabama Conference of the M.E. Church, South. Beginning with the Wadsworth Mission, he served the following charges in the order named: Bladon and St. Stephens; Pine Level Circuit; Rutledge; Luverne; Clayton; Palafox Street (now First) Church, Pensacola; Foster Street (now First) Church, Dothan; Prattville; St. Francis Street, Mobile; First Church, Opelika; Foster Street Church, Dothan (again); Demopolis; and Marianna, Florida. At the end of his four-year pastorate in Marianna, he superannuated, "growing more tender with each recurring year," writes C. A. Rush, "until he left us for his Heavenly home." He had given 49 years to the active ministry, and during the last 34 years, Dr. Rush tells us, received 754 members on profession of faith. "He was a valiant soldier of the cross and never made compromise with the enemy, but with a repentant sinner he was as tender as a mother with her first-born babe." Dr. McNeill married in 1875 Missouri Mathilda Sellers, who was his counselor until her death Dec. 29, 1915. The *Alabama Christian Advocate* says: "His going was easy." On the morning of his death he seemed to feel better than usual. He arose, dressed, and was sitting in his chair while his devoted daughter, Mrs. H. E. Gipson, with whom he lived, prepared his breakfast. He rested his head on the back of his chair and "was not, for God took him."

This session approved the action of the Board of Trustees of the Woman's College of Alabama in changing its name to Huntingdon College. An address on Thursday evening during this session, by Dr. Guy E. Snavelly, president of Birmingham-Southern College, was filled with inspiring facts about the college,

following which Bishop Hay turned the chair over to L. H. S. Chappelle, president of the Conference Historical Society, who conducted a service celebrating the Sesqui-Centennial of American Methodism. Interesting addresses were made by Brother Chappelle, Dr. Zebulon Judd, Peter A. Brannon and Bishop Hay.

E. G. Mackey presented to the Conference a resolution signed by himself, O. V. Calhoun, J. W. Frazer, and D. H. McNeal, asking the Bishop to appoint a commission of five men to co-operate with a like commission appointed by the North Alabama Conference, to survey and consider the whole question of the unified administration of Methodist colleges in Alabama. The Bishop appointed the following commission: Paul Monroe, Frank L. Grove, B. F. Marshall, J. F. McLeod and W. F. Calhoun. (The North Alabama Conference had appointed a commission for this purpose: M. E. Lazenby, E. M. Barnes, J. E. Morris, W. D. Graves and H. G. Dowling.)

The General Conference had handed down a constitutional question on which each Annual Conference was to vote. The matter provided that a presiding elder, after having served a term in that office, could not be appointed again to that office until he had served four years in some other capacity. A standing vote was taken, 223 voting yes, and 12 voting no. (The vote in the North Alabama Conference was 357 for and 39 against.)

The appointments listed one new presiding elder: B. C. Glenn, Troy District, succeeding J. F. McLeod who, having served four years, was appointed pastor of First Church, Pensacola.

Other special appointments were: T. P. Chalker, professor in Andrew College; D. W. Haskew, Conference Missionary Secretary; D. F. Ellisor, Conference Director of Superannuate Endowment; D. C. Whitsett, Extension Secretary, Board of Christian Education; C. W. Northcutt, Agent Montgomery Memorial Hospital and Golden Cross Director; R. J. Mills, Superintendent of the Orphanage; A. H. Moore and J. W. Horn were granted Sabbatical leave at their request. J. A. Ormond was re-elected Lay Leader, a position he had filled with great acceptability the year before.

Trinity Church, Opelika, L. H. S. Chappelle, pastor, was host to the 104th Conference, Nov. 20-24, 1935, Bishop Hay presiding. Great congregations filled the handsome sanctuary. Trinity first appeared among the appointments in 1901 as Opelika Mission with W. B. Parrent as pastor. There were eighteen charter members, three of whom were still members when the 1935 Conference convened: James M. Frazier, Hugh M. McCall, and Marvin M. McCall. In 1902 the name of the charge was changed to West End. Parrent served the charge four years, leaving it with 81 members.

J. H. Holloway succeeded him, serving but one year but nearly doubling the membership, bringing it up to 156. The third pastor, appointed in 1906, was

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O. V. Calhoun. During his first year a new house of worship was bought, the name of the charge changed to Trinity, and the membership increased to 183. Brother Calhoun served the charge three years, leaving it with a handsome edifice valued at \$29,000, and a membership of 203. W. P. Hurt, the next pastor, served four years, leaving the membership at 366, and the house of worship valued at \$81,000. Henry T. Johnson followed Hurt. Other pastors in the order named were J. O. Grogan, C. A. Rush, S. W. Williams, P. B. Wells, H. W. Rice, T. G. Jones, B. C. Glenn, S. U. Turnipseed, who moved there but soon died, and L. H. S. Chappelle.

Among the laymen who served nobly in the early days of Trinity's history were Dr. Newton Banks, James M. Frazier, Hugh M. McCall, Marvin McCall, James I. Heath, Miss Mary Frazier, Mr. and Mrs. R. Z. Tatom, Bradley Lockhart, Dr. D. M. Banks and family, the L. F. Dicksons, the H. C. Jernigans, the J. G. Palmers, the F. M. Renfros, the N. P. Renfros, the A. E. Barnetts, and the W. B. Watkins.

The 1935 Conference admitted two on trial: Philip Whatley Martin and George Edwin Johnson. Bishop Hay asked if these young men had pledged to abstain from the use of tobacco. He was assured that they had. Bishop Hay, who was given to plain speaking, stressed the observance of this law of the Church, saying that "any young preacher who takes up the use of tobacco after having entered the itinerant Methodist ministry with knowledge of the existence of this law is guilty of perjury." There was never much chance of "way-faring men, though fools," misunderstanding the meaning of Bishop Hay when he expressed himself on a matter—which he pretty frequently did.

G. S. Frazer was received from the Florida Conference and appointed to Perry Street (now St. Mark's) in Montgomery. He has rendered admirable service. One of the memorable services was the organization of Saint James Church in Montgomery, with a membership (1955) of 779, and a church edifice which, when completed, will compare favorably with the best. He previously had organized Ashland Place, Mobile, and Memorial Church, Selma.

J. M. Metcalf was granted a location at his own request. A. H. Moore, professor in Bob Jones College, was not present, and was located without his request. He was re-admitted in 1954. E. D. Burnworth withdrew from the Church. B. G. Smith withdrew from the ministry. He was later admitted into the North Alabama Conference, and has rendered a noble service. Three died during the year.

W. P. Hurt, D.D., gave 52 years to the active ministry with emphasis on the word active. He graduated at Southern University and joined the Conference, 1880. He held many of the best appointments. His last charge was Clayton. At the end of his third year there, failing health necessitated superannuation. He moved to Eufaula, where he had lived four years as presiding elder.

Here he was soon elected teacher of the Adams Bible Class which he taught till the Sunday preceding the Sunday on which he died. He was a great preacher, a diligent student, and as tireless a worker as this writer has ever known. His funeral was held at First Church, Eufaula, with his pastor, O. S. Welch in charge, assisted by Claude P. Roberts and J. E. Hobson, of the Presbyterian Church. Interment was at Troy beside his wife (Julia Alice Powers).

T. Y. Abernethy was in the active ministry from 1873 to 1927. For years his name had headed the Conference chronological roll. His last days were spent in Pensacola, his funeral being from Gadsden Street Church. R. R. Ellison officiated, assisted by H. W. Rice, J. F. McLeod and J. O. Wilson. He was a fine preacher, a devoted pastor, a wise counselor, and was loved by thousands throughout the Conference.

H. H. Myrick died suddenly on the eve of leaving home at Wilmer to attend Conference. A. E. Shafer, pastor of Government Street Church, Mobile, was already at Conference and was called back to officiate at the funeral at Pleasant Valley Church, Wilmer. Following his conversion in 1910, he joined the M.E. Church. He attended Mallalieu Institute at Kinsey, and Trevecca College. In 1914 he joined the M.E. Church, South, and the next day was licensed to preach. In 1915 he joined the Conference where he served the following: Robertsdale Missions, Pushmataha, Wilmer, Oakdale (for eight years), Whistler, Wilmer (a second time). Norman B. McLeod, his memorialist, says: "Brother Myrick was a humble soul, simple and sincere. He was a faithful preacher and pastor." One of his sons, Conrad William Myrick, became a Methodist minister, but later transferred to the P.E. Church.

Among the visiting speakers to this session was Harry Denman, Lay Leader of the North Alabama Conference, whom Bishop Hay introduced with "words of high appreciation." Denman led in a great service. The *Alabama Christian Advocate* says: "It was, indeed, a great hour. The great congregation of laymen and preachers hung on the words of the speaker. The impression made upon them was powerful."

The Conference unanimously adopted a report of the Hospital Board, which told of an agreement to lease the Montgomery Methodist Hospital to Dr. S. D. Suggs, the net profits to be evenly divided between Dr. Suggs and the Conference.

Five long-time members were superannuated. They, and the number of years they had served, were: O. S. Welch, 43 years; C. A. Cornell, 45 years; R. A. Foster and C. A. Rush, 50 years; and J. E. McCann, 56 years. "The Conference was especially moved when Mrs. W. J. Yeilding, of Birmingham, oldest daughter of R. A. Foster, with her arm about her father, told the Conference of her father's Godly life in the home, of his sacrificial ministry through half a century, and of his affectionate regard for his brethren in the ministry."

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Among the educational leaders who addressed the Conference were Guy E. Snively, of Birmingham-Southern; W. D. Agnew and J. Ward Nelson, of Huntingdon; A. E. Barnett of Scarritt; Andrew Sledd, of Emory; and Wm. Graham Echols, of the Wesley Foundation, University of Alabama. Bishop Hay spoke earnestly of making all the education in our church schools absolutely Christian.

Two new presiding elders were appointed: L. H. S. Chappelle, after serving three years as pastor at Trinity, was appointed to Greensboro District; and J. W. Frazer, having completed a quadrennium of service at Church Street Church, Selma, was appointed to Montgomery District. Other special appointments were: John Frazer Chalker, chaplain in the Army; and D. F. Ellisor, Agent for the Superannuate Homes and Conference Endowment. Dr. Zebulon Judd of Auburn, was elected Conference Lay Leader, a position he filled with credit.

The 105th session was at Church Street Church, Selma, Nov. 19-23, 1936. O. V. Calhoun was just closing his first year as pastor there, where he had previously served a six-year pastorate, beginning in 1919. Bishop Hay presided.

Following the death of T. Y. Abernethy, the name of J. P. Sanders headed the chronological roll. The first ten names on that roll were A. L. Sellers, P. M. Guthrie, J. W. Hamner, J. D. Kersh, G. W. Jones, C. A. Rush, G. K. Williams, R. A. Foster and J. B. Tate, all superannuates. The entire Conference roll numbered 198 men, plus six on trial. Of the six probationers, five were admitted this year: Nathan Roy Blocker, Griffin Eugene Lloyd, Conrad William Myrick, Ellis Lafayette Andrews, and Kelly Edom Scott. George Edwin Johnson asked to be discontinued. Three of the ministers died during the year.

T. D. Albright was licensed to preach when sixteen and admitted into the Conference when nineteen. He served regularly from 1879 until 1905 when he superannuated and moved to Pinckard. In 1918 he resumed the active ministry and served through 1921, when he had to give up work. His last years were spent in Birmingham. A few weeks prior to his death he was visited by his old friend, A. L. Sellers, and in reply to Brother Sellers' question as to "how the future appeared," said: "It is as bright as the promises of my Saviour—not a fear, not a doubt." Again, we are moved to say: "Blessed are the dead that die in the Lord!" One son, Angus H. Albright of Florida, and one grandson, John Vance Albright of California, were ministers.

D. B. Dismukes' ministry covered 31 years, during which he received 645 people on profession of faith. Following his admission in 1892, he served through 1923. He was re-appointed (to Newbern Circuit) for 1924, but right after Conference was stricken, and W. M. Curtis, his presiding elder, had to

tell him that he could not actively serve again. Dr. Curtis says he was amazed at his fine spirit when he replied, "It may be that the Master wants me to wait a time in patience." He did wait, and that patiently, for twelve more years, and then, J. O. Grogan, his pastor for four years, wrote Dr. Curtis about him: "This friend of mine carried a light for me—his patience, his fortitude, his unfailing faith and his confident assurance that he would meet his Pilot face to face when he had crossed the bar, re-inforced and enriched my faith in Him who came that we might have life and have it more abundantly." He married, 1896, Lou Ella Casey who left a daughter, Mrs. W. S. Gaskin and in 1902 married Elizabeth Patterson Ellison, one of whose sons is Benjamin E. Dismukes.

H. S. Ellison was the son of Rev. John Francis Ellison; grandson of Dr. William H. Ellison, second president of Wesleyan College in Macon, Ga.; and great-grandson of Bishop William Capers. He was a brother of John T. Ellison, of Centreville. Henry joined the Church at old Enon, near Midway, Bullock County, and on Nov. 27, 1892 was licensed to preach. Two days later he married Emma Clara Hawkins. Together they journeyed to Eufaula where on Dec. 7 he joined the Conference. He served 40 years without a break, during which time he received 883 members on profession of faith; collected \$13,000 on what we now call the benevolences; and \$15,031 for building and repairing churches and parsonages, a total of \$28,031, which is probably as much as he received in salary during those four decades. He superannuated in 1932. E. A. Childs, his memorialist, says: "He died as he had lived—cheerfully, heroically, triumphantly. . . . He came as near living the Christian life every day and every year as any one I have ever known." His widow attended the 1956 Annual Conference in Montgomery. One daughter, Mary Emma, married Rev. Frank Moore Cross, Presbyterian.

On the first day of this session Dr. Zebulon Judd, acting for the Board of Christian Education, presented a resolution authorizing the respective Boards of Trustees of Birmingham-Southern College and Huntingdon College to conduct campaigns to raise funds to supplement the endowment of these two institutions—Birmingham-Southern in the amount of one million dollars, and Huntingdon in the amount of half a million; provided, however, that one-quarter million of the funds raised for Birmingham-Southern College may be used for equipment. The resolutions were adopted.

A paper read by E. B. Paul for the Board of Missions and adopted by the Conference gave hearty endorsement to a "great forward advance" movement sponsored by the College of Bishops, the object of which was "to re-emphasize and re-imbue the Church with the missionary and evangelistic passion and to strengthen our work in every field by liquidating the indebtedness of the Board of Missions."

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D. F. Ellisor had been so successful in his efforts for Superannuate Homes and Endowment, that the Conference adopted a new constitution for this work known as "The Movement to Provide Homes and Endowment for the Claimants of the Alabama Conference of the Methodist Episcopal Church, South." The Constitution called for a Board of Trustees, and the following were appointed: D. H. McNeal, D. F. Ellisor, Alex T. Howard, A. T. Wilkinson and O. L. Tompkins. D. F. Ellisor was re-appointed secretary, and R. P. Cochran was appointed representative of the General Board of Finance for Superannuate Endowment.

During the year Mrs. Susie Freeman presented a house and lot in Fort Deposit as a Superannuate Home as a memorial to her father, W. H. Wild, for many years a leader in the Conference. Other homes and lots valued at more than \$11,000 were also donated during the year by George S. Cobb, of Opelika; Mr. and Mrs. E. L. Reddick of Greenwood, Fla.; Mrs. J. T. Whisenhunt of Citronelle; Mrs. D. W. Haskew of Chipley, Fla.; Mrs. Addie G. Wyatt of Bonifay, Fla.; Mrs. W. W. Beale of Malone, Fla.; and the Stockton Circuit, in Alabama. Jay Hicks of Autaugaville and Miss Agnes Young of Selma were also listed among the generous donors.

This year there were two new presiding elders: J. C. James, Greenville District, and H. M. Andrews, Selma District. Other special appointments were: D. P. Slaughter, Golden Cross Director; T. G. Jones, Conference Director of Evangelism; F. S. Moseley, student-pastor at Auburn; J. F. McLeod, Conference Missionary Secretary and Conference Director of the Bishops' Crusade. T. P. Chalker was appointed professor at Southern College, Lakeland, Fla. Dr. Zebulon Judd was re-elected Conference Lay Leader.

Marianna, Florida, was host to the 106th Conference which met Nov. 18-21, 1937. E. A. Childs was closing his second year as pastor at Marianna, and O. C. Lloyd was ending a quadrennium as presiding elder of Marianna District. Bishop Hay was present for the fourth time as president of this Conference.

A very excellent class was admitted: John Bransford Nichols, Charles Bond Liddell, Augustus Trimble Noland, Albert Cronin Britt, Hiram Paul Mathison, Oliver Michael Sell, Charles Sledd Bradley, Edward Lester Hardin, Hugh Emmett Wilson, Jr., and Cullen Bryan Wilson. M. A. West was received from the Missouri Conference, and Albert David Shoemaker was received from the Baptist Church. Going out were S. M. Robinson to the Missouri Conference; A. B. Davidson to the North Alabama Conference; and I. W. May to the New Mexico Conference. Four died during the year.

A. L. Sellers, second on the chronological roll, moved when he was three years old with his father to Monroe County, and still later to the western part of Butler County. There his father and some of the boys walked ten miles to old Ebenezer Church where his father was superintendent of the Sunday

School. Angus Sellers was limited in his early educational advantages. But he was a great student, especially of the Bible, and became known as a Bible scholar. Joining the Conference in 1878, he gave 56 years, without a break, to the active ministry, superannuating in 1934. E. C. Moore, his memorialist, says that Brother Sellers took three distinct correspondence courses in the Bible, the three covering a period of nine years of careful, intensive Bible Study. He was on one or more of the Conference Examining Committees for 34 years. As circuit preacher, station preacher and presiding elder he was outstandingly successful.

M. R. Evans came in 1917 from the M.P. Church, in which he was born, and to which he gave sixteen years of service, into the M.E. Church, South, to which he gave twenty years' service. He was beginning his twenty-first year when he fell ill. An operation became necessary. The doctor told him his recovery was very doubtful. A. E. Shafer, his memorialist, says, "He received the announcement in silence, and requested all to leave the room except the writer. When the friends and family retired, he turned over and said, "Shafe, I am ready. I have nothing that alarms me, and I feel surer of God than ever." . . . After the operation the end came rapidly. W. E. Middlebrooks, his loving friend, and the writer stood at his side. D. H. McNeal conducted his funeral.

L. T. Reynolds attended the high schools of Newton and Ozark, then Southern University. He was licensed to preach in 1897. He served from 1898 until 1904 when, due to failing health, he superannuated for 1905 and 1906. He was then supernumerary until 1931, when he was again superannuated until his death. He was a good, patient, faithful servant of God. Funeral services were at Spring Hill Church, near Newton.

J. A. Seale attended Southern University. He first joined the M.P. Church at Manningham and in 1885 was licensed to preach. In 1886 he joined the M.E. Church, South, and joined the Conference 1889, serving until 1932 when he had to superannuate after having served 43 years. His memoir, written by L. S. Gilmer and I. W. Chalker, says that humility, faith, charity, and cheerfulness were the outstanding traits of his character. "No child of God was ever more humble. . . . No duty imposed upon him was ever neglected." He married, 1892, Annie Leonora Penney and one daughter, Mrs. Frances Webb Sanders, lives at Panama City, Fla.

It was at this 1937 session that the vote was cast on the Plan of unification of the M.E. Church, the M.E. Church, South, and the M.P. Church. A standing vote was taken and 206 favored the Plan, and 59 opposed it. This was followed by the election of six clerical and six lay delegates to the General Conference which was to meet in May in Birmingham. The result was as follows :

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Clerical delegates—J. W. Frazer, H. M. Andrews, J. F. McLeod, W. M. Curtis, W. F. Calhoun, and D. H. McNeal; alternates—R. R. Ellison, D. P. Slaughter, and Andrew Sledd. Lay delegates—C. M. Dannelly, E. R. Malone, Mrs. T. H. Tyson, J. T. Ellison, Z. V. Judd, and O. L. Tompkins; alternates—J. A. Ormond, Mrs. R. R. Ellison, and Bruce Beveridge.

The hospital debt had vexed the Conference for several years. E. C. Moore chairman of the Hospital Board, presented to the Conference Report No. 1 of that Board. It showed that suits filed by certain bond-holders were then "pending against this Conference in its corporate capacity." The "hospital venture" debt was "substantially \$850,000." The hospital property was at that time "leased to the State for \$10,000 a year through 1941," and the State had "been granted an option to purchase the property at the expiration of the lease for \$210,000 and interest."

The Report showed that most of the bond-holders had agreed to accept their share of this amount as settlement in full and called for the appointment of H. M. Andrews, O. V. Calhoun, and Bruce Beveridge, all of Selma, to represent the Conference in any suits then pending or that might thereafter be brought against the Conference because of this debt. The committee was also authorized to negotiate a settlement with other creditors of the hospital, "and to issue notes or obligations of this Conference, payable over a series of years, not exceeding twenty, the annual payments of both principal and interest not to exceed \$7,000, such notes or obligations, when all are paid with the interest thereon, to be in full payment, settlement, satisfaction, and discharge of all liabilities, moral, legal, or otherwise, of this Conference on account of the Montgomery Hospital, or its operation, or its indebtedness."

This being cared for, suitable attention was given to the commemoration of Wesley's Aldersgate Street experience, the next year, 1938, marking the 200th anniversary of this notable experience. The Conference in session at Marianna confirmed the appointment of the Conference Aldersgate Committee, already made by the College of Bishops, as follows: Bishop Hay, chairman; J. F. McLeod, Conference Missionary Secretary; A. E. Middlebrooks, Executive Secretary of Christian Education; Zebulon Judd, Conference Lay Leader; and Mrs. T. H. Tyson, Conference President Woman's Missionary Society. This committee's report called for "a more vital experience of religion in the heart of every preacher and local church official and teacher, and a general religious awakening in every congregation"; a ten per cent increase in the members received on profession of faith; a twenty per cent increase in the enrollment and attendance of the Church schools; and for a cultivation movement in every church encouraging every member to study Methodist history, biography, doctrine and work, "to the end that we may have a more intelligent, loyal, and active membership."

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This program was carried out in hundreds of churches throughout the Conference, and with very gratifying results, especially as regards the reception of members on profession of faith. The 1937 statistical tables show 2,234 received on profession of faith, while in 1938 the number was 2,922, the increase being more than three times the goal set. There was also an increase of 1,892 in the total enrollment in the Sunday School, but it did not reach the twenty per cent goal that had been set.

Five new presiding elders were appointed: A. E. Shafer, Dothan District; E. C. Moore, Marianna District; J. W. Frazer, Mobile; W. F. Calhoun, Montgomery; and R. R. Ellison, to Pensacola. A. E. Middlebrooks was appointed Executive Secretary of the Board of Christian Education. The other special appointments were the same as for the preceding Conference.

The 107th Conference was No. 24-27, 1938 at Auburn, known as "the village of the plains." Bishop Decell presided. The secretarial staff was the same as last year.

The 1938 General Conference met in Birmingham in April and May when seven new bishops were elected: Ivan L. Holt, of Missouri; W. W. Peale, of North Carolina; J. L. Decell, of Mississippi; Clare Purcell, of Alabama; C. C. Selecman and W. C. Martin, of Texas; and W. T. Watkins, of Georgia. The General Conference voted overwhelmingly for Unification. A third important matter was the establishment of the Commission on Evangelism, now the General Board of Evangelism, and the election of Harry Denman, of Alabama, as its Executive Secretary, an office which he still holds with credit to the Church.

The Plan of Unification adopted by the General Conferences of the three participating denominations, called for delegates from all of the Annual Conferences of the three churches to a uniting conference in Kansas City in 1939.

The following were elected: Clerical—H. M. Andrews, R. R. Ellison, W. M. Curtis, A. E. Shafer and D. P. Slaughter; alternates—J. F. McLeod, J. W. Frazer, W. F. Calhoun, Andrew Sledd and E. C. Moore. Lay Delegates—Z. V. Judd, C. M. Dannelly, Mrs. R. R. Ellison, J. T. Ellison and O. L. Tompkins; alternates—W. B. Christenberry, Hubert Searcy, Mrs. Bessie Cowart, E. R. Malone, and E. B. Norton.

There had been considerable talk that the Uniting Conference might establish a "Supervisory General Board," whose duty it would be to "supervise, control and direct some of the General Boards of The Methodist Church." The Alabama Conference adopted a resolution signed by Mrs. R. R. Ellison, Dr. Zebulon Judd, H. M. Andrews and J. T. Ellison, calling upon the Uniting Conference "not to create this proposed General Board." D. P. Slaughter, Chairman of the Committee on Uniting Conference Memorials, read a memorial that asked the Uniting Conference "not to remove West Florida

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from the Alabama Conference." The Conference approved this memorial.

At the 1937 Conference, a committee consisting of H. M. Andrews, O. V. Calhoun and Bruce Beveridge, was appointed to represent the Conference in all matters pertaining to the settlement of the hospital affairs, including suits pending or that might be filed. At this session H. M. Andrews, speaking for the committee, reported that they had been unable "to effect a compromise with certain of the bond-holders for a settlement out of court," and that they were "forced to defend the Conference to the amount of \$81,000; in suits brought by some 23 bond-holders of Mobile, in the circuit court of Dallas County." The Conference won the suit, and when the plaintiffs appealed to the Supreme Court, the Conference won again. "The effect of these decisions was to leave the bond-holders with nothing but the physical property," which property, the committee reported, had been sold to the State for \$210,000 plus interest, which would pay the bond-holders \$339 on each \$1,000 bond. Some of the work assigned to this committee had not yet been completed, and the committee was continued, with the hope that a final report could be made at the next Conference.

Looking toward the unification of the three branches of Methodism, Bishop Decell appointed a committee to study the re-districting of the Conference, namely, H. M. Andrews, D. P. Slaughter, H. W. Rice, C. M. Dannelly, Mrs. R. R. Ellison, J. S. Eddins (M.P. Church) and L. A. Thornburg (M.E. Church). The Bishop appointed a committee to study the remaking of circuit lines, this committee to consist of W. M. Curtis, W. H. McNeal, C. M. Ellisor, J. T. Ellison, Z. V. Judd, Mrs. J. J. Starling, T. C. Casaday (M.P. Church) and L. A. Thornburg (M.E. Church).

Five were admitted on trial: John Carlisle Miller, Charles Anson Corbitt, Lloyd Hunter Kimbrough, Marion Clyde Mathison, and James Abraham Zellner. (Three of these five, not having met the educational requirements for entrance into the Conference, were admitted by a two-thirds vote, as then required. But nobody can tell, by the type of work they are doing, and the grade of appointments they are filling, and the success they have attained and are attaining, which three they were!) Glenn P. Cantrell was received from the North Georgia Conference.

Three were superannuated: J. O. Lawrence, D. F. Ellisor (had served 44 years) and W. T. Ellisor, his brother, who had served 47 years. They were from a family of preachers, there being during 1938, five Ellisors in the Conference: A. G., C. M., J. T., D. F., and W. T. As we write these lines in 1955, three Ellisors, J. T., J. D., and J. O., Jr., are in the Conference; and D. R. and T. M., Jr. are student supply pastors, and T. M., is a supply. This family has done and is doing its part in the evangelization of the world. Death carried off six Conference members.

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J. H. Hollaway was one of the finest looking, as well as one of the finest men in the Conference. He joined old Union Church on the La Place Circuit in early boyhood. Graduating at Southern University with both the A.B. and A.M. degrees, he joined the Conference in 1903. He transferred in 1911 to the Virginia Conference, and later to Missouri, returning in 1924. He married Lucy Prindle, of Missouri, in 1912, and to them were born six children. Brother Holloway was never robust and superannuated in 1934. E. C. Moore, his memorialist, wrote of him as "one of the purest men I have ever known." Mrs. Holloway lives in Opelika.

W. F. Floyd joined the Baptist Church when he was 20 but four years later united with the Methodists. He was licensed to preach, and joined the Conference in 1909. He served 26 years and received 508 people into the Church on profession of faith. On the last day of 1937, just after he had moved to Newbern, his last appointment, he was taken desperately ill, and died. His widow, the former Mamie Laura Coleman, a sister of Rev. E. W. Coleman, with two of their four children, survived. J. F. McLeod wrote of him: "He was cordial in spirit, friendly in attitude, fixed in convictions, never thinking of himself but of the work he was called to do . . . a worthy representative of his Lord."

A. V. Jones was a preacher in the M.P. Church from 1901 to 1908. In 1909 he joined Trinity Methodist Church, Opelika. He later moved within the bounds of the North Alabama Conference where he supplied the Rockford Circuit. In 1913 he joined the North Alabama Conference, and 1922 transferred to the Alabama. His last appointment was to Sneads, Fla., but on Nov. 25, 1937, during his second year there, he became seriously ill, never being able to fill any appointment after that. Brother Jones was a good minister of Jesus Christ—a man with a keen and reverent mind, and did his work well.

J. E. McCann's record was remarkable. Beginning in 1879, he gave 56 full years, good years, fruitful years, to the ministry of Christ, receiving into the Church more than 2,000 people. He was the son of Rev. John W. McCann. At the age of 20 years he graduated at Southern University with the A. M. degree. The next year he was licensed to preach, and the next he joined the Conference. After serving three charges here, he answered the call, heard so frequently in the church press in those days, for preachers to go West. He was appointed presiding elder of the Arizona District and pastor at Phoenix. He married, Oct. 1, 1884, Sarah Ann McGuire in Santa Maria, Cal. In 1886 he transferred to North Alabama where he served Pratt Mines, Alexander City and Dadeville, and Avondale in Birmingham. He transferred, 1891, to Alabama, where he served as pastor and presiding elder. His last charge was Spring Hill Avenue, Mobile, where he superannuated, 1936. C. A. Rush, twice

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his presiding elder, said of him: "I have never known a more faithful or diligent pastor. . . . More than any man I have ever known, he obeyed Wesley's direction: 'Never be unemployed, never be triflingly employed, spend no more time at any one place than is necessary.'" His daughter, Christine Esther McCann received the 1940 Huntingdon Award.

A. F. Howington joined the Church at Brush Creek Church on the Castleberry Circuit under J. O. Lawrence. He attended Southern University. He was granted license to preach in 1908 and joined the Conference 1917. While serving the Beatrice Circuit, God called him up higher. His son, A. F. Howington, filled the Beatrice appointment until Conference. F. G. Hastings, who knew him intimately, says: "He was not rash, but he never wavered before any task or temptation."

C. N. Williams, one of God's heroes, married Lula Taylor in 1905 when he was seventeen. In young manhood he was a tiller of the soil, but answered God's call to preach with all he had. He served for twenty-two years. Among his pastorates were two at Blountstown. His last pastorate was Malone, Fla. where his health failed and he superannuated and moved to Blountstown. Francis C. Wilson, his memorialist, says that on Feb. 8, 1935, he was awarded a silver cup by the Business Men's Club for rendering the most outstanding service to the community during 1934." His memorialist further says: "A greater man never lived in West Florida and South Alabama than Brother Williams. His life of service, his brotherliness, his loyalty to the Church, his thoughtfulness and unselfishness was the closest example of the embodiment of Christ this section has ever witnessed." It is estimated that a thousand people attended his funeral.

In the appointments was one new presiding elder—Carleton Preer, Troy District. Other special appointments were O. D. Langston as Executive Secretary for Superannuate Homes and Endowment, and C. A. Corbitt as Extension Secretary of the Conference Board of Christian Education.

The 108th Alabama Conference of the M.E. Church, South, convened at First Church, Montgomery, at 2:00 P.M., Nov. 29, 1939, and adjourned that evening. It would meet again the next day with the members of the Alabama M.P. Conference and of the M.E. Conference living in that section to be covered by the Alabama Conference of The Methodist Church. In this brief session—an afternoon and evening—considerable business was transacted, admitting men on trial, discontinuances, locations, superannuations, etc. which will be noted later.

The Conference appointed H. M. Andrews, J. T. Ellison and O. L. Tompkins as trustees for the Conference in executing the purpose of the Declaration of Union with the two other branches of Methodism, being authorized to "make all conveyances, transfers and assignments of any and all property, real

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or personal, legal or equitable," which should become necessary in carrying out the purposes involved in unification.

Since this was the last meeting of this Conference as such, it will be interesting to note some statistics. The Conference was organized in 1832, and covered its present territory, and all of North Alabama except that included in the Tennessee Conference, together with a tier of East Mississippi counties. The church membership then was 8,196 white and 2,770 colored members. In 1939, the Alabama Conference, stripped of all of its Mississippi counties and all of its North Alabama territory, reported a total church membership of 95,737. Perhaps the 1939 Alabama Conference covered about one-half as much territory as the 1832 Conference.

There were in 1939 six hundred and seventy-four congregations owning 649 church buildings valued at \$4,594,289, with an indebtedness of only \$127,420. Its 189 parsonages were valued at \$766,185 with an indebtedness of \$26,600. During the last year of the Conference's history its ministers received 2,883 on profession of faith. There were 494 Church schools, with 4,952 officers and teachers, and a total enrollment of 50,270. There were 281 Woman's Missionary Societies with 7,838 members. There were 194 clerical members of the Conference plus fifteen men still on trial. The Conference reported a grand total of \$768,151 paid for all purposes during 1939, the last year of its history.

North Alabama, The Methodist Church, 1939-1943

IN THIS CHAPTER we begin, in large measure, the history of a new Church. Heretofore we have studied three separate denominations. In 1939 the M.P. Church, the M.E. Church, and the M.E. Church, South—united into one denomination to be known as The Methodist Church. The four Annual Conferences of these three denominations were now organized into the Alabama and the North Alabama Conferences. The boundaries of these two Conferences are the same as had been the boundaries of the Alabama and the North Alabama Conferences of the former M.E. Church, South.

The first session of the North Alabama Conference of The Methodist Church was at First Church, Woodlawn, in Birmingham, Nov. 2-6, 1939. Bishop Decell was in charge, but associated with him for the opening were Bishop Wallace E. Brown, who had the day before presided at the final session of the Alabama M.E. Conference, and Bishop James H. Straughn of the former M.P. Church. Bishop Straughn was not present at the opening, so Bishop Decell invited Dr. J. S. Eddins, who had been president of the Alabama M.P. Conference, to participate in the formal "Recognition of Union" service. Bishop Straughn did arrive later.

W. E. Morris was elected secretary. J. L. Brasher, who had served thirty-six years as secretary of the Alabama M.E. Conference, and M. E. Lazenby and Paul Cooke, who had served as assistant secretaries of the North Alabama Conference of the former M.E. Church, South, were elected assistant secretaries. T. C. Casaday, who had been for a number of years secretary of the Alabama M.P. Conference, but whose membership fell in the Alabama Conference, was present and served as an assistant. The committee elected to audit the daily minutes consisted of A. E. Maddox, J. E. Brasher, and A. L. Branscomb. The three participating churches were well represented on the secretarial staff.

J. D. Hunter was pastor of the host-church, and W. A. Shelton was presiding elder of the Birmingham District in which the host-church was located. Following the "Recognition of Union" service, the Lord's Supper, and the organization of the Conference, the work proceeded as usual, just as though

the three participating Conferences had been working together always.

The following were announced as having been admitted on trial, all save Barker having been admitted by the one-day session of the North Alabama Conference of the former M.E. Church, South: William Allen Sanders, Paul Livingston Clem, Clarence William Patton, Allen McKinley Jones, Joseph Candler Pickett, Robert Watkins Bugg, Jesse Albert Kaylor, John Oliver Weathers, William Warren, James Clyde Crim, and Evan Green Barker.

W. C. Scott was received from the Louisiana Conference and A. M. Freeman transferred to the Louisiana Conference. Dr. Freeman had held some of the leading appointments and had served on important boards and commissions, having been for years chairman of the Board of Trustees of Birmingham-Southern College. In the Louisiana Conference his positions of responsibility were equally high. Upon his retirement, he returned to Alabama and, 1956, lives at Montevallo.

The "Plan of Union" adopted by the Uniting Conference at Kansas City in May, 1939, became the Constitution of The Methodist Church, and called for the creation of six jurisdictions in the United States, and for the holding of a General Conference once every four years, as had been done since 1812. But something entirely new was also provided for by this new constitution, namely, a Jurisdictional Conference for each of the six Jurisdictions.

It became necessary, therefore, for the Conference to elect six clerical and six lay delegates to the General Conference and 13 clerical and 13 lay delegates to the Jurisdictional Conference to be held in 1940. The six delegates to the General Conference were also delegates to the Jurisdictional Conference, and the delegates to the Jurisdictional Conference were the reserve delegates to the General Conference. The Conference voted to elect five reserve delegates to the Jurisdictional Conference. The results of the complete balloting were as follows:

Clerical delegates to General Conference—G. M. Davenport, J. S. Eddins, W. A. Shelton, M. E. Lazenby, M. A. Franklin and M. M. Davidson. Clerical delegates to the Jurisdictional Conference—the six just listed plus the following reserve delegates to the General Conference—H. M. Stevenson, R. L. Dill, Sr., J. L. Brasher, S. O. Kimbrough, J. S. Chadwick, F. K. Gamble and W. M. Harris. Clerical reserves to the Jurisdictional Conference—J. D. Hunter, J. H. Chitwood, W. E. Morris, E. M. Barnes and B. T. Waites.

Lay delegates to the General Conference—Harry Denman, R. B. Carr, Ben L. Ingram, Amos N. Kirby, E. J. Garrison and E. C. Watson. Lay delegates to the Jurisdictional Conference—the six just listed plus the following reserve delegates to the General Conference—Mrs. Isaac Morris, F. S. Ward, Paul S. Haley, W. D. Self, J. J. Goddard, T. H. Napier, and V. B. Taunton. Lay

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reserve delegates to the Jurisdictional Conference—A. D. Peck, Morris Ford, J. T. Cooper, W. Cooper Green, and Mrs. T. M. Francis.

A new term to members of the former M.E. Church, South, appeared in the appointments as "presiding elder" became "district superintendent." Four new district superintendents were appointed: H. M. Stevenson, Florence District; J. F. Dunn, Huntsville District; B. F. Tingle, Jasper District; and A. H. Nabors, Roanoke District.

Other special appointments were: W. A. Murphree, John F. Owen, John L. Brasher, John L. Thomas, and G. M. Hamby as Conference evangelists; Joseph W. Broyles, president of Sneads Junior College; J. F. Sparks, Golden Cross Director; J. K. Benton, dean of the School of Religion at Vanderbilt University; W. Earl Hotalen, Executive Secretary of the Alabama Temperance Alliance; and W. A. McKee as chaplain of the CCC.

Since this was the first session of the North Alabama Conference of The Methodist Church, some statistics will be interesting. In 1939 there were eleven districts, 340 pastoral charges, and 957 organized congregations. (The figures of the North Alabama Conference of the former M.E. Church, South, were: 11 districts, 301 pastoral charges, and 781 congregations.) The total number of members reported at this Conference was 165,667, unification adding 14,597 to the 151,070 reported by the North Alabama Conference of the former M.E. Church, South.

Other interesting statistics reported this year showed 850 Church Schools, with 9,766 officers and teachers, and a total enrollment of 101,475. The Woman's Missionary Societies numbered 413 with a membership of 13,763. The church buildings numbered 925, valued at \$7,893,496, with an indebtedness of \$472,632. The pastoral parsonages numbered 339, valued at \$1,109,205, with indebtedness amounting to \$45,933. The grand total collected for all purposes was \$1,369,913, this being an increase of \$56,809 over the amount reported by this Conference before unification. The united Conference was now working smoothly, and the spirit of fraternity was manifest everywhere.

The second Conference met at Tuscumbia, Nov. 7-10, 1940. Bishop Decell was in charge. W. R. Battle was pastor at Tuscumbia. Henry M. Stevenson was superintendent of Florence district, of which Tuscumbia was a part. Paul Clem was assistant pastor at Tuscumbia. S. R. Mapes, a brother of Rev. Forest Mapes, was chairman of the Conference Entertainment Committee.

At this session W. Nelson Guthrie, pastor at Sheffield, presented Bishop Decell a gavel, the mallet made from the wood of a walnut tree planted by Bishop Haygood on the lawn of his home in Tuscumbia; and the handle made from shrubbery that grew on the lawn of the home of Helen Keller, who was

born in Tuscumbia and lived her early years there, within a few blocks of the Methodist Church.

In some Conferences, presiding elders (District superintendents) had served twenty or more years consecutively. There was a growing sentiment that "there ought to be a law against this." Memorial after memorial to this effect had been presented to the General Conference, and the General Conference finally enacted legislation allowing a man to serve six years as a district superintendent, and then three years in some other capacity before he could again be a district superintendent.

Even this concession was not enough for our Conference, so a resolution signed by G. M. Davenport, H. M. Hudson, W. B. Hope, R. M. Howell and F. K. Gamble was presented, "earnestly" requesting the bishop "to appoint District Superintendents for not more than four consecutive years, with four years out before they are re-appointed and providing that years of service as District Superintendent in another Conference, just preceding a transfer to this Conference, shall count on a consecutive term of superintendency in this Conference." J. S. Eddins offered a substitute which reduced the number of "out years" to three. The substitute was accepted and, in spite of considerable opposition, the resolution was adopted. Robert Echols gave notice of an appeal to the Judicial Council, but when G. M. Davenport announced that the resolution "was intended to be only a recommendation," the notice of appeal to the Judicial Council was withdrawn.

An excellent class came in on trial: John Childress Calhoun, Opie S. Gamble, Byron Hawkins McCain, Charles Ocie Moore, Quincy Albert Murphree, Robert Glenn Massengale, Osmond Kelly Ingram, Samuel Edward Paulk, William Woodrow Scott, Albert Tillman Sprouse, Herbert Thelmer Vaughn, and James Coleman Whitten (coming on trial as an elder from the Baptist Church).

Seven were received by transfer: Fred R. Chenault from Virginia; John D. Perkins, D. Y. Register, and Henry A. Screws, Jr., from the Alabama Conference; W. H. Saxon from the Memphis Conference; W. M. Zeanah from the North Texas Conference, and W. G. Henry from the North Georgia Conference. J. K. Hall, C. L. Johnston, Hobart Murphree, B. B. Fulmer and J. S. Johnson located, the first four at their own request.

Six well known ministers transferred. L. G. Sturdivant transferred to Virginia where he served Epworth Church in Norfolk, and Green Memorial Church, Roanoke. His successors at Green Memorial were Nolan B. Harmon, now one of our bishops, and J. Manning Potts, now Editor of *The Upper Room*. Dr. Sturdivant later transferred to Florida, and was in the midst of a great pastorate at Trinity Church, Miami, when a throat infection necessi-

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tated his retirement. At this writing he still lives in Miami where he numbers his friends, as he did here, by his acquaintances.

J. A. Smith and Ted Hightower transferred to the Memphis Conference. At Paducah, Ky., Ted was pastor of Vice President Alben Barkley. Dr. Hightower later transferred to the Louisville Conference and was pastor of St. Paul's, Louisville, when these lines were written. Others who transferred out were J. H. Hearn to the North Georgia Conference; W. S. DuBose; and M. G. Ford, to the Alabama. Cyrus Kitchens was granted a year of Sabbatical leave. The Conference lost eight by death.

J. B. Gaston graduated at Birmingham-Southern College and spent three years at Emory. He served two charges, Hackneyville-New Site in 1937 and 1938, and the Dadeville Circuit in 1939 and 1940. He met with accidental death and was buried at the former home of his wife, who was Mary Alice Watson. P. L. Newton, his memorialist, wrote of his studious habits, his bright mind, and the promise he gave of becoming a strong preacher.

J. A. May's father owned 160 acres in part of what is now Birmingham, and gave the lots for the church and parsonage of the old Twenty-first Avenue Church. John Albert was brought under conviction by a sermon of John A. Thompson in the old First Church, Birmingham, which stood where the Hillman Hotel now stands. He was converted the following Saturday night in a revival meeting at Jonesville, now North Highlands Church, Birmingham. Brother May's license to preach was signed by W. C. McCoy, presiding elder. He was admitted into the Conference in 1888, but in 1889 asked to be discontinued. He had graduated at Vanderbilt and had taken one year of post-graduate work. He was admitted again in 1899, and served as pastor and evangelist until retiring in 1933. J. B. Rice, his memorialist, says that he was the author of four well known books, and was working on a fifth when death came. Funeral services were conducted in Montevallo where his widow now lives. His pastor, John Miller Shores, officiated, assisted by J. B. McFerrin Rice, a former pastor.

W. P. McDonnald was converted when he was sixteen; licensed to preach in 1889; served as Superintendent of Education in Cullman County; joined the Conference in 1892; and superannuated in 1928. L. D. Patterson says that he led more than 600 souls to Christ and his Church. His last years were spent at Alexander City where he taught a Men's Bible Bible Class which grew to a remarkable size. Dr. Patterson quotes some words from Browning as being pre-eminently appropriate to Brother McDonnald:

"The world shall sound no trumpet, ring no bells;
The Book of Life alone the shining record tells."

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Marvin McTyeire Newton bore the names of two bishops, and, as J. O. Hanes says, he was worthy of the names. He was converted at age eleven at Chocologoco, Ala., married Lona Bell Barron Sept. 27, 1896; licensed to preach and joined the Conference in 1907. The words of J. O. Hanes, about him, may prove an inspiration to all who read them: "He had a perfect genius for hard work. This was one of the reasons for his success in the pastorate. Nothing could divert him. He had no side-lines, no hobbies, no vacations, and few amusements. He might have been better off if he had enjoyed some of these. But he didn't. He stayed with his job day and night, in season and out of season. He attended few gatherings except the Conferences and services of his Church. There was a power within him that held him to his task." His funeral was from St. John's Church, then on South Twentieth Street, his last pastorate, conducted by W. A. Shelton, O. K. Lamb and J. O. Hanes. He left a widow and four children.

J. W. Norton, well known and generally loved, was a son of Rev. E. B. Norton. After finishing Spring Garden Institute and the Gaylesville High School, he graduated at Blount College, Blountsville in 1893 with an M.A. degree. In 184 the Ph.D. degree was conferred upon him by this college. The D.D. degree was conferred upon him by Birmingham-Southern in 1938. Dr. Norton rendered splendid service 52 years. With the exception of one year as Financial Agent for Athens College, he served as pastor from 1883 until 1903, when he was elected Agent for the Homes for Superannuates and served thirty-two years in a way that attracted nationwide attention. J. C. Persinger, his close friend, said of him: "As to his honesty, sincerity, and uprightness, I am sure no one ever put a question mark after the name of J. W. Norton. If he ever dabbled in Conference politics, this writer never heard of it." He was a nephew of T. G. Slaughter, and a brother of Rev. E. B. Norton. His funeral was held at Walker Memorial Church, Birmingham, conducted by his pastor, A. L. Branscomb, assisted by Bishop Decell, W. F. Price, and J. C. Persinger.

J. H. Vann was licensed to preach Aug. 29, 1885 and joined the Conference in 1888. He was received 1891 into full connection in the Florida Conference, transferring 1898 to the North Alabama Conference. He was a man without guile, pure in heart and life. "He lived on a high plane of communication with God." His funeral was at McCoy Church, Birmingham, J. R. Turner officiating, assisted by J. H. Chitwood.

R. I. Walston served 53 years, 50 in active service. He was born at the family home, "Rural Retreat," near Florence, son of Rev. James Walston of the Tennessee Conference. He joined the Church at twelve, was elected a steward at eighteen, was made Sunday School Superintendent at twenty; licensed to preach at twenty-three; joined the Conference at twenty-four;

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superannuated in 1938 at the age of seventy-four. On April 20, 1892, he married Rosa Lee Banks whom he rightly called "the queen of the parsonage." Their children were: Katharine, Robert Banks, Rosa Lee and Charles Rowe Walston. Brother Walston was a great preacher, and an even greater pastor. He had a few superiors or equals. At his death H. M. Stevenson wrote: "In his passing, our Conference lost a stalwart and effective minister, a glorious preacher, and a true man of God." A gentleman of the old school, he was "reared in the environment of gentility—cultured, courageous, Christian."

A. H. Williams died at 93 having been in the active ministry 54 years. He was a son of Rev. Burton Williams. At the age of 16 he joined the Confederate Army, and served two years, until the end of the conflict. In 1878 he married Luduska Alzada Horton, of Shelby County. He joined the Arkansas Conference in 1875, where he served as pastor and presiding elder until 1897 when he transferred to the White River Conference, again serving in both capacities until 1901, when he transferred to the North Mississippi Conference. In 1919 he transferred to North Alabama, superannuating in 1929, and living in Attalla. He was the last Confederate Veteran in Etowah County.

A spiritually helpful Conference where Christian education, temperance, lay activities, Christian literature, missions, Church extension, and evangelism were particularly stressed, it sent the ministers and delegates back to their new year's work with increased faith, an enlarged vision, and a deeper spirit of consecration.

The appointments included two new district superintendents. U. S. Pitts, who had served three years at First Church, Athens, was appointed on the Decatur District, succeeding M. E. Lazenby who, having served a quadrennium on that district, was appointed to First Church, Florence. W. G. Henry was appointed to Tuscaloosa District, succeeding M. M. Davidson, who was appointed to First Church, Gadsden.

Other detached appointments: Miss Elizabeth Thompson, deaconess in the Anniston District; Miss Mamie Ledbetter, Director of Children's Work under the Conference Board of Christian Education; Miss Dorothy Crim, deaconess at Ensley Community House; Q. V. Amberson, Superintendent of Aldersgate Mission, Birmingham; J. L. Thomas, Associate Superintendent of Aldersgate Mission; Robert Echols, Executive Secretary of Superannuate Homes; R. Glenn Massengale, Director of Religious Life, Emory University; R. D. Wolcott, chaplain U. S. Army; Miss Florence Whiteside, deaconess Eva Comer Home, Birmingham; Miss Fannie Bane, deaconess Bethlehem House, Birmingham; D. E. Draper, Conference evangelist; and V. W. Hammer, Conference Missionary Secretary and Missionary Secretary of the Gadsden District, in addition to his duties as pastor of the Valley Head Charge.

J. L. Liles, of East Lake, Birmingham, was elected Conference Lay Leader.

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He was successor to Harry Denman who had been elected Executive Secretary of the Commission on Evangelism, now the General Board of Evangelism, of The Methodist Church.

The third Conference (designated by formal resolution adopted at this session as the 113th session because it takes in a part of the Alabama Conference of the M.P. Church which was organized in 1829) met at First Church, Ensley, Nov. 5-9, 1941, Bishop Decell in charge. He announced that he was using a gavel (presented by McCoy Guthrie) made from a tree grown on the lawn of Sam P. Jones, the nationally known Methodist Evangelist.

If one may judge by reports at this session, 1941 was a fruitful year but the Conference was inspired to attempt larger things for the year ahead. A total of 4,428 people had been received on profession of faith. This brought the total Church membership of this Conference to 167,341. More than one and one-half million dollars had been collected for all purposes, the exact amount being \$1,559,570.

The Conference was more interested in what was yet to be done than in that which had already been accomplished, and adopted the report of the Commission on World Service and Finance which called for the collection of \$219,000 during the coming year—\$95,244 for general interests, and \$123,756 for Conference interests.

There were ever-increasing needs. For example, the Conference Board of Missions and Church Extension was faced with new challenges at home and abroad. "Never since the day when Jesus gave the great commission has the Church at home and abroad been challenged with the urgency of obeying the command of Jesus as today," were the opening words of one of the reports of this board. Signed by G. M. Davenport, chairman, and W. H. Curl, secretary, the report continued:

"Rural America presents the greatest challenge to the Church of American history. Dives and resorts of ill-fame, where gambling and every conceivable form of vice is flagrantly flaunted in the faces of church people, have moved out of the cities far into the countryside, thus intensifying the opposition which the church in the country has to face. Our country preachers never had more difficulty in preaching the gospel and building the church than today, and over and above all this, the Catholic church has opened an offensive with the intention of capturing the Southland, especially the rural Southland, for Roman Catholicism. Already they are opening centers from which their workers are radiating in every direction over the countryside for the purpose of proselytizing and converting Protestant people to their faith. . . .

"Abroad the Church faces a war-torn world with hate between race and race and man and man. Great nations have decreed that atheism shall prevail and great nations have ordered our missionaries home. We are facing a crisis in

the history of the world-wide march of the Church of Jesus Christ. . . ." The report called for increased liberality, saying, "Let the North Alabama Conference throb with the passion of Jesus Christ to meet the challenge of the world's needs."

In like manner, the Board of Education, under the leadership of T. H. Napier, chairman, and E. Hobson Clark, secretary, presented reports setting forth the needs of our college, our student work, and our Christian education work in general.

Reports signed by J. Fred Sparks and T. N. Kitchens, chairman and secretary, respectively, of the Board of Hospitals and Homes, told of the "marked increase in the services rendered by the Norwood (now Carraway) Hospital during the past year." This hospital had given 42,323 days' care and treatment to 6,777 patients during the year, this being an increase of 661 patients and 1,997 days' care and treatment over last year. The total service rendered to indigent patients by the Norwood Hospital and Norwood Clinic amounted to "about \$20,000" during the year.

Another from this same board, presented by K. E. Cooper, showed that the Orphanage (Methodist Children's Home) at Selma, had at that time 146 children in the Home, and that the total income for the year had been \$51,462.40. Of this amount, the North Alabama Conference paid \$29,282.45.

Robert Echols, Executive Secretary of the Superannuate Homes Movement, reported that "nearly \$10,000" had been raised during the year, but called attention to the increasing needs for more homes this very year. The Mother's Day offering for this cause amounted "to less than \$1,500," whereas its sponsors believed the offering should have been no less than \$5,000.

Every board spoke out vigorously. The Board of Temperance of which W. N. Dark was chairman and Mrs. S. T. Slaton secretary, urged "our people to support for public office only those candidates who give satisfactory assurance of their energetic opposition to the liquor traffic."

Evangelism ranked high among the causes stressed at this Conference. L. D. Patterson, chairman, and J. H. Chitwood, secretary of the Board of Evangelism, presented reports. In one of them, this rather strong paragraph found place: "We believe that the Church must make up her mind whether to be spiritual or to be supplanted; whether to redeem the world or to be condemned by the world. . . . We must begin in the pulpit with a confession of our sins, for surely we have been guilty of too much self-interest and too little self-sacrifice, too much popular preaching and too little prophetic utterance, too much monetary-mindedness and too little missionary concern, too much of planned programs and too little of passionate purpose, too much of easy-going and too little of holy living."

Many of the public utterances of this session supported such expressions.

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Bishop Darlington delivered a series of four powerful sermons that lifted the Conference to great spiritual heights. Roy L. Smith, Editor of the *Christian Advocate* (Chicago), received enthusiastic endorsement and response during his telling address.

The Board of Christian Literature announced the resignation of F. K. Gamble as Editor and Business Manager of the *Alabama Christian Advocate*, and the election of A. E. Middlebrooks, of the Alabama Conference, as his successor, and of S. T. Slaton as the assistant Editor and Business Manager.

Word reached the Conference of the excellent work being done by Rev. and Mrs. Q. V. Amberson at the Aldersgate Mission in Birmingham. Official endorsement was given this enterprise, which was to be under the control and direction of the Birmingham Aldersgate Board, to be made up of the heads of a number of Birmingham District organizations and the following laymen: E. C. Watson, R. B. Dominick, Donald Comer, T. W. Aitken, L. E. Kirby, A. C. Montgomery, M. K. Miller, Noble Lanier, R. B. Broyles, A. W. Smith, J. W. Lewis, Cooper Green, F. B. Yeilding, E. V. Jones, J. H. Berry and J. W. Hamilton.

Some brethren thought there ought to be a summer assembly ground in the Tennessee Valley. So the bishop appointed a committee to consider this and report at the next Conference, namely: J. A. Gann, M. E. Lazenby, P. D. Wilson, R. M. Howell, J. H. Bentley, Oscar Horton, and T. M. Rogers, Sr.

The Conference admitted on trial: Jack Stuart Boozer, James Woodrow Forshee, William Hugh Barber, Charles Pinkney Adams, Fletcher Campbell Anderson, Woodfin Kirk Grove, Everett LaCosta McFee, Thomas Franklin Stevenson, and Claude Wilford Whitehead.

C. C. Daniel, former president of Birmingham-Southern, who had previously transferred to the Memphis Conference, this year transferred back and was appointed to First Church, Tuscaloosa. R. R. Scott, who had transferred to North Mississippi, came back this year and was appointed to First Church, Huntsville. Transfers out were W. C. Scott to the Memphis Conference, and T. H. Ferrell to the North Mississippi.

C. D. Pinkard was granted a discontinuance. W. M. Zeanah withdrew to join the ministry of the Presbyterian Church. Harry DeFreese and O. L. Fulmer withdrew from the ministry. R. W. Bradley requested a location and it was granted. In 1954 he was elected to the City Commission of Birmingham. W. H. Elrod, Cyrus Kitchens, and C. F. Stephenson were granted a supernumerary relation.

Ten died. Also missionary, Virginia Marshall Atkinson, who graduated with first honors in 1880 from La Grange College, Georgia, and in 1884 went to China, where she served 56 years. She was born Nov. 8, 1861 at Hamilton,

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Georgia, and died Dec. 12, 1941, at Memphis, and her ashes are buried at Opelika, Alabama, until they can be carried to China.

W. E. Draper was a son of James William and Susan Delilah Draper, who later moved to near Vernon where Walter grew up, joined the church, and received his early schooling. He joined the Conference in 1900. His first charge was Detroit Circuit, his last, Reform. In between were forty years of noble, efficient service. On the evening of April 7, 1941, he came in from a district ministers meeting, sat down to rest, had a heart attack, and died in a few minutes. W. L. Holdridge, his memorialist, said: "He was unselfish and untiring in his work. No charge ever suffered for constructive effort on his part." One son, Daniel E. Draper, continues the great work begun by his father.

F. H. Gardner joined the Conference in 1891. In 1901 he transferred to the Central Mexico Mission Conference; in 1903, to the Northwest Mexico Mission Conference where he ministered to the American Congregation in Durango. In November, 1904, he transferred back to our Conference and was given Fabius Circuit (one of the weakest charges in the Conference) because of his missionary vision and interest. His next charge was Flat Rock Mission, then Bryant Mission, then Flat Rock Mission again. In 1911-1912 he was appointed Superintendent of the Flat Rock School; 1913, Financial Agent for the Flat Rock School. All of his appointments from 1904 through 1915 were in connection with Flat Rock School. It was his vision that initiated this school which for many years was a God-send to that section. Dr. Gardner located in 1916, but was re-admitted in 1922, and served two years as professor in the Flat Rock School. In 1924 he transferred to the Alabama Conference and served two years at Hadley and Canoe. Returning to the North Alabama Conference in 1926, he served as junior preacher at Stevenson until 1929, when he superannuated. He died at the home of his son, Rev. William H. Gardner. J. S. Chadwick, author of his memoir, says that Dr. Gardner "chose the hard places and the difficult tasks. His spirit was that of a missionary."

B. B. Glasgow had a fine family background. His great-grandfather, Whitefield Anthony, was sent by the South Carolina Conference as a missionary to the Indians living in what later became Alabama. Dr. Glasgow's grandfather, Rev. James D. Anthony, labored 1869-1874 in Alabama. Dr. Glasgow's grandmother and the mother of Bishop Candler were cousins. These facts, we get from his memoir by H. M. Stevenson. B. B. Glasgow joined the Church at eight; was licensed to preach at sixteen; was in 1896 the first student to register in the North Alabama Conference College (now Birmingham-Southern College); graduated there in 1901 with the A.B. degree, and later received the D.D. degree from this school; received the B.D. from Vanderbilt; spent one year and some summers at the University of Chicago; traveled and did re-

search work in Egypt, Palestine and Europe; read the best books, and often attended special assemblies and preaching missions to hear the great preachers of his day. Thus he was continuously replenished in heart and mind for the sacred task. His wife (Signa Elizabeth Shroyer) was to him a great blessing intellectually and spiritually. He joined the Conference in 1904. His first charge was Virginia Mines, filling the unexpired term of F. H. Gardner. He went next to Owenton (now McCoy Memorial); then Ensley; and then to Albertville District, being, as Dr. Stevenson said in 1941, "the youngest man ever to serve a district in our Conference." He later served Athens College as President, then the Talladega and the Tuscaloosa Districts, Avondale in Birmingham, and First Church, Huntsville. Here failing health made him retire. He and Mrs. Glasgow moved to their own home in Athens where he died. "Fittingly," says Dr. Stevenson, "the last visitor to talk with him was his pastor, B. T. Waites. As he lay on the cot and listened Dr. Glasgow closed his eyes in rest. The pastor slipped out but was scarcely on his way when this noble soul marched through the shadows out into the sunlight. The weary eyes had closed forever on the scenes of earth to open to the wonders and glories of that land where broken bodies find healing, where the tired find refreshment, and where no shadows ever fall. Services were at Athens on Sept. 10th, and at Avondale the next day.

T. M. Holcombe was converted at the age of twelve and joined Canterbury Church. He was licensed to preach in 1913, and joined the M.E. Conference in 1915 and served as pastor and district superintendent. Due to ill health, he retired in 1934. When a young man he attended Snead Seminary, Boaz, where he became an earnest student. He was characterized by fine common sense and a bubbling sense of humor. J. L. Brasher, his long life friend and author of his memoir, says, "His messages were thoughtful and well balanced. As an administrator he was fair and his preachers held his presidency in high esteem. . . . The last conscious act of his life, when the end seemed near, was to call his family to prayer, after which he sang and praised God, and then lapsed into a semi-coma from which there was no recovery." In the large congregation attending his funeral were ten of his brother preachers and several ministers from other churches. W. A. Murphree was in charge of the service, assisted by Joseph Owen, J. L. Brasher and J. W. Broyles. Among the many floral offerings was one from the Negroes of Lincoln, where he died at the home of his son, Joseph.

J. M. Igou's first appointment (1886) was the Deposit Circuit, his last was Helena in Shelby County. From this appointment he retired in 1923. Out of his own clear-cut Christian experience he was able to preach a gospel of saving power. "Back of the pure gospel he believed and preached was a pure life that witnessed the truth he proclaimed," says J. S. Chadwick, his me-

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morialist. On Jan. 1, 1891, Brother Igou married Laura McDonald, and their union was blessed with five children, including Mrs. J. D. Scrivener, of Berry, from whose home he went to his eternal home—a man full of faith and of the Holy Ghost. Surely, Dr. Chadwick is right when he says, "Our Methodism needs programs and machinery for the extension of the Kingdom. But the guarantee of its continued life and prosperity is in the devotion of men who give themselves without reserve to the Lord, and are content to spend and be spent in His service." James Monroe Igou was such a man.

J. H. Lott was a long-time leader in the M.E. Conference. His funeral service was held at Livingston's Chapel, Logan Charge, with P. U. Green, in charge, assisted by G. W. Elliott, T. M. Bailey, U. S. Pitts and W. A. Sharpton, who delivered the discourse. In his younger days he taught school, and served one term as Superintendent of Education of Cullman County. He joined the Conference in 1891. He later transferred to Oklahoma where he served for a number of years, then returned to his home Conference. Says W. A. Sharpton, "His work in both Conferences was noted for faithful, constructive service." He retired in 1938. A great preacher of the full gospel, he said, "I preached a gospel rugged enough to save the worst sinner and big enough to save the nation and the world." "Amid hardships, privations, poverty and persecution, he went forward as a true soldier of the cross. . . . His preaching was often distinguished by flights of eloquence, originality and power to strike the hearts of people in a way vivid and impressive. . . . He saw many altars crowded with seekers anxious to win victory over sin." "Now," says Brother Sharpton, "amid the saints at rest in glory this great soul dwells."

W. A. Mays moved with his parents when sixteen to Hartselle where he grew to manhood. He served several years as a local preacher, and then, in 1907 joined the Conference. He gave 30 years of faithful service, superannuating in 1937. G. M. Davenport, his memorialist, speaks of him as a popular pastor, "popular in large measure because he was faithful"; and a splendid preacher. "He lived to be 75 years of age and came to the end of life without a blemish on his character."

M. W. McCain was born in a Christian home, and was reared in an environment of spirituality. In early manhood he heard the call to preach, and answered it. He attended what is now Birmingham-Southern College. He was granted license to preach and joined the Conference 1907. His last appointment was Madison Station. One son, Byron Hawkins, is a member of the Conference, and one daughter is the wife of Rev. John E. Rutland. H. M. Stevenson, after calling him "an old-fashioned Methodist preacher," said, "He never seemed to think in terms of his own advantage, but only desired to be where he believed it was the will of God that he should serve."

C. B. Netherland first joined the Alabama M.E. Conference in 1902 and

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came into full connection in 1912, says W. A. Murphree, writer of his memoir. Even after retiring in 1924 he served where he could, always seeking to lead some soul to Christ. "He was a very spiritual man, enjoying constant fellowship with the Father."

T. E. Weaver served from 1889 to 1912 in the Western N. C. Conference; then transferred to Florida; then, in 1917, to the Holston; and in 1919 to the North Alabama, superannuating in 1930, having given forty-one years to the active ministry. G. M. Davenport, his memorialist, says that he was richly endowed by nature—"handsome, and commanding in appearance," always neat in the pulpit, "and when he spoke, it was with vigorous style; and people listened to him as to one who was undoubtedly a herald of Jesus Christ." His funeral was conducted at East Gadsden by J. M. Gibbs, O. A. Bonner, and J. S. Eddins.

This year there were six new District Superintendents: J. A. Gann, Albertville District; S. O. Kimbrough, Anniston; A. L. Branscomb, Bessemer; G. M. Davenport, Birmingham; T. L. McDonald, Gadsden; and W. N. Guthrie, Tuscaloosa. Among the detached, non-pastoral appointments were those of J. K. Benton, dean of the Vanderbilt University School of Religion; Miss Ida Bilger, deaconess of the Ensley Community House, with Misses Dorothy Crim and Virginia Tyler; S. T. Slaton, Assistant Editor and Business Manager of the *Alabama Christian Advocate*; W. W. Scott as Research Secretary, General Commission on the Courses of Study; and W. A. Sharp-ton as Conference Evangelist.

The fourth Conference was at Central Church, Decatur, Oct. 28th to Nov. 1st, 1942, with Bishop Decell presiding. W. E. Morris was nominated as secretary, but, having served thirty years, besides ten years previously as an assistant secretary, asked to be relieved from further service. E. M. Glenn nominated M. E. Lazenby as secretary, and G. M. Davenport nominated F. K. Gamble. The vote was taken and Bishop Decell announced that the former had received 194 votes and the latter had received 195, and declared Dr. Gamble elected, whereupon M. E. Lazenby moved that Dr. Gamble's election be made unanimous, which was done. He chose as his assistants Paul Clem and E. S. Butterley.

At the third Conference, resolutions were adopted designating the 1941 session as the 113th session (from 1829 when the Alabama M.P. Conference, now a part of the North Alabama Conference of The Methodist Church, was organized). At the 1942 session, W. E. Morris presented a resolution rescinding this action, and numbering this session as the fourth. The resolution also called for the *Journal* to carry the date of the entrance of Methodism into Alabama—1808. This resolution was passed.

World War II had been in progress nearly a year, and the war spirit was

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rampant. G. M. Davenport read resolutions signed by himself, B. F. Tingle, V. W. Hamner and A. H. Nabors, reminding the Conference of "the treacherous attack of the Japs on the American flag at Pearl Harbor," and alleging that "Nothing remains now except to dedicate ourselves to one mighty effort to defeat the purposes of those who have forced war upon us." The resolutions continued:

"We should be reminded that our enemies are undertaking to destroy the last vestige of political liberty which our forefathers won through a thousand years of struggle. We do well to face the fact that our foes are engaged in an almost super-human effort to crush our religious heritage and to deny us the right to exercise the freedom we enjoy in religion today."

The resolutions called upon us to "fight with all our might and means which God has put at our disposal for the preservation of our cherished ideals of freedom of religion and conscience." The resolutions pledged "our soldier boys and girls who have gone into the military service of the nation our fullest support." The Church was "called upon to furnish chaplains to promote religious faith and moral conduct among our soldiers," and to prepare for a new and greater missionary enterprise, once the war is over. There was considerable opposition to the paragraphs calling upon the Church "to fight," but the resolutions were finally adopted by a large majority.

S. T. Kimbrough presented resolutions calling upon the two senators from Alabama to support the bill that would "ban the sale and possession of intoxicating beverages on or near the military reservations of the United States." This resolution passed "unanimously by a rising vote." Other signers of this resolution were J. F. Sparks, Marvin Franklin, W. A. Shelton, B. T. Waites, J. H. Chitwood, L. D. Patterson and G. C. Corley.

It was during this Conference that the 100th anniversary of Athens College was observed. Roy L. Smith, Editor of the *Christian Advocate* (Chicago), had been engaged to deliver the address on this occasion, but due to a belated train, he did not reach the Conference on time, so President Naylor, of the College, called upon G. M. Davenport, "who spoke in appreciation of Athens College and its contribution to the intellectual and spiritual life of Alabama and the South."

Resolutions were unanimously passed expressing appreciation to W. E. Morris for his magnificent service as Conference Secretary the past thirty years. The resolutions, presented by M. E. Lazenby, were signed by himself, R. L. Archibald, Rudolph R. Scott, W. G. Henry, H. M. Stevenson, R. B. Lavender, and F. K. Gamble.

Eight were admitted on trial: Daniel Elliott Draper, Harold Clifton Martin, Daniel Wilson Akins, William Barnard Baker, Allen David Montgomery,

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Thomas Floyd Burnside, Robert Cleveland Mooney, Jr., and James Duncan Hunter, Jr.

H. E. Weston was received from the Memphis Conference; B. G. Smith from the Alabama Conference; and Wilkie Collins from the North Georgia. Joseph Owen transferred to the Memphis; O. K. Ingram to the North Carolina; A. H. Lynch to the Alabama; and J. W. Broyles to the West Virginia Conference.

Thirteen men, whose ministries covered 495 years, retired: J. L. Brasher, C. C. Godbey, J. W. Graham, I. F. Hawkins, T. H. Johnson, J. D. Johnston, K. N. Matthews, W. E. Morris, W. A. Murphree, A. S. Osborne, John F. Owen, W. F. Price, and J. R. Turner. The loss of thirteen men was a telling blow. All of these had been fruitful ministers, and held places of leadership.

Nine died during the year. These men had spent 304 years as active itinerants. Entwined around their lives is much important history. Brief paragraphs will reveal how they helped to build Methodism in our midst. Those who this year retired and those who during the year had died had given a total of 799 years of active service.

J. S. Chadwick, was a son of Mrs. Margaret Jane Camak and Shelby Wayne Chadwick, who served many years as a steward at Greensboro. Other children in that home were Mrs. J. Dudley Ellis and Mrs. George Stoves, whose husbands ranked among the leaders of Alabama Methodism; Mrs. John W. Radney, leaders in our church at Roanoke, and two sons, Robert E. Chadwick, long prominent in our Ensley Church; and Frank Peterson Chadwick who died while a child. J. S. Chadwick graduated at Southern University, taking the A.B. degree in 1889 at the age of eighteen, and the A.M. degree in 1891, later attending Vanderbilt University. He had the D.D. conferred upon him by Birmingham College in 1914 and by Southern University in 1915. He joined Greensboro Church in 1885, was licensed to preach in 1890, and joined the Alabama Conference in 1892. In 1894, having suffered a partial failure in health, he transferred to the New Mexico Conference. In 1896 he was admitted into the North Alabama Conference. Here, with the exception of one year in the Alabama Conference, he spent the remainder of his life. Here he served pastorates and districts; was editor of the *Alabama Christian Advocate* five years; assistant editor of the *Christian Advocate*, Nashville, eight years; did Army Y.M.C.A. work one year; served as Conference Sunday School Secretary; Conference Secretary of Education; Superintendent of the Montgomery Memorial Hospital; assistant editor of the *Christian Advocate*, Nashville, three more years; retiring at the close of 1934. Dr. Chadwick was in the midst of gathering material to be used in writing a History of the Methodist Church in Alabama and West Florida, when death overtook him. It is a source of regret that none of this material ever fell into the

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hands of the author of this book. Dr. Chadwick was a greatly beloved minister, and was several times elected to membership in the General Conference. F. K. Gamble, his memorialist, used these words in writing of his life: humility, sincerity, honesty, consideration of others, balanced judgment, courage, optimism, devotion to duty, tireless energy, Christlikeness.

M. M. Davidson, D.D., according to his memoir by W. M. Harris, was the son of an outstanding physician and local preacher. The son graduated at what is now Birmingham-Southern College and later in law at the University. He was practicing law at Gadsden when, in 1919, he felt the call to preach and immediately answered it. Licensed during 1918, he joined the Conference and was appointed in 1918 to Ethelsville Circuit, which he served two years. His next appointment was Gordo; then Brookhaven; Florence District; Anniston District; First Church, Tuscaloosa; Tuscaloosa District; then to First Church, Gadsden, his home church. Death cut short his pastorate here. He had made a great impression on that city. Dr. Harris pays high tribute not only to Dr. Davidson's ability as a preacher and to his skill as an administrator of church affairs, but also to his life of sincerity, honesty, and energy, saying, "His was a brilliant career. Few men attained to such leadership so quickly. . . . No truer man have I ever known." His funeral was held from First Church, Tuscaloosa.

S. L. Dobbs, D.D. married first, Laura Clayton, of Cherokee County, who became the mother of four children—Bishop Hoyt M. Dobbs; Della, who gave her life in service to her father; Zoe, a member of the faculty of the Alabama Polytechnic Institute at Auburn; and Maude, who died in infancy. Dr. Dobbs' second marriage was in 1887 to Mary Clementine Newman, of Collinsville, and to this union two children were born—Frances, who married T. L. McDonald; and Mary, now widow of Allen G. McMillan, and who for many years was organist at First Church, Talladega. Dr. Dobbs was for 66 years a Methodist preacher—9 years local, 45 years active, and 12 years superannuated. He served circuits, stations, and districts; was a member of the General Conferences of 1898, 1906, 1918, and 1926. He was a delegate to the Ecumenical Conference of 1900, and to the World Conference on Missions which was held at Edinburgh, Scotland, in 1910. He was particularly gifted as a presiding elder. W. E. Morris, his memorialist, wrote of him: "He had the sanctified skill and the consecrated knowledge to bring together man and charge, preacher and people, so that the greatest possible good might be netted for the Kingdom of God." His funeral was at McCoy Church, Birmingham, near which he spent his last years. Officiating were Bishop Decell, Marvin Franklin, J. H. Chitwood, L. D. Patterson, and R. W. Greene.

J. C. Francis was the son of Dr. M. W. Francis, who was for four years chief surgeon of Gordon's Brigade, Confederate Army. Young Francis was educated in the Jacksonville schools, in Stonewall Academy, and at the Uni-

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versity of Alabama. On Dec. 1, 1880, he married Virginia A. Morris, of Calhoun County. He was converted in his home about midnight, in answer, as he always said, to his good wife's prayers. He was licensed to preach in 1897. From 1897 until 1935, when he superannuated, he gave the church diligent service. His last appointment was to Belle Mina. His good friend, E. M. Glenn, says, "He was well born, well brought up, well educated, well converted, and well prepared for his life's work, and did that work well. . . . He was diligent in attention to all that pertained to the interests of the Kingdom." E. M. Glenn, G. M. Davenport, Robert Echols, and L. D. Patterson conducted his funeral.

A. L. Mathison, son of James Levi Mathison, acquired his early education in the schools of Newton, Clayton, Brundidge, and Troy, where, during his youth, his father served as pastor. He later attended the State Normal College at Troy, and Southern University. Special Theological work was done at Vanderbilt and at the University of Chicago. For a brief time he engaged in newspaper work, but feeling the call to preach, he joined the Conference in 1901, serving faithfully until 1939 when ill health made him retire. He lived in the Florence superannuate home until his death. Had brother Mathison's body been as vigorous as his mind, he would have risen to great heights in the ministry. Few men among us had a purer heart. Funeral services were at First Church, Florence, with H. M. Stevenson in charge.

R. E. Meigs was great in faith, in courage, in optimism, in character, and in determination. He attended Southern University where he was recommended for license to preach. He later attended the Methodist Training School at Nashville, where he met Edith Hays, a former missionary to China, whom he married June 3, 1918, and who proved a great blessing to him and his work. They spent a period of service in Oklahoma, returning to Alabama in 1920 when Brother Meigs joined the Conference. After a serious operation in 1921 Brother Meigs was never well, but he never gave up. He served until 1933 when it was not possible to carry on longer. Services were conducted from First Church, Birmingham, by Fred Chenault, R. W. Greene, L. H. Spradley, John B. McFerrin Rice and Robert Echols.

William Neill married Annie Hynd in 1892 and they came to America in 1902. He worked as a coal miner in and around Adamsville, Jefferson County, being also active in the work of the church there. He joined the Dora Church in 1904, was licensed to preach and joined the Conference in 1906, and gave 36 years of energetic service. After the death of his wife, he married, in 1930, Mrs. Lula Gibson, of Aliceville. He was a lovable Christian gentleman. L. A. Powell, his memorialist, says, "His memory lives wherever he preached and labored."

W. L. Spearman joined the M.P. Church in 1900, and was licensed to

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preach in 1904. He married Ada Sewell in 1904. Subsequent events proved that neither erred in the choice of a helpmeet. For 38 years, lacking less than a month, they walked life's way together, bound by the tender yet strong ties of love and loyalty. His last appointment was Gordo. During the early part of the year, his health failed him, and he entered into that land about which he had preached and for which he had made diligent preparation.

R. T. Tyler, D.D., was a builder of the Kingdom of God among men, says W. G. Henry, who wrote his memoir. He graduated at Southern University in 1902 and married Dora Garner of Huntsville, Oct. 31, 1905. He gave 45 years of splendid service (1896-1941) as circuit rider, station pastor, and presiding elder. Dr. Henry, his college mate and friend of many years, says that Dr. Tyler "achieved a stainless character. There was never anything more pronounced about him than his purity of thought and speech. . . . When it became necessary for him to be quite frank, he never shirked. He was courageous in and out of the pulpit. His high sense of moral conviction would not permit him to be otherwise." His daughters, Beth (Mrs. Oliver Coker) and Ann, have the rich memory of a father who served well.

Only two new district superintendents were appointed. R. L. Archibald to Florence District, succeeding H. M. Stevenson, who was appointed to Central Church, Decatur; and F. K. Gamble to Decatur District, succeeding U. S. Pitts, who was appointed chaplain in the Army.

Other non-pastoral appointments: H. D. Moore, W. O. Hope, W. A. Sanders and C. M. Pinkard as Army chaplains; H. F. Ledford as camp pastor at Ft. McClellan; C. E. Tatum as Conference Director of Young People's Work; and Misses Lottie Green, Florence Whiteside and Alice McLarty as deaconesses. L. E. Beasley was granted a year's Sabbatical leave. J. L. Liles was re-elected Conference Lay Leader.

At the close of this Conference, the Statistical Report showed that the Church membership in the Conference was 170,810, and that the total contributed amounted to \$1,732,119.

On June 23, 1942, a called session was held in Birmingham, lasting probably not over two hours. The main business before the Conference was to instruct the Conference Secretary, W. E. Morris, to have recorded with the Secretary of State, as required by law, "The Acts and Declaration of Union," which took place at the Uniting Session of the North Alabama Conference, held at Woodlawn Methodist Church, Birmingham, Nov. 2-6, 1939.

At this special session, John Carlisle Miller, a deacon, was received by transfer from the Alabama Conference, and he and William Allen Sanders were elected to elder's orders. Bishop Decell, presiding, announced that they would be ordained later. Miller was then transferred back to the Alabama Conference. Present at this session as special guests were Bishop Purcell, a

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former member of this Conference, and Dr. Y. C. Yang, president of Soochow University.

West End Church, Birmingham, W. G. Bartee, pastor, was host to the 5th Conference, Oct. 27-31, 1943, Bishop Decell presiding. An ever-memorable feature of this session was four addresses by Harry Denman. Once a Lay Leader of this Conference, he had been since 1939 Executive Secretary of the General Commission on Evangelism of The Methodist Church, and was being acclaimed throughout the Church as an eminent evangelistic leader.

Another hour of high spiritual tide was when a call came (from Mrs. Clarence Kirby, whose son was at the point of death) for someone with type 4 blood for a transfusion. Rev. C. W. Patton volunteered and left at once for the hospital. Immediately the Conference broke into singing, "There Is a Fountain Filled with Blood," at the close of which Bishop Decell gave invitation to any who would to surrender his or her life to Christ. Without any studied plan the Conference was converted into a praise and testimony meeting, some calling it "the greatest hour they had ever witnessed at an Annual Conference."

At another time during the Conference, business was suspended to answer the call of a grandmother for prayer for her grandson, Robert Clements, who was critically ill. The Conference joined Harold Spradley who led the prayer. A Methodist Conference is never too busy to stop to offer prayer for one in need.

War was at this time raging in Europe, North Africa and the Orient. Multiplied thousands of Methodist boys were in the armed service. There were hundreds of Methodist preachers serving as chaplains, several from this Conference. During the session the following chaplains were presented to the Conference: Capt. U. S. Pitts, Lt. S. T. Kimbrough, Lt. M. R. Boucher, Lt. J. W. Forshee and Lt. McCoy Guthrie. H. F. Ledford, Methodist Camp Pastor at Fort McClellan, was also presented. Telegrams were read from Chaplain Lt. David Hutto and Chaplain Major W. A. McKee. Others who were serving as chaplains were: W. T. Howard in the regular army, and H. D. Moore, R. E. Kimbrough, R. D. Wolcott, C. C. Keathley, W. Owen Hope, C. M. Pinkard, O. E. Kirby, T. A. Edgar, C. H. Winefordner, J. C. Pickett and J. E. Elliott.

General Conference was to be in 1944. Delegates elected were as follows: Clerical: G. M. Davenport, H. M. Stevenson, F. K. Gamble, J. H. Chitwood and S. O. Kimbrough. Clerical delegates to the Jurisdictional Conference and reserve delegates to the General Conference—M. E. Lazenby, M. A. Franklin, J. D. Hunter, B. F. Tingle, A. L. Branscomb, A. H. Nabors, R. L. Archibald and W. Nelson Guthrie. Clerical reserve delegates to the Jurisdictional

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Conference—W. A. Shelton, J. S. Eddins, R. R. Scott, J. L. Brasher, and W. Glenn Bartee.

Lay delegates to the General Conference—V. B. Taunton, Mrs. Frank Bell, R. B. Carr, Paul S. Haley and J. L. Liles. Lay delegates to the Jurisdictional Conference and reserve delegates to the General Conference—Harry Denman, Hugh A. Locke, E. M. Creel, B. L. Ingram, John T. Cooper, Oscar Horton, F. S. Ward, and W. D. Self. Lay reserve delegates to the Jurisdictional Conference—J. J. Goddard, W. F. Franke, E. C. Watson, Robert W. Sapp and L. S. Beaird.

Three memorials (petitions) to the next General Conference had the endorsement of the Annual Conference: One asked the General Conference "to make definite plans, in cooperation with the United States Government," for the appointment of chaplains to hospitals where maimed or sick soldiers would be cared for at the close of the war.

A second memorial dealt with the reception of men into the Conference from other Churches, suggesting the following wording: "Ministers from other Churches may apply directly to the Annual Conference which may receive them on trial or into the full membership of the Conference." The third asked that the General Conference have published permanently bound Quarterly and District Conference Records instead of the currently used loose-leaf records.

The Conference admitted on trial: Charles Lester Frederick, Charles Andrew Guthrie, Andrew Rowe Hardiman, Ronely Ollie Koon, Robert Taft Sanderson, Gus McDaniel Buttram, Henry Hamilton Gary, Ford Malone McDonald, and Sammy Madison Stabler. B. B. Fulmer, who had located in 1940 was re-admitted. William C. Chappell was received from the St. Louis Conference.

Two withdrew from the Conference—C. M. Tyndal, who was later re-admitted, and W. A. Sharpton who entered the ministry of another denomination. C. G. Aldridge transferred to the St. Louis Conference, and John D. Perkins to the Tennessee. Ten died during the year. T. A. Hancock, a beloved local preacher who had served many years as a supply pastor, also died.

W. W. Adcock came as a little child with his parents to Cullman County, later moving to Hartselle where he finished his high school work. He attended Asbury College, but received his A.B. degree from Nebraska Wesleyan University. He served Evergreen, Oneonta, Wadley and Tarrant City. From 1926 to 1935 he served as district superintendent of the Boaz and Birmingham Districts, retiring in 1935. His wife was the daughter of S. P. Murphree, of the Alabama M.E. Conference, and his mother, Mrs. Laura Walker Adcock, was a local preacher. Diligent and sacrificial, he did his work well. "His Christian attainments were more and more in evidence during his

long and painful illness." His funeral was conducted by G. W. Elliott and W. A. Murphree.

H. K. Barr, while attending Young Harris College in 1917, volunteered for the Army, serving two years during World War I. Then he served as an assistant bank cashier at Jasper until 1925, when, during the administration of W. W. Scott, Sr., as presiding elder of Jasper District, he entered the ministry. While living at Jasper Brother Barr married Tommie Irene McKissack, who died in 1930, and in 1933 he married Lois Mangold, who was a helpmeet indeed. Brother Barr served Ashville, Vernon, Townley, Guin, Shawmutt, Easonville, Bridgeport, and Arab. In this last charge, where a lovely brick building was being built, he suffered a severe heart attack, and had to give up. He moved into a superannuate home at Montevallo where he soon had a host of friends. G. Fred Cooper, an intimate friend, conducted his funeral, assisted by John R. Turner, J. S. Christian, and the Presbyterian and Baptist pastors at Montevallo.

J. O. Hanes was affectionately known to thousands as "Brother Jimmie." While he was a baby his parents moved to Blount County, but in 1888 moved back to Birmingham where his father died when Jimmie was about fifteen. He was the main support of his widowed mother and little sister and brother. His early educational advantages were limited, but while in the active ministry, he earned a degree from Birmingham-Southern College. He served several pastorates from 1894 until 1907 when he entered the evangelistic field, in which he continued through 1938. From 1938 to 1940 he served Aldersgate Mission in Birmingham, and from 1940 to 1942, he served St. John's Church, Birmingham, in which parsonage he passed to his reward—and, surely, a great reward it was, and is! L. D. Patterson, his memorialist, says that when J. O. Hanes entered the evangelistic work, "there began the most remarkable career of evangelism in Alabama Methodism. For thirty-one years Jimmie Hanes went up and down this state and throughout the nation as a flame of fire for Jesus. He never held fewer than seventeen meetings in a year, and often twenty-four or twenty-five. More than any man who ever lived, he was invited back to the same community for meetings again and again. At the Tatum Lumber Company, near Hattiesburg, Miss., he held a meeting every year for twenty-two years consecutively, and in his own home church at East Birmingham, where he lived from the time he was fourteen years of age, he held a meeting every year for thirty-two years consecutively." Somewhere between 35,000 and 40,000 souls were converted at the altars of churches, and in brush arbors, tents and tabernacles, where Brother Hanes was preaching. What a record! Who else in our territory, or out of it, can match it? And what's more, he lived the Gospel he preached. "His wife and children say that he was never cross and ugly, but always in his words, tempers, and

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actions, lived the Christ life. No preacher or layman ever heard him tell a vulgar joke, or speak unkindly of others, or reveal the slightest crossness or vexation. He was the fleshly embodiment of the Gospel he preached. He glorified evangelism." Brother Hanes gave 48 years to the ministry, and died with the harness on.

A. H. Lynch, son of Rev. W. A. Lynch, joined the Alabama M.P. Conference in 1918. He graduated at Birmingham-Southern College; at Westminster Theological Seminary; and did special work in a language school preparing for missionary work in the Orient. He served: Verbena Circuit; as assistant pastor at Beverly Church in Birmingham; Second Church in Wilmington, Del.; Union Circuit; Panola; Siluria and Brighton. He was commissioned as an army chaplain in World War II, but after reaching his post, was given a discharge because of a hearing defect. His last appointment was Oxford, but he was taken suddenly ill and never got there. His funeral was held at Herd's Gap Church, Bishop Decell officiating, assisted by J. S. Eddins, S. O. Kimbrough and Roy Hewlett. His work took him around much of the world. In all of his work he never faltered in his devotion to Christ, nor in his loyalty to the Methodist Church.

J. M. McGill is described as faithful, brotherly and true; and though he spent the last ten years in extreme bodily weakness, there was never any weakening in his faith. His last charge was Marshall Circuit, from which he retired on account of failing health. Funeral services were at Antioch Church, near Oneonta, where he had twice been pastor, conducted by C. M. Stephenson, Joe B. Pace, Gus Buttram, Marvin Heflin and Oscar Hyche.

P. C. Oliver was, like Stephen of old, a good man, full of faith and the Holy Ghost. He gave his heart to God in 1908 and was licensed to preach in 1909. The year 1915 was a memorable one in this good man's life—he graduated at Kingswood College in Kentucky; married Nov. 23rd, Mrs. Elizabeth Smith Williams; and joined the Conference. He later attended Candler School of Theology during which time he served English Avenue Church, Atlanta. Returning to Alabama, his first charge was Brandon Memorial, now Trinity, in Tuscaloosa. His last charge was Comer Memorial, Alexander City. Services were conducted at Lanett, his boyhood home by A. H. Nabors, district superintendent, assisted by J. B. Rice, C. H. Bobo and Paul Gilbreath. R. C. Wilson, who joined the Conference with Brother Oliver, said of him: "No impure thought ever seemed to invade his thinking and no ugly words ever escaped his pure lips. . . . He believed in the old-time religion and preached an old-fashioned Gospel." People were saved by his preaching and blessed by his life.

A. S. Osborne, named for a great Georgian, moved with his father to Alabama in 1899. He was converted at Hackleburg when he was sixteen and

licensed to preach in 1916. He served: Trimble Mission and Vinemont, Flint, Albertville, Covin, Easonville and Ohatchee Circuits. He had to superannuate in 1942 on account of ill health and died in less than six weeks. Says G. M. Davenport, his memorialist, "His preaching was always prophetic. In the deliverance of his message he was inspired and he inspired his congregation. He always served circuits, and never sought his own advancement. It should be said that he had the ability to meet a much larger responsibility than was ever granted him, but in his fields of labor he glorified the ministry until no matter who preached in the county as his fellow-minister, Osborne's name stood at the head of the list." The State and the Church suffered loss when A. S. Osborne passed away.

J. F. Sparks was converted in 1918 in a Gypsy Smith meeting in Birmingham. He carried some of the passion and power of Gypsy Smith with him to the end of his life. He was licensed to preach in 1913. He graduated at Birmingham-Southern College in 1921 and at Emory University with the A.B. and B.D. degrees in 1924. On June 6, 1917 he married Alma Elizabeth, a daughter of Rev. H. Whitehead and a sister of Mabel Whitehead, missionary in Japan. Fred was serving Shadyside Church, Birmingham, at the time of his death. U. S. Pitts, his close friend, writes of him as "a preacher of great effectiveness. With mighty passion he preached the unsearchable riches of Christ, and won hundreds to his Lord."

J. W. Syler's memoir by H. M. Hurst gives none of the dates or places of service of this good man, who gave from 1906 to 1931 to the active ministry, but does pay high tribute to this "gentle man of God" who "moved without ostentation among the people he served, faithfully living the Gospel he preached. . . . Jim Syler lived well, wrought well and died well."

T. M. Wynn was the son of F. F. Wynn, whose home was "one of the most cultured of the Old South, where refinement and gracious hospitality were in the very atmosphere." Thomas was converted when seven and licensed to preach while a student at Blountsville. He served faithfully and efficiently from 1911 until 1940 when he had to superannuate. His funeral services at Hartselle were conducted by his pastor, R. E. Branscomb, assisted by J. R. Carwile, McCoy Guthrie, J. M. Shores and Henry M. Hurst. At the conclusion of the service, Branscomb called the other eight preachers present to the altar, and the thirteen joined hands around the still form of their comrade, and covenanted together to cultivate more love and greater faithfulness. Says H. M. Hurst, his memorialist: "Tom Wynn possessed that stamina of Christian manhood which made him a man who knew no compromise, if there was a principle at stake. . . . He walked among his fellows with a ministerial dignity coupled with Christian humility."

T. A. Hancock, local preacher, served long and loyally as a supply. He was

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born in Walker County, Ga., Dec. 7, 1861. He was converted at an early age, joined the Baptist Church, was licensed to preach in it, and served in it eleven years, joining the Methodist Church in 1902. L. P. Martin, who wrote his memoir, says: "Brother Hancock was not an educated man, as far as books were concerned, but he knew the Lord and had a great experience to tell. . . . His whole heart was set on winning men to Christ. . . . It will take the Judgment to tell how many men he led to Christ." Brother Hancock was a great builder. During his ministry he helped to build or repair 26 churches or parsonages, much of this with his own hand. He often said there were three things he was never going to give up—praying, singing and shouting. He served fourteen charges as a supply pastor, and at the end of his active ministry, moved to Oakland where Hugh L. Rice, a good layman of the Florence District, provided him a home. His funeral was conducted from the Oakland Methodist Church by L. P. Martin, J. M. Holland, Mack Hamby, J. N. Floyd and M. E. Lazenby.

That progress had been made is indicated by the reports. The pastors received on profession of faith a total of 5,153 members, as compared with 4,298 the year before. The total membership reported was 174,603, as compared with 170,810 the previous year. The total amount collected for all church purposes was \$1,872,679, as compared with \$1,732,119 for the year before, the increase being more than \$140,000.

Five new district superintendents were appointed: E. M. Barnes, Sr., Albertville District; J. S. Eddins, Gadsden District; T. L. McDonald, Jasper District; R. B. Lavender, Roanoke District; J. A. Gann, who had served two years on Albertville District, was transferred to Huntsville District.

Attention has already been called to the appointments of army chaplains this year. M. E. Lazenby, who had served three years as pastor of First Church, Florence, was appointed Editorial Associate of the *Christian Advocate*, Chicago, being succeeded at Florence by L. D. Patterson. Robert D. Murphree and Paul Gilbreath were granted Sabbatical leave. Cyrus Kitchens was appointed Conference evangelist. Two new deaconesses were appointed—Alice McLarty to Bethlehem House, in Birmingham, and Arline Tyler to rural work in the Florence District.

Alabama Conference, Methodist Church, 1939-1943

WE NOW BEGIN the story of the Alabama Conference of The Methodist Church, in a sense a new conference. In another sense, it is the continuing story of the three former Churches, now united into one Conference. At the Uniting Conference at Kansas City, April 26 to May 10, 1939, the Alabama Conference of The Methodist Church was constituted to cover the same territory as the Alabama Conference of the former M.E. Church, South, and to include all the clerical members of the same, plus the clerical members of the former Alabama M.E. and the former M.P. conferences within its bounds.

Coming into the Conference from the M.E. Church were: W. H. Newton (retired), A. O. Spivey (retired), L. A. Thornburg and Welton Gregory. Coming from the M.P. Church: J. P. Morgan (retired), E. M. Bell (retired), T. C. Casaday, C. W. Walton, A. L. Lumpkin, T. W. Eddins, G. B. Golden, P. A. Lynch, J. W. Hightower, J. R. Helms, H. F. Wesley, N. H. Culp, J. W. Enfinger, S. F. Lowery, L. B. Headley, Fred L. Davis, C. J. Fuller, W. L. Walton, R. M. Jones and J. A. Coleman (from the Mississippi Conference). These, with the members of the Alabama Conference of the former M.E. Church, South, plus the duly elected lay representatives, composed the membership of the Alabama Conference of The Methodist Church.

The first Conference was at First Church in Montgomery, Nov. 30-Dec. 3, 1939, with Bishop Decell presiding. H. M. Andrews was elected secretary, with these assistants: E. A. Childs, J. E. Tate and T. C. Casaday. G. W. Kerlin was elected statistical secretary, and his assistants were A. B. Clausen, J. M. McKinney, O. M. Sell, J. R. Hudgens, H. L. Tate and W. B. Atkinson. W. H. Venters was continued as Conference treasurer, with Carl Preer and S. R. Jones as assistants.

The Conference was featured by "The Recognition of Union Service," during which Bishop Decell had the assistance of J. S. Eddins, president of the former Alabama M.P. Conference and of L. A. Thornburg, district superintendent of the Gulf District of the former M.E. Church. This impressive service will never be forgotten by the throng that packed the sanctuary. At its close Bishop Decell read "The Certificate of Union," and the Conference proceeded with its usual work.

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Bishop Decell stated that his gavel was presented to him by the president of the Alabama M.P. Conference and that it had been used by their presidents for thirty years. It was made from a tree grown on the farm of Josiah Enzor, who lived near Troy, and for years was a loyal member of that Church.

Because this was the first session of the newly constituted Conference, there were many visitors, some of whom represented the great causes of the Church. Presented to the 1939 Conference were Dr. Henry N. Snyder of Wofford College, South Carolina (here as guest speaker for lay activities board); Dean H. B. Trimble, Candler School of Theology, Emory University (here in the interest of the Franklin N. Parker Memorial Fund); C. K. Vliet, General Commission on Benevolences; Luther B. Bridgers, E. G. Mackey, J. S. Thrailkill, of the North Georgia Conference; and Samuel C. Dobbs of Atlanta (here to speak on Christian Education); A. S. Boyd and Mr. B. G. Stokes, of the Mississippi Conference; G. B. Prentiss, of the Kentucky Conference; H. C. Chapman, Director of Evangelism of the Colored M.E. Church; Mrs. J. L. Decell, wife of the bishop; and the following from the North Alabama Conference: G. M. Davenport, C. D. Dobbs, J. O. Hanes, Raleigh W. Greene, Virgil H. Hawkins, S. T. Slaton, W. M. Harris, J. A. Gann, W. Earle Hotalen, J. W. McBrayer, Joseph A. Smith, and Paul S. Haley (an outstanding layman). A telegram of greetings from the ever-thoughtful Bishop Dobbs was read to the Conference.

The First General Conference of The Methodist Church was to meet at Atlantic City in the spring of 1940. The Conference was entitled to three clerical delegates to the General Conference, and seven (including the three elected to the General Conference) to the Jurisdictional Conference, together with an equal number of lay delegates. The following were elected:

Clerical delegates to General Conference—H. M. Andrews, W. M. Curtis and D. P. Slaughter; clerical delegates to the Jurisdictional Conference and reserve delegates to the General Conference—T. C. Casaday, A. E. Shafer, R. R. Ellison, and J. W. Frazer; clerical reserves to the Jurisdictional Conference—W. F. Calhoun, J. F. McLeod, Sr., Carl Preer and D. H. McNeal.

Lay delegates to General Conference—Zebulon V. Judd, Oscar L. Tompkins, and Clarence M. Dannelly; lay delegates to the Jurisdictional Conference and lay reserves to the General Conference—E. R. Malone, A. C. Rogers, J. T. Ellison, and Mrs. Bessie Cowart; lay reserves to the Jurisdictional Conference—Hubert Searcy, W. C. Mackey, B. H. Matthews, and Mrs. C. S. McDowell.

The Conference unanimously adopted certain memorials to the General and Jurisdictional Conferences. These included a request to the Jurisdictional Conference "not to remove West Florida from the Alabama Conference, but to allow it to remain a permanent part of this Conference."

Another memorial asked that our Conference organs be maintained and strengthened; another called for the retention of the observance of the special Sunday each month for the education of our people along missionary lines and the making of missionary offerings; while still another asked the General Conference "to so change the regulations of a minister performing the marriage ceremony for divorced parties that the privilege be forbidden except in case of innocent parties who have been divorced for the one Scriptural cause."

The 1939 Conference admitted: Gordon Rush Atkeison, Arthur Fletcher Howington, Robert Lee Hagood, Henry Frank Chunn, Daniel Jones, Marvin Keron Vickers, Wilmer Rudolph Bottoms, Arthur Lee Martin and John Dudley Perkins.

Wilds S. DuBose was received from the North Alabama Conference, and Alfred Carl Adkins from the North Georgia Conference. Charles Sledd Bradley was discontinued. Paul Barnett Dansby and B. W. Ware withdrew. D. Y. Register and J. D. Perkins were transferred to the North Alabama Conference. Four died.

C. A. Williams was licensed to preach in 1890 and received his M.A. at Southern University and joined the Conference in 1897. On Dec. 29, 1897 he married Mary Ella Dumas of Mobile. One of their eight children, Obadiah Dumas Williams, is now in the Conference. According to his memoir by W. T. Ellisor, he gave 39 years of active service, serving 24 pastoral charges, serving Pine Apple and Alba, two different times. In these charges there were 171 different congregations. He received 745 people into the Church on profession of faith, and 1,160 by certificate and otherwise. H. W. Rice officiated at his funeral, assisted by D. F. Ellisor and others.

R. B. McGehee, son of one of Alabama's most warmly loved ministers, O. C. McGehee, D.D., graduated at Southern University in 1905 and taught two years at Barton Academy, Mobile. Here, while his father was pastor of St. Francis Street, he was licensed to preach in 1906. He received his M.A. from Vanderbilt. He continued in educational work at the Columbia, Tennessee, Military Academy, the Gulf Coast, Mississippi, Military Academy; then as superintendent of the Georgia Military Academy at College Park, followed by two years as Executive Officer of the Riverside Military Academy at Gainesville, Georgia. His first appointment was in 1926 to Greensboro where he served three years, followed by a six-year pastorate at Auburn. His last pastorate was at Troy, where, in the midst of his fourth year, he died. In 1911 he married Frances Tempest Herndon and to them four children were born. John W. Frazer, his college mate and friend, in writing his memoir, said: "He walked through life a stalwart and kindly figure, quick to understand and ready to forgive, eager to encourage the weary and alert to help the forlorn.

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As a man there was so little in him to forgive and so much to love. As a minister he was a good soldier of Jesus Christ."

Andrew Sledd played an important part throughout Southern Methodism. He was a son of Robert Newton Sledd, D.D., a minister of wide recognition. He graduated at Randolph-Macon with the A.B. and M.A. degrees and at Harvard with a Master's in Greek, and at Yale with a Ph.D. in Latin. He taught from 1898 to 1902 at Emory College, Oxford, Ga. He married, 1899, Annie Florence Candler, only daughter of Bishop Candler, president of Emory College prior to his election as Bishop. In 1902 Dr. Sledd came to Southern University as professor of Greek. Here he remained until his election to the presidency of the University of Florida, remaining there five years. He then returned to Greensboro as president of Southern University, remaining there until the establishment of Emory University in 1914. Here he was called to teach New Testament Language and Literature, a position he held until his death. Dr. Sledd was licensed to preach in 1898 and joined the Florida Conference in 1909. When he returned to Southern University, he transferred in 1910 to the Alabama Conference, of which he remained a member until death. He was one of the Church's most scholarly and reverent teachers, and the author of several books. One daughter, Frances Cary, married 1922, Rev. John Withers Blake of Florida.

J. P. Sanders was reared at Clopton where he acquired what formal education he had. He married, 1871, Emma Elizabeth Jones, "and for sixty-seven years these two walked life's road together." There were no children. He joined the Church when eleven and was licensed to preach in 1873; joined the Conference in 1874, and superannuated in 1908. I. W. Chalker, his memorialist, writes of him as a good man, and a strong preacher. He never received a large salary, but he accumulated some property and willed his home in Montgomery to the superannuate cause and willed another house to St. Marks' Church.

At this Conference, the statistician reported 9 districts, 185 pastoral charges, and 674 local congregations. The total Church membership was 95,737. Of these, 2,883 had been received on profession of faith. The treasurer's report showed contributions from all sources for all purposes as \$768,151.

Two new district superintendents were appointed: J. F. McLeod, Sr., Greensboro District, and D. P. Slaughter, Montgomery District. Other new non-pastoral appointments: S. T. Trotter, Director of Golden Cross; A. E. Middlebrooks, Executive Secretary Conference Board of Christian Education; C. A. Corlitt, Extension Secretary Conference Board of Education. T. C. Casaday was re-appointed to Capitol Heights in Montgomery, a former M.P. Church, for his seventeenth year.

The second Conference met at Panama City, Florida, Nov. 21-24, 1940, with

Bishop Decell presiding. For the first time in history the Conference reported a Church membership in excess of 100,000—the number being 103,737. It was “an era of good feeling,” and for the most part the reports and resolutions indicated progress. Howbeit, the financial report was smaller by nearly \$15,000 than the previous year, in spite of the fact that this year’s report was for the united Conference.

Three were admitted on trial: Carlton Everett Barnes, Gerald Davis Bird, and Joseph Hardie Bullington. M. G. Ford was received from the North Alabama Conference, while R. L. Hagood transferred to Tennessee; E. A. Howell to Kentucky; and Henry A. Screws, Jr., to North Alabama. During the year (Aug. 17th) J. W. Horn, serving the Dozier Charge, withdrew from the Church. Three warmly loved members passed away during the year.

R. A. Moody, D.D., an outstanding member of the Conference, was born in “Valleyton,” now Luverne. He joined the Church in 1882. He received his B.P. in 1891 from Southern University. After teaching a year and a half he joined the Conference, and 1898 until he superannuated in 1937, made a record enviable for fidelity and efficiency. His last charge was Luverne. D. P. Slaughter, his long-time friend and memorialist, said of him that he was “more than a guileless and efficient minister . . . he was one of the best of the many noble ministers who have made up the Alabama Conference.” And all who knew him could respond with a hearty “Amen!” to these words. One of his daughters, Mrs. Mary Frank Waters, of Dothan, has been most active in conference Woman’s Society work.

J. C. Phares joined the Church when thirteen; was licensed to preach July 10, 1910. His last charge was Marion Junction-Orrville, which he served 1934-1937. At the end of his fourth year there he had to superannuate and moved into the superannuate home at Citronelle. J. F. McLeod, Sr., writing about him, quotes a sentence used by the *Alabama Christian Advocate* in telling of his death: “During the lingering illness the radiance of his faith, hope and love, shone forth to bless all who came in touch with him.” Brief services were held at Citronelle by J. T. Cameron, G. O. Huguen and V. C. Hernndon. The funeral was at Moundville, B. F. Marshall, J. T. Cameron and J. F. McLeod officiating. When John Phares died, a good man was transferred from the Church Militant to the Church Triumphant.

G. K. Williams—“Walked with an air of aristocracy and with the spirit of a saint” and “a more courteous, cultured, and brotherly gentleman never lived,” said Dan C. Whitsett, his last pastor; and this author, who knew Brother Williams intimately, wishes to make these words his own. G. K. Williams gave 37 years of active service from 1886 to 1923. On Jan. 7, 1892 he married Rosadell Rudisill, of Demopolis, and to them three children were born, one of whom is Louise (Mrs. J. R. Sullivan) of Montgomery. Follow-

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ing superannuation, he lived at Demopolis until God called him into that city whose Builder and Maker is God. Services were held there by J. F. McLeod, D. C. Whitsett, and D. M. Pearson.

This session expressed the desire to change its name to the Alabama-West Florida Conference by adopting a resolution signed by W. M. Curtis, J. T. Ellison, E. C. Moore, C. M. Dannelly, Hubert Searcy, H. M. Andrews, E. R. Malone, L. E. Nobles and A. S. Turnipseed. E. R. Malone and L. E. Nobles were active laymen representing First Church and Gadsden Street Church in Pensacola; E. C. Moore was superintendent of the Marianna District; and A. S. Turnipseed was pastor of our Panama City Church. Undoubtedly they voiced the wishes of our West Florida people. (Sixteen years later, at the 1956 session of the Southeastern Jurisdictional Conference, this request was granted.)

A committee on Conference Objectives (H. W. Rice, B. F. Marshall, Mrs. R. R. Ellison, and T. W. Eddins) set up certain commendable goals for the new year. These stressed, first of all, "a greater consecration, a deeper spiritual experience" for ministers and laymen; a systematic program of evangelism, individual and mass; an increased emphasis on Christian literature; a vacation Bible School in every charge, a leadership training school in every district, and a Conference-wide training school; co-operation with R. R. Ellison in liquidating the indebtedness on Huntingdon College, and a loyal support of Birmingham-Southern College; and a definite program of stewardship for the entire Church. Undoubtedly, these definite, down-to-earth goals guided the work of the ensuing year.

For several years there had been a feeling that the districts should be enlarged but decreased in number. During the last year there were nine districts. This year seven districts were formed: Demopolis, Dothan-Marianna, Mobile, Montgomery, Pensacola, Selma and Troy. The Greensboro and the Greenville Districts were absorbed.

No new district superintendents were appointed. J. F. McLeod, who had served one year on Greensboro District, was appointed on the new Demopolis District, his address still being Greensboro. E. C. Moore, who had served three years on Marianna District was continued on Dothan-Marianna District. A. E. Shafer, who had served three years on Dothan District, was transferred to Pensacola District, taking the place of R. R. Ellison, who was appointed Vice-President of Huntingdon College. J. W. Frazer was re-appointed to Mobile District for the sixth year; D. P. Slaughter, to Montgomery District for the second year; H. M. Andrews, to Selma District for the fifth year; and Carl Preer, to Troy District for the third year.

Some of the non-pastoral appointments were: T. P. Chalker, professor in Andrew College; L. H. S. Chappelle, Executive Secretary of Retired Minis-

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ters' Homes; A. B. Carlton, Executive Secretary of the Conference Board of Education; A. T. Noland, Chaplain in the Army; and E. A. Childs, Conference Missionary Secretary, in addition to his duties as pastor at Dexter Avenue Church, Montgomery.

At the third Conference, which was at Government Street Church, Mobile, Nov. 26-30, 1941, Bishop Decell, presiding, two were admitted into the Conference: John Fletcher McLeod, Jr., and William Matthew Sproles. B. Guy Smith was re-admitted by the restoration of his credentials.

Four were received by transfer: Gaston Foote from the Little Rock Conference; Torrence Holder Maxey from the North Mississippi Conference; Herbert Winston Byrne from the Kentucky Conference; and L. C. Brannon from the Korean Methodist Church. He had served as a missionary to Korea about 40 years. World War II forced all our missionaries in Korea and Japan to return home. After the war the Board of Missions sent Brother Brannon back to Korea where he gave nearly two more years of notable service in South Korea. In 1953 he returned to Alabama, and is now living at Headland, serving as a retired supply.

O. E. Rice was transferred to the Little Rock Conference, and B. Guy Smith to the North Alabama, where he is rendering a very fine service. Gordon R. Atkeison and Gerald Davis Bird were granted a discontinuance, each at his own request. During the year, death carried away seven. Among the laymen who had passed away was A. Clayton Rogers, who for years was a prominent member of the M.P. Church, and who, since Unification, was equally prominent in the United Church, serving on several committees, and having been a delegate to the last Jurisdictional Conference.

J. W. Hightower joined the M. P. Church in early manhood. On Dec. 8, 1912, he married Ida Mae Sims. He was licensed to preach by the Lee Circuit in 1915, and joined the Conference in November, 1916, where he served: Lowndes; Clarke; Dundee; Covington; Georgiana; Wilcox; Coosa in connection with Millerville Circuit and Rockford Mission; Coosa and Rockford; Coosa Circuit; Clanton; Covington (a second time). In The Methodist Church, he served DeFuniak Springs Circuit in 1940, retiring 1940. Officiating at his funeral were T. C. Casaday and W. L. Walton. His life was marked by sincerity and his labors by faithfulness.

F. M. Lowrey joined the Church in 1888. He attended Hiwassee College and Southern University. While at Vanderbilt University, the Spanish-American War broke out, and he joined Co. H. of the first regiment of Tennessee Volunteers, receiving an honorable discharge Nov. 23, 1899 which read: "Service honest and faithful—character excellent." When in 1939 he superannuated, the Great Head of the Church could have written the same words on his super-

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annuation papers. Brother Lowrey married 1905, Leona Margaret Daffin, who died 1908; and 1911, Allie Bradley Robbins. He joined the Conference 1904. He transferred, 1908, for a year to West Texas. His last appointment was Fort Deposit. Every charge he served was the better because of his service. His son, F. M., Jr., lives at Centreville.

James Clendinen possessed humility, fidelity, patience, courage, and love. He was educated at the Southeast Alabama Agricultural School and at Southern University. He was licensed to preach in 1898, served several years as a local preacher, joined the Conference in 1903, married Dec. 27, 1907, Janie Zeola Moore, daughter of Rev. A. H. Moore, Sr., and died while serving Gainesville Circuit. He was ready when the last call came—he was ready any time. J. F. McLeod, J. C. Vickers, Norman B. McLeod, and R. C. Williams officiated at the funeral at Abbeville.

J. W. Hamner was gifted with a fine native intelligence, and was a reader of great books. He became a thoughtful preacher. Large of frame, big of soul, he never trimmed, never truckled to any man. As O. V. Calhoun said of him: "He never 'crooked the pregnant hinges of his knee that thrift might follow fawning.' Those who knew him best could say: 'There was a man!'" He joined the Conference, 1883, and superannuated in 1917, having given 34 years to the following charges: Washington Circuit, Sepulga, Rutledge Circuit, Bell's Landing, Cahaba River Mission, Rembert Hill, Randolph Circuit, Eu-
faula, Mt. Hilliard, Crawford, Searight, Shady Grove, Pleasant Grove, La-
Place, Autaugaville, Graceville, Greenwood, Phenix City, Jernigan, Perote, Cypress, Sneads, and Sugssville. After superannuating, he lived at Smith's Station where he taught a Men's Bible Class for 22 years. One son, Herman Blue Hamner, is Superintendent of Education of Russell County. One daughter, Ruth, is Public Welfare Director at Talladega.

J. B. Tate wrote a brief sketch of his life from birth to Feb. 1, 1933, which H. M. Andrews used in writing his memoir. As an infant he moved with his parents to Choctaw County, Ala. On Sunday, Oct. 16, 1881, at a camp meeting in Clarke County, Miss., he surrendered his life to God, and joined the Conference, 1888. The charges he served were Rembert Hill (now Sweetwater); Powelton; Grove Hill; Broad Street, Mobile; Dayton; Smith's Station; Livingston; Pine Apple; Evergreen; Andalusia; Brundidge; Wetumpka; Opp and Red Level; Thomasville; Graceville; Headland and Midland City; Phenix City, and Pine Hill. He superannuated, 1926, and in 1927 moved into his own home at Brundidge. In 1891 he married Mary Virginia Lanford, and to them ten children were born. Three of the sons, Henry Lanford, James Edward, and John Bibb, are preachers. One daughter, Leila Mae, married Rev. R. K. Jones. The children and the grandchildren, several of whom are in the ministry, are a credit to their parents and grandparents. Dr. Andrews uses

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these significant words: "I believe an Annual Conference would ask of its members: 1, A Godly life, pure, clean, upright, honest, sincere, manly; 2, A full consecration and undivided devotion to the ministry; 3, Diligent, studious, continuous self-improvement for his work; 4, A home and family life unstained and beautiful and wholesome, with devoted concern for the children and their Christian education; 5, In all and through all, loyal, loving discipleship to Jesus." Then, Dr. Andrews adds, "This writer believes that the Alabama Conference with one voice will affirm that Brother Tate met all these expectations."

J. W. Evnfinger was a pastor-evangelist. He united with the Church in 1885, was licensed to preach in 1898, married Nancy D. Spikes on Dec. 27, 1894, joined the M.P. Conference in November, 1913, and served until death. T. C. Casaday, his memorialist, says he was deeply spiritual, fully consecrated, steadfast, unmovable, always abounding in the work of the Lord. He served the following circuits: Dundee, Covington, Georgiana, Clanton and Hartford.

J. O. Lawrence was a faithful, humble preacher. His consecrated labors are continuing today in the life of his daughter, Ruth, once a missionary in Warsaw, Poland, and North Africa, but now (1955) on the staff of the Woman's Division of Christian Service, 150 Fifth Avenue, New York. She received the 1947 Huntingdon Award. Brother Lawrence joined the M.P. Church as a boy, but transferred to the M.E. Church, South. Licensed to preach in 1889, he joined the Conference in 1890, and gave 51 years of service. He had announced his intention to retire at the 1941 Conference, and was on his way to Conference when "the summons came to lay down the working tools of life," leaving an unstained record. He was first buried at Atmore, later Selma.

The only new district superintendent this year was H. W. Rice, who, after completing a four-year pastorate at Government Street, Mobile, was appointed to Mobile District, succeeding J. W. Frazer who, after six years on that district, was appointed pastor of First Church, Pensacola.

Special appointments included those of A. E. Middlebrooks, Editor and Business Manager of the *Alabama Christian Advocate*; T. P. Chalker, professor at Athens College; A. D. Shoemaker, chaplain in the Army; and Miss Bessie Bunn, deaconess at Wesley House, Montgomery, Miss Margaret Hodkins, deaconess at Dumas Wesley House, Mobile; and Misses Murial Bell and Eva Crenshaw as deaconesses at the Aldersgate Mission. Clarence M. Dannelly was elected Conference Lay Leader.

The fourth Conference was at First Church, Montgomery, Nov. 11-15, 1942, Bishop Decell presiding. The district superintendents reported "unusually large" numbers, received on profession of faith. The Conference Statistician, H. L. Tate, said 2,725 members were thus received, as compared with 2,307 during 1941, and 2,495 during 1940. The superintendents reported "full payments on the ministerial budgets and on benevolences."

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The reports of Boards, Commissions and Committees, told of considerable progress during the year, and outlined larger plans for the year ahead. There were visible results of the work of the Committee on Conference Objectives appointed at the 1940 session.

Four were admitted on trial: Paul Samuel Sanders, Warren L. Lindsey, Henry Tate Grayson, and Thomas Wilford Ward. Three were received by transfer: Alwyan Herschel Lynch and John Carlisle Miller from the North Alabama, and Thomas M. Dye, Jr., from the North Mississippi, but the last two were immediately transferred back.

B. F. Marshall, G. W. Carpenter, J. W. Reinhardt, J. T. Eckford, J. L. Jones and W. R. Bickerstaff were this year retired. Together, they had served 245 years, an average of more than forty years. The Conference was giving increased attention to the securing of homes for retired ministers. L. H. S. Chappelle, in charge of this important work, made a particularly good report, and received high commendation from his board. Six good, faithful, consecrated men, died during the year. Their ministry had been interesting, fruitful.

H. C. Threadgill, son of Harvey Threadgill, a surgeon in the Confederate Army, joined the Oak Lawn Church under the ministry of Henry D. Moore. He was licensed to preach Aug. 16, 1892, and joined the Conference, 1893, having five months prior to that married Loraine N. L. Jones, of Perryville. His appointments were Perryville, Centreville, Warrior Stand, Verbena, Lowndesboro, La Pine, Brundidge, Eufaula District, First Church in Pensacola, First Church in Eufaula, Troy, Andalusia, Enterprise, DeFuniak Springs, Perry Street (St. Mark's) in Montgomery; Tuskegee, and Wetumpka. At the close of his Wetumpka pastorate he retired. During his 46-year ministry he had led his people in building or remodeling churches or parsonages at Centreville, Lowndesboro, Eufaula, Troy, Andalusia, Enterprise and Tuskegee. More important than that, he had received nearly a thousand into the Church. His funeral was conducted by H. P. Childs, I. W. Chalker and A. B. Carlton. His daughter, Lavella Loraine, married Parnell Lewis of Andalusia.

W. F. Cann—"scholarly gentleman, a genial friend, wise with the observant and thoughtful years, a pastor who made his own the joys and sorrows of his people, a preacher of the Gospel, who, having learned from his Master, proclaimed the sublime simplicities of religion and life with the winsome clarity of perfect speech"—is the description John C. James gives of him. Brother Cann joined the Methodist Church in his native city in 1886, and in 1888 was licensed to preach. He was highly educated. Besides serving in the Manitoba and Nova Scotia Conferences, he taught two years in Wesley College, Winnipeg, Manitoba, and for a time was a chaplain in the British Navy, at Bermuda. In 1919 Brother Cann transferred from the Nova Scotia to the Western

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North Carolina Conference, and in 1921 to the Alabama Conference. Here he served as Associate Pastor of Saint Francis Street Church, Mobile; Brewton, First Church, Opelika; Demopolis, Bay Minette, and Evergreen. His funeral service at Evergreen was conducted by A. E. Shafer, district superintendent. Burial at Brewton was conducted by G. W. Kerlin, pastor, and L. B. Green. Brother Cann married 1893 Elizabeth Mary Eaton (who died 1910); and married 1914 at Spartanburg, S. C., Grace Winifred Vandiver, who survived him.

J. A. Whitsett, a man of commanding personality and cheerful spirit and immaculate cleanliness, was one of God's most effective workers. D. H. McNeal, who wrote his memoir, says, "If he made an enemy, it was because he would stand by his convictions at any cost." His son Dan C. Whitsett, pastor of First Church, Sylacauga, has this same characteristic. In 1910 he joined the Conference. The first few years he served missions in the Marianna District; then Rutledge Circuit, Panama City, Brewton Circuit, Daleville Circuit, Georgiana, Phenix City, Abbeville, Broad Street in Mobile, Alabama Avenue in Selma, Fifth Avenue (Burge Memorial) in Montgomery, Broad Street a second time, and Clayton, where he was buried, the people saying that they would feel honored to have his body rest hard by their church. Brother Whitsett was married 1899 to Lucy Catherine Winslett, who became the mother of his four sons, and 1935 to Lovie Bea Truett, a sister of Rev. J. M. Truett.

J. C. Weston was reared a Roman Catholic but served twenty-nine years as a Methodist preacher. He had been converted in 1906 through the street preaching of the Salvation Army, and for a while worked in this organization. In 1913, he joined the Methodist Church, and in 1916 he attended Southern University. A. S. Turnipseed tells us that when Brother Weston was a baby, he had paralysis, and that half of his body was permanently affected. Nothing deterred him from his Christian mission. His first pastoral charge was Greene Circuit where he met Imogene Finch Carrico. They were married in 1917 and had five children, one of whom, Margaret Catherine, married Alton Edward Peacock. During Brother Weston's years of service, "he learned the heartbeat of rural Alabama," and served well his generation.

J. M. Truett joined the church when nine under W. F. Arnold; attended Southern University; joined the Conference 1909 and served Perote Circuit, North Girard and Epworth, Coffee Springs, Daleville, Eufaula Circuit, Fitzpatrick, Butler, Grove Hill, Samson, Phenix City, Panama City, Headland-Midland City, Andalusia, Jackson, Clanton, Enterprise, Lafayette Street (Dothan), and Chipley, Florida, which he served but a few months, for he was stricken March 1 and died in four days, E. C. Moore officiating. His memory is precious to hundreds whom he served during the 33 years of his ministry. J. M. Truett married 1910 Louise Haddock and they had 5 children.

R. A. Foster's early education came from his father (John Lewis Foster)

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who was far more than a quarter of a century a school teacher at Little Oak, Pike County. Robert attended both Southern University and Emory College at Oxford, Ga. He joined the Church at Bethel, Brundidge Circuit, in 1874. He was licensed to preach in 1884. Because of the illness of his first wife he went West in 1885 and supplied in the Denver Conference, joining that Conference in July, 1886. In 1889 he transferred to the Alabama Conference and served Randolph Circuit, Salem Circuit, Phenix City, Chipley, Perote, Andalusia, Havana, Pine Apple, Seale, Elba, Graceville, Midway, Eclectic, Pine Hill, Castleberry, Brantley, La Pine, Marion Junction-Orrville, New Brockton, and Brantley again. After serving one year, 1935, at Brantley, he retired, having given 51 years to the itinerary. Brother Foster was married 1895 to Esther McHerness who became the mother of six children: Mrs. Esther Yeilding, Mrs. Beulah Chapman (who has a preacher son), Mrs. Ethel Studstill, Mrs. Martha Carson, Robert M. and Walter W. His second marriage was 1902 to Abigail Hixon Peach, to whom the following were born: Mrs. Lucile May (who has a preacher son), Susie Peach Foster (missionary), Henry Candler, Abbie (Mrs. J. F. McLeod, Jr.), and John Lewis. The church has produced no better man than R. A. Foster. During his ministry he received 1,550 members into the Church on profession of faith. J. F. McLeod thinks that his outstanding appointment was at Chipley, Florida, where he received 260 into the Church, and baptized 67 infants. He always gloried in the progress of this church, for it was under his ministry that the present church lot was bought, and a church built upon it.

At the close of this session, the Conference roll carried the names of 228 men, eight of whom had been received as probationers this year. Of this total, forty-one were retired, leaving 187 active men. In addition to these there were 27 approved supply pastors serving charges, so that the total number of active men actually engaged in the various phases of our ministry was 214.

Three new district superintendents were appointed: R. J. Haskew, Demopolis District; G. S. Frazer, Selma District; and W. M. Curtis, Troy District, Carl Preer, who had served four years on the Trop District, was appointed this year to Pensacola District. Other non-pastoral appointments were: J. C. Miller, army chaplain; T. P. Chalker, dean Athens College; Miss Lois Tinsley to the Aldersgate Mission; Miss Margaret Hodkins to the Dumas Wesley House; and Miss Bessie Bunn to the Montgomery Wesley House.

The fifth Conference was at Dauphin Way Church, Mobile, Nov. 3-5, 1943. The 198 pastoral charges had grown to 202; the 735 congregations had increased to 743; the Church membership had increased from 105,150 to 106,720, a net gain of 1,570. There had been a gain of two Church schools, the total being 525, but there had been a loss of 1,122 in the total enrollment of the Church schools. There was some ground for rejoicing in the matter of

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finances, the grant total raised being \$163,381 more than the preceding year. For the first time since the depression, the total of contributions passed the million dollar mark, the amount reported being \$1,101,887.

Bishop Decell was scheduled to preside and did reach Mobile, but became ill after arriving and called upon Bishop Dobbs to preside. Bishop Dobbs was not a well man himself, and from time to time he called upon H. M. Andrews to preside, conserving his own strength for service in the cabinet meetings.

Nine were admitted on trial: Braxton Bragg McCurley, Lionel Powers McLeod, Richard Jack Demaree, Robert Eugene Brittain, Ray Edward Whatley, Samuel Ellison Hudgens, Jesse Hugh Roberts, Angus M. Shirah, and Elmo F. Young. Thomas Marion Texton was received as a traveling preacher from the Baptist Church. Four were received by transfer: Carl H. Williams and F. Fagan Thompson from the Mississippi; W. R. Bottoms from the Philadelphia; and Edgar Huffstutler from the Missouri.

W. R. Bottoms transferred back to the Philadelphia Conference; Elmo F. Young to the New England Conference; Robert Eugene Brittain to the North Texas; W. S. DuBose to the Mississippi; and A. H. Lynch to the North Alabama. Conrad W. Myrick withdrew to unite with the P.E. Church. P. W. Martin was again granted a supernumerary relation; and J. O. Grogan was retired by age. The Conference lost five retired men by death.

G. W. Jones was a son of Alpheus Jones, a local preacher for nearly half a century. George attended high school in Escambia County, Florida, but from then on he was self-educated. He gave 45 years in serving twenty-one charges from 1884 until 1929. He then moved to Louisville where he had once been pastor. He married 1888 Betty Martin and had 4 children, one of whom is Mrs. Lurline Mildred Gay, Louisville, Ala. Loyalty to Christ marked his life, as fidelity to duty had marked his ministry.

D. F. Ellisor, son of William and Sarah Catherine (Young) Ellisor, was from a family of preachers. Ellisor has long been an honored name on the Conference roll. Frank was licensed to preach in August, 1890. He attended exceptionally good elementary schools at Pine Level, the Pensacola District High School, and Southern University. He married in 1900, Fidelia Mitchell Hood, daughter of Rev. A. Hood. One daughter, Mrs. S. R. Cook, was born to this union. Brother Ellisor married in 1904, Sue Ethel McConnell, of DeFuniak Springs, and to them were born the present Mrs. H. R. Botter and Thomas McConnell Ellisor (father of T. M. Jr., D. Reynolds and LeGrande Ellisor). Besides his service as a pastor he served two years as Executive Secretary of the Superannuate Homes Movement, superannuating in 1938.

W. T. Ellisor, brother of Frank, was licensed to preach in 1886. He was educated at Southern University. He married 1892, Maude Lou Solomon, who died 1893; 1896, Lovie Stewart, who died 1949. There were no children.

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Brother Ellisor served in the active ranks 47 years, giving one quadrennium to the presiding eldership. At the close of his last year at Prattville, 1938, he superannuated and moved to DeFuniak Springs, Florida. R. R. Ellison, his memorialist, was eminently right when he wrote of his Christian gentlemanliness, and compared him to the knights of the Round Table.

E. W. Roberts spent only three days of his 84 years in bed on account of illness, and even in his latter years was frequently heard to say, "I never have an ache nor a pain." W. O. Calhoun, his memorialist, designates "the completeness of his consecration" as an outstanding mark of his life. He taught school ten years, but once convinced of his duty to preach, gave his all to this holy task. He served 22 pastoral charges, closing his active service on Selma Circuit in 1934. He was buried beside his first wife (Annie Elizabeth Jones), G. G. Vickers and H. F. Wesley, officiating. He married 1920, secondly, Mrs. Minnie (Beaver) Stanford, who died 1939.

Caleb Bates was born in a Baptist home, joined the Post Oak Methodist Church in 1882. In 1887 he was licensed to preach. He attended Southern University two years. He gave 47 years of service, closing his ministry in 1937 at the St. Joe-Wewahitchka Charge. He and his wife (Alice Alia Cosby) then moved to Autaugaville, where the people elected him Mayor. In 1942 he again served the Augaugaville Circuit as a retired supply. He was a clerical delegate to the General Conference in 1922. On Thursday night, June 9, 1943, he attended prayer meeting and on Friday, June 10, God called him up higher, and he was ready to go. Daniel Jones officiated, assisted by E. A. Childs. His long service meant much to Methodism in Alabama and West Florida. Among his children were Loel Leontz Bates, Robert Lomax Bates, and Mrs. Alice Lorena Charlton.

At the 1943 session, the following delegates to the General and Jurisdictional Conferences were elected: Clerical delegates to the General Conference—W. M. Curtis, H. M. Andrews and D. P. Slaughter; clerical delegates to the Jurisdictional Conference and reserve delegates to the General Conference—A. E. Middlebrooks, A. E. Shafer, Carleton Preer, and E. A. Childs. Reserve clerical delegates to the Jurisdictional Conference—R. R. Ellison, T. C. Casaday, R. J. Haskew and N. B. McLeod.

Lay delegates to the General Conference—C. M. Dannelly and Hubert Searcy of Montgomery; and W. B. Christenberry of Selma; lay delegates to the Jurisdictional Conference and reserve delegates to the General Conference—E. R. Malone, of Pensacola; E. R. Rencher, of Mobile; J. T. Ellison, of Centreville; and O. L. Tompkins, of Dothan. Reserve lay delegates to the Jurisdictional Conference—Mrs. C. H. Cowart, of Troy; T. D. Samford, of Opelika; C. B. Gillmore of Grove Hill; and C. B. Smith of Troy.

The 1943 appointments included three new district superintendents: S. M.

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Baker, Dothan District ; W. M. Curtis, Pensacola District, having been transferred from Troy District where he had served one year ; and W. E. Middlebrooks, Troy District.

Three new army chaplains were announced : W. R. Bottoms, H. E. Wilson, Jr., and W. L. Walton ; also two new navy chaplains : Paul S. Sanders and R. J. Demaree. C. E. Barnes was re-appointed to the Wesley Foundation at Auburn, while F. Fagan Thompson was appointed pastor at Auburn. Albert E. Barnett was appointed a professor at the University of Chicago. James E. Tate was appointed Conference Golden Cross Director in addition to his duties as pastor at Camden where he was serving his fifth year. Miss Lucy Foreman, Miss Vivian Stewart, and Miss Ethel Glenn were appointed Church School Extension Corps workers. Misses Muriel Bell and Jennie Flood were appointed deaconesses to the Aldersgate Mission, Mobile District.

The North Alabama Conference, 1944-1947

THE YEAR 1944 was a busy one in North Alabama, for four Conferences, beside the regular District and Quarterly Conferences, were held. The first was the 1944 General Conference at Kansas City, April 26-May 6, which launched the memorable "Crusade for Christ," the first special campaign that the United Methodist Church had undertaken. It called for prayer, hard work, liberality and deep consecration. The story of its success in the two Alabama Conferences could fill a volume. The preachers and the people gave time and effort comparable to the great Centenary Movement.

The second Conference was a special one day session of the Conference called by Bishop Decell in Birmingham on June 9th. The main business was the ordination of certain ministers, thereby facilitating their appointment as chaplains. World War II was still raging in Europe, Africa, and the Orient, calling for more chaplains. Among the candidates were several from other Conferences, who, after ordination, were transferred back to their Conferences. Thomas Franklin Stevenson, of the North Alabama Conference, was ordained deacon and elder, by the bishop, assisted by H. M. Stevenson, the young minister's father, and by B. L. Sutherland of the Mississippi Conference, and others.

The third Conference was the Southeastern Jurisdictional Conference at Wesley Memorial Church, Atlanta, June 22-26, at which Costen J. Harrell and Paul N. Garber were elected Bishops. Bishop Harrell was assigned to the Birmingham Area (the two Alabama Conferences and the Cuba Conference).

The fourth Conference this year was the sixth session of the North Alabama Annual Conference at First Church, Bessemer, Oct. 25-29, 1944. Bishop Harrell presided. This was the first Conference over which he presided as a bishop. Bishop Harrell, a native of Gates County, North Carolina, came from Methodist stock on both sides. His great-grandfather was a class leader under Asbury. Bishop Harrell was the author of several books. He had been in the seminary with a number of Alabama preachers, and was not a stranger. He did a fine quadrennium's work in Alabama and West Florida.

Among the Conference officers elected or re-elected were: F. K. Gamble, secretary; S. A. Balch, Sr., statistician; and P. S. Haley, treasurer.

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The Conference was growing. The roll now had 471 clerical members, counting 74 accepted supplies (now called "approved supplies"), and the twelve men just admitted. Of this number, 274 men in full connection and on trial were serving as pastors and district superintendents; 73 were on the retired list; 2 on the supernumerary list; 44 serving special appointments, such as editors, college professors, secretaries, evangelists, chaplains, etc.; 2 left without appointments to attend school; and 2 on Sabbatical leave. Of the 366 pastoral charges, 92 were served by accepted supplies, supplies, or retired supplies.

There were thirty boards, commissions and committees listed in the *Journal*, besides ten separate boards of trustees and directors of institutions owned, either wholly by the North Alabama Conference or jointly with the Alabama Conference. From the standpoint of material growth, the Conference was certainly on the up-grade. Still another evidence of activity and progress is the fact that the *Journal* carried 50 reports of boards, commissions, committees, or individuals.

The following were admitted on trial: Donald Eldridge Clifton, Martin Eugene Coleman, Maynard H. Harper, Lynn Lanier, Charles Dennis Mays, Glyndon Oliver Newman, Orville Augustus Ray, and Archie Nash Vail. Four were received by transfer: J. L. Horton from the Florida Conference, and appointed to First Church, Birmingham; K. L. Rudolph from the Tennessee Conference, and appointed professor in Athens College; Thad L. McDonald, Jr., from the Western North Carolina Conference, and appointed assistant pastor at First Church, Decatur; and Frederick J. Krantz from the Illinois Conference, who came here to be ordained a deacon, and who immediately transferred back.

Those who transferred out were J. K. Benton and J. W. Brooks, to the Tennessee Conference; and F. R. Chenault to North Georgia. W. H. Elrod and E. G. Barker were granted the supernumerary relation; R. D. Murphree located at his own request; M. C. Henley and P. N. Propst were granted Sabbatical leave; C. O. Moore and A. D. Montgomery were left without appointments to attend Emory University; W. P. McGlawn, J. E. Morris, G. F. Ponder and C. F. Stephenson retired. Death claimed six.

J. N. Davidson was licensed to preach 1896. He gave 31 years to the ministry, retiring in 1937 to live at Cleveland, where he taught a Men's Bible Class until illness compelled him to give up, four months prior to his death. On Oct. 18, 1893, he married Fannie Elizabeth Huffstutler. One of the sons of this union is A. B. Davidson, of the North Alabama Conference and a professor at Huntingdon College. Brother Davidson served the following charges: Wynnville, Hamilton, Oakland, Spring Garden, Gaylesville, Winfield-Guin, Gadsden Circuit, Gardendale, Kellerman, Littleton, Townley, New Market,

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Margerum, Ragland, Vincent, Standing Rock, and Kellyton. Those who knew him well will agree with G. M. Davenport, his memorialist, who said, "Brother Davidson's character was full and perfect in sincerity and in the great elements of a noble manhood."

W. R. Eddins' ministry was 14 years, but he put all he had in those few years. C. C. Godbey, who wrote his memoir, said: "He preached as though he was preaching the last sermon he would ever have the privilege of preaching. . . . The unsaved were brought under conviction by the Holy Spirit and scores of them wept their way to the altar and prayed through to salvation." Brother Eddins' father moved his family to Hazel Green in 1894. In 1896 William R. married Ada Schrimsher. To them were born four children. The one son, Floyd C., served as chief of police in Birmingham with credit to himself and the city. Brother Eddins' charges were hard ones, and one of them had sixteen preaching places. He served Fabius Circuit, Albertville Mission, South Hill, Columbus City Circuit, Selfville, Murphree's Valley, Langston, Altoona, Cleveland, Yolanda, and Wilsonville and Vincent. He retired in 1911, because of failing health.

W. A. Lynch joined the Alabama M.P. Conference in 1902, and served the following circuits: Chilton, assistant pastor of the Jefferson Circuit, Tuscaloosa, Clarke, China Grove, Georgiana, Pike, Tuscaloosa again, Georgiana again, Lee, Coosa, Wilcox, Oak Grove, Mt. Carmel, Shelby and Talladega. After unification he served Weogufka, Childersburg, Helena-Pelham, and Century at Leeds, where he was taken sick, rushed to a Birmingham hospital, but died. His oldest son, Rev. A. H. Lynch, preceded him to the Glory World. He was a faithful minister and his ministry was blessed with the salvation of many souls.

S. L. Prickett was as faithful a pastor as this writer has ever known. He knew how to do the Lord's work efficiently, and he did it. He enjoyed doing the Lord's work. Winning victories for God was a source of spiritual joy to him. He graduated at Jacksonville State Teachers College; taught school fourteen years; heard the call to preach in 1906; went back to college—Birmingham College; graduated with an A.B. degree, and joined the Conference in 1909. He served Bexar Circuit two years, and the following stations: Haleyville, Ann Memorial in Powderly, Guntersville, Town Creek, Scottsboro, Sixty-Seventh Street in Birmingham; Carbon Hill, Walnut Grove-Lipscomb, Gordo Circuit, Moulton, and Elkmont. According to G. M. Davenport, his memorialist, Brother Prickett was married, first to Josephine Brindley Berry, who became the mother of his six children, and after her death to Dell Zora Lovett, who survived him.

W. M. Wade, an itinerant for 52 years, served the following: Mt. Vernon, East Birmingham, as a transfer in California whence he soon returned to

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Alabama, Rogersville, Sulphur Springs, Henagar, Ohatchee, Steele, Gadsden Circuit, Oakbowery, Shawmutt, Heflin, Austinville, New Hope, Arab, Dora, Gurley, Mulga, Town Creek, Sumiton, Lexington, South Guntersville, and Blountsville. He was soon licensed to preach at sixteen; attended Southern University; and joined the Conference when he was twenty. On Oct. 15, 1901, he married Julia V. Keith. One son, William Marvin, was born to this union. Ira F. Hawkins wrote Brother Wade's memoir, in which he said that under his preaching "sinners wept their way into the Kingdom and saints often shouted for joy as he lifted up Jesus and brought the matchless Christ within the range of their vision."

T. M. Bailey was from Cleburne County. He was converted in a camp meeting at the age of fifteen. On Aug. 20, 1916, he married Naomi Ruth Junior, to which union three children were born. Brother Bailey faithfully served the following charges: Massey, Logan, Hanceville, West Cullman, Conference Director of Young People, associate pastor of First Church, Cullman, and pastor at Fairview-Simcoe, serving this last charge from 1940 until his death. Says G. W. Elliott, who wrote his memoir, "His record is white. At no time in his ministry did he bring a reproach against the Church he loved or against those who loved and trusted him. He was a princely man, a good preacher, a loving pastor, a faithful friend, a Christian gentleman."

Robert Echols, Executive Secretary of Superannuate Homes, resigned to become vice-president of Birmingham-Southern, and W. R. Battle, pastor of Eleventh Avenue Church, Birmingham, was elected to succeed him. Other special appointments were: C. T. Howell, Golden Cross Director; G. M. Davenport, Secretary of Town and Country Work; J. H. Chitwood, Secretary of Evangelism; R. R. Scott, Director of Superannuate Endowment; and V. W. Hamner, Missionary Secretary. These appointments were in addition to the pastoral work of these ministers.

The Lay Leader for the new year, John L. Liles, of East Lake Church, had the co-operation of the following District Lay Leaders: Albertville District, Oscar Horton; Anniston, C. R. Wood; Bessemer, W. C. Chappell; Birmingham, E. M. Creel; Decatur, Melvin Hutson; Florence, J. L. Goyer; Gadsden, Lee Roy Ussery; Huntsville, W. L. Sanderson; Jasper, R. S. Glasgow; Roanoke, V. B. Taunton; Tuscaloosa, E. C. Spearman.

Appointed or re-appointed were twenty-two army chaplains: J. S. Boozer, M. R. Boucher, T. F. Burnside, T. A. Edgar, J. E. Elliott, J. W. Forshee, McCoy Guthrie, W. O. Hope, D. N. Hutto, C. C. Keathley, R. E. Kimbrough, S. T. Kimbrough, O. E. Kirby, W. A. McKee, H. D. Moore, C. M. Pinkard, U. S. Pitts, W. A. Sanders, T. F. Stevenson, C. H. Winefordner, R. D. Wolcott and W. T. Howard. Howard had been for years a regular army chaplain. H. D. Moore remained in the army following the war.

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The four navy chaplains were: R. G. Messengale, J. C. Pickett, C. E. Tatum, and C. W. Whitehead. Pickett and Tatum are now (1955) serving as chaplain in veterans' hospitals. H. F. Ledford was Camp Pastor at Fort McClellan near Anniston. A number of chaplains were present at the 1944 Conference. The Conference secretary was instructed to send letters of appreciation to all chaplains from this Conference, and took a collection of \$550.00 to send them copies of "The Methodist Primer" by Bishop Selecman, for distribution.

Thousands of boys were being killed. The pall of sorrow hung over countless Methodist homes, including the homes of our preachers. M. R. Heflin and H. M. Hurst, of the Committee on Memoirs, announced that Private Otis Barber, son of Rev. O. W. Barber; Private Marvin Hamby, son of Rev. C. P. Hamby; Private J. W. Aldridge, son of Rev. W. A. Aldridge; and Lieutenant Samuel Pruett, son of Rev. S. L. Pruett, had all been killed during the war. Resolutions of sympathy were sent to the bereaved families.

In spite of the war, North Alabama Methodists were resolved to carry on. The great Crusade for Christ, launched in 1944, was given much attention by inspiring addresses during the session, and the preachers and delegates returned to their charges fired with new enthusiasm for this forward movement.

Due to the illness of Bishop Harrell, Bishop Moore presided over the seventh Conference at First Church, Birmingham, Oct. 24-28, 1945. A note to the Conference from Bishop Harrell announced that the cabinet was meeting at his home, and expressed appreciation to Bishop Moore. The Conference sent a message of greeting and flowers to Bishop Harrell, and extended Bishop Moore a cordial welcome. The latter, having served four years as a pastor in this Conference, knew practically every man by his first name. Bishop Dobbs and Bishop Kern were visitors at one or two sessions of the Conference.

Two matters were given special attention during the entire year now closing: Evangelism, and the Crusade for Christ. They were largely overlapping interests and resulted in new activity, and increased financial contributions to missions.

The report of the Board of Evangelism, signed by L. D. Patterson, chairman, and J. E. Rutland, secretary, called for reconsecration on the part of every minister and Christian worker. "No type of program is workable," said this report, "until we are called, cleansed and commissioned by the Holy Spirit. . . . Each one must now pray, 'Let *my* life be cleansed from all sin by Thy atoning blood, filled with power by the presence of Thy Spirit, and dedicated to the salvation of the lost person nearest to me.'" A Conference-wide evangelistic rally was called for Jan. 15, 1946. A School of Evangelism was set for March 5-8. Lenten Training Classes were announced for March 10th to April 13th.

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Revivals and visitation programs were suggested for April 7-21, or April 28 to May 10.

Special recognition was given the Conference evangelists, the following being presented to the Conference: W. A. Murphree (Retired), John L. Brasher (Retired), W. P. Campbell (Retired), J. Paul Gilbreath, John L. Thomas, Henry A. Screws, Jr., and G. Mack Hamby.

Special Crusade-For-Christ speakers, during the session devoted especially to this cause, included Albert E. Day, director of the New Life Movement, L. D. Patterson, George A. Rice, Miss Peggy McDonald, Mrs. W. A. Jenkins, J. L. Goyer, J. L. Liles and Mrs. Frank Bell. This closed with a Service of Consecration led by G. M. Davenport.

At this Conference C. T. Gilbert, Associate Lay Leader of Birmingham District, read a resolution signed by himself and Earl McBee, calling for the creation of a Commission, whose business would be to establish Grounds for assemblies, institutes, etc. J. L. Liles, C. T. Gilbert and Judge E. M. Creel spoke in favor of this report, and it was adopted unanimously. Though the resolutions did not create assembly grounds overnight, they finally resulted in the Camp Sumatanga that we have today.

At the 1944 Conference W. E. Morris had presented resolutions calling for a Conference Historical Society. A committee was appointed to perfect the organization, and the following officers were elected: W. E. Morris, president; W. F. Franke, 1st vice-president; G. F. Cooper, 2nd vice-president; C. T. Howell, secretary-treasurer. The following were elected to the Executive Committee; J. L. Brasher, J. S. Eddins, W. G. Henry, E. L. Norton, and G. R. Stuart, Jr.

During the year the committee was active in interesting others in this important work, so that, at the 1945 session, C. T. Howell reported that 92 had joined the society which had been duly registered as a part of the Association of American Methodist Historical Societies. Due to a regulation preventing retired men from holding membership on Conference Boards, Commissions, etc., W. E. Morris resigned and W. F. Franke was advanced to president, a position in which he is still (1955) doing a creditable work. It was at the request of this Society that the Conference sponsored the publication of this history.

The Church carried on—holding worship services, conducting Sunday Schools, and doing everything else that the Church is supposed to do but the paramount theme in the hearts of preachers and people was the Church-wide Crusade-For-Christ. Literally tons of crusade literature were distributed. The *Alabama Christian Advocate* and other Church papers were filled with information. District Superintendents and pastors constantly preached on the subject. The bishops were the leaders in this and it is doubtful if there was a

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Methodist in Alabama and West Florida who did not know something about this crusade.

The results, reported at the 1945 Conference, were beyond all expectations. During this year the Conference collected \$418,808 for the crusade, and \$36,064 for "other benevolences," over and above the regular contributions. The Conference had been asked to pay \$149,579 on World Service and Conference Benevolences; and actually paid \$154,230, an increase of \$6,938 over the preceding year. The total contributed for all purposes during the year was \$2,719,593, an increase of \$512,469 over last year's report.

Nor was this the largest or most permanent result. New churches were organized, and many churches were advanced to full-time status. A new church was organized at Sterrett's and placed on Harpersville-Vincent Charge. Another new church, Walker, was organized and placed on Logan Charge. Two churches were organized in Tuscaloosa, one at the rubber plant, and one at the new housing project. These with Emerson's Chapel formed a new charge, Tuscaloosa Circuit.

Among churches that stepped up, requiring full-time pastors were: Taylor's Chapel, hitherto on Chalkville Charge, and Clay, hitherto on Palmerdale-Clay Charge, both in the Albertville District; Plaza Chapel, formerly on Alton-Ruffner Charge, Birmingham District; West Cullman, formerly on Cullman Circuit, Decatur District; Central Church, formerly on Oakland Circuit, Florence District; Hoke's Bluff, formerly on Hoke's Bluff-Glencoe Charge, Gadsden District; Walnut Park, a newly organized church in Gadsden District, became at once a station; Hazel Green, a church on the Meridianville Charge, became a full-time church in Huntsville District; Siluria, on Siluria-Camp Branch Charge, Tuscaloosa District, likewise became a station church.

Eight churches had, during 1945, become station churches. One more new station appointment was an entirely new organization. This necessitated new parsonages, and the taking on of other new and heavy responsibilities. The Crusade for Christ opened the eyes of our people to their ability to do a larger work, and their hearts to a willingness to do this enlarged work.

Six were admitted on trial 1945; Samuel Ward Berry, Jr., Joe Neal Blair, M. Preston Hughes, Chester Lee Raper, Woodrow Williams and James William Smith. J. W. Brooks transferred back from the Tennessee Conference; William Henry Mullins, Jr., transferred in from the Kentucky Conference; John D. Perkins from the Tennessee; F. Fagan Thompson from the Alabama; Joseph Ralph Jolly from the North Carolina; and Henry H. Gary (May 17) from the peninsula, where he had been transferred (May 17) to be ordained an elder for service as an army chaplain.

Transferring out were: C. C. Daniel and G. B. McGowan to the Alabama; T. L. McDonald, Jr., to the Western North Carolina; and Q. A. Murphree

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to the Idaho. A. M. Jones withdrew. C. A. Guthrie and R. O. Koon were discontinued. C. D. Matthews and H. E. Wright were granted a year of Sabbatical leave. Twelve retired this year: L. G. Alverson, O. W. Barber, W. P. Campbell, R. L. Dill, Sr., R. W. Greene, C. H. Lane, J. C. Maske, W. J. McCarty, R. N. Moore, J. T. Nolen, L. A. Waits and L. S. Wessinger. Six ministers died during the year.

G. W. Alley will be remembered "for his saintly character, his kindly manner, and his innumerable acts of thoughtfulness." He was educated at Collegiate Institute at Stevenson, Ala., and at Sam Houston Academy, Jasper, Tenn. He served Paint Rock, Larkinsville, Luxapalila, Cloverdale, Larkinsville a second time, Cambridge, Falkville, South Hill, Selfville, New Castle, Fulton Springs, Berry-Bankston, and Coaling. At the end of 1912 he superannuated. He died on the 87th anniversary of his birth while visiting his sister, Mrs. C. S. Freeman, of Scottsboro. He was buried at Cullman where he had lived mostly since retiring and where one son lived.

W. R. Battle, D.D., was educated at Young Harris College and became the cashier of a bank. Hearing the call to preach, he attended Vanderbilt University. His pastoral charges were Langdale, Rockford, Wilsonville-Vincent, Trinity in Talladega, Piedmont, Jonesboro, Inglenook, Guntersville, Tusculumbia, Albertville District, First Church in Ensley, Athens, Tusculumbia a second time, and Eleventh Avenue in Birmingham. While serving this last named church, he was appointed Executive Secretary of the Superannuate Homes Movement. He served admirably everywhere, though he had been in this last named position only eight months when death overtook him. Dr. Battle married 1907 Annie LeMerle Allen, and to them six sons were born: William R. Jr., Laurie C., Jean A., and David G., and two who died in infancy. His second marriage was 1920 to Helen Inez Massengale, and to them four children were born: Martha Frances, Blanche Inez, Mary Virginia, and Thomas Massengale. Dr. Battle's funeral was conducted by G. M. Davenport, J. H. Chitwood, and L. D. Tyson at Eleventh Avenue Church.

J. A. Bentley married Sallie Berry, Feb. 12, 1910; became the father of four children: Weston, Margaret, Carl, and Doris; joined Liberty Church, Notasulga Circuit, in 1916; was licensed to preach in 1919; joined the Conference in 1923; served Epworth Church in Huntsville, Brighton, Lincoln, Millport, Brandon Memorial (now Trinity) in Tuscaloosa; Scottsboro, Beverly, Inglenook, and Fort Payne. G. M. Davenport, his memorialist, wrote of his unselfish service, stressing the fact that "in revivals he was tremendously effective. . . . His death was as sudden as a flash of lightning, but he was well prepared to answer God's summons on High."

W. A. Hamric moved with his parents to DeKalb County, when he was ten. He was licensed to preach in July, 1897. His pastorates were: Center Star,

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Pettusville, Phil Campbell, Whiton, Blountsville, Arab, East Gadsden Station, Boaz Station, Remlap, Meridianville, Gadsden Circuit, Ohatchie, Nauvoo, Detroit, Helena, Boaz Station a second time, Bridgeport, New Hope, Crumly's Chapel, and Rogersville. H. M. Hurst, his memorialist, says: "With a profound knowledge of God's Word, and with a marvelous interpretation of its truth, presented in most chaste English that, at times, reached heights of eloquence, he told the story of the cross."

S. P. Murphree married Julia Ann Clowdus in 1885 and built his home on Straight Mountain in Blount County. He became a local preacher and rendered a great service. "Humble, unpretending, unassuming," writes J. L. Brasher, "he was slow to realize the particular talent God had given him, and it was not until 1913 that, submissive to the will of God and the importunities of friends who realized his religious genius, he joined the Alabama M.E. Conference." He served Cordova, Snead, Walnut Grove, Altoona, Cliff Springs, Antioch, and Moody. Reaching the age of retirement, he moved to Straight Mountain. His son, Marshall, is a missionary in Southern Rhodesia, Africa. His funeral was conducted at Antioch Church in Albertville District, by Cyrus Kitchens, G. W. Elliott, W. R. Graves, C. F. Stephenson, J. L. Brasher, and C. E. Stone.

Harry Whitehead was educated at St. Charles College, Mo., and joined the St. Louis Conference in 1887, and served in the St. Louis, the Missouri, and the Louisiana Conferences. On Dec. 10, 1899 he married Cornelia Moffat Riddle in New Orleans. Three daughters blessed this union: Mabel, for many years a missionary in Japan; Alma (married Rev. J. F. Sparks); and Mrs. Myra Capps. Coming to the North Alabama Conference in 1910, Brother Whitehead became the Associate Editor and Business Manager of the *Alabama Christian Advocate*, continuing in this position until 1915. He then served Vincent and Gardendale Circuits, Acipco, Ninth Street in Birmingham, junior pastor at Woodlawn, then junior pastor at West End, Birmingham. He was supernumerary for two or three years and superannuated in 1933. He was a good and useful minister who reflected the Master in his everyday life.

There were some changes in the district superintendents this year. P. D. Wilson was appointed on Anniston District; L. D. Patterson on the Bessemer; J. D. Hunter on the Birmingham; Paul Cooke on the Huntsville; N. H. Abernethy on the Jasper; and O. K. Lamb on the Tuscaloosa.

Following the death of Dr. Battle, D. C. McNutt was appointed Secretary of the Superannuate Homes Movement, and reappointed at this Conference. W. F. Price, retired, was appointed to succeed McNutt at Huffman. Henry H. Gary was released from Asheville Charge in August to become an army chaplain.

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S. A. Balch, the statistician, reported that 1,122 infants and 3,834 others had been baptized. The total membership, active and inactive, was 173,711. The number of preaching places was 952. There were 376 pastoral charges. Counting all pastors and all those serving in special appointments, those supernumerary, retired, on leave, etc., and 85 supply pastors, the number of preachers in the Conference was 488.

The 8th Conference was at First Church, Woodlawn, in Birmingham, Oct. 23-27, 1946, Bishop Harrell again presiding. S. O. Kimbrough was host-pastor, and Amos Kirby was chairman of the Entertaining Committee. It was an inspiration to hear the glowing reports of pastors and laymen. Several new churches had been organized, including St. Andrews, Anniston District; Green Acres, Bessemer District; East End, Decatur, Decatur District; Blythe Memorial, and Harris Chapel, both in Florence District.

A number of churches had become full-time. Weaver, in the Anniston District, became a station. Bessemer District reported six new stations: Morgan, Pleasant Grove, Midway, Docena, Minor, and Green Acres (a newly organized church). In Birmingham District, Jefferson Park became a station. The St. Paul-Mentone Charge in Gadsden District was divided into two stations.

Other phases of the work were equally encouraging. The number of infants baptized was 1,210, an increase of 88. The number of others baptized was 5,231, a gain of 1,397. The membership, active and inactive, totaled 180,887, a gain of 6,176.

There had been an increase of five Sunday Schools, but the total enrollment showed an increase of nearly 5,000. The amount collected for all purposes was \$2,814,044, a gain of \$94,451. The pastoral charges had increased from 368 to 376, though the number of preaching places had decreased from 952 to 920.

The report of the Board of Evangelism, J. H. Chitwood, chairman, and H. M. Hudson, secretary, was a plan and a challenge to greater accomplishments in 1947.

The Historical Society report (W. F. Franke, chairman, G. F. Cooper, vice-chairman, and C. T. Howell, secretary) speaking of Methodism, said:

"Youngest of the major denominations, she has outstripped every other Church and stands today the largest Protestant group in America. Her missionary work is world-wide, and her operation in this field exceeds that of any Church. No Church today ranks above her in the matter of education. Her universities and colleges greatly outnumber those of any other denomination and stand among the highest in accreditation and endowment. Her publishing house is the largest in the world. . . .

"As the second year of the Crusade for Christ closes, we witness the

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greatest progress ever made by any Church in the history of the world, in a like period of time.

"In the Crusade for Christ more than \$27,000,000 in cash was poured into the Church treasury to help rebuild and rehabilitate the war-torn world . . . this in addition to our regular World Service contributions.

"As the year of evangelism draws to a close, there is every indication that more than one million persons will have been won to Christ and to membership in the Methodist Church in 1946.

"This record is an astounding accomplishment, and the North Alabama Conference has had its part in the whole program, and has made its full contribution. . . . The North Alabama Conference, during the year of evangelism, received more than 18,000 persons into new fellowship within the ranks of its various churches, and contributed \$508,000 to the Crusade for Christ. . . . These 18,000 new members are about equal to the total number of members in the Alabama Conferences of the former M.E. Church and M.P. Church at the time of the union of the three Methodist Churches."

Excellent service had been rendered by our Carraway Methodist Hospital, in Birmingham, given to the Conference by Dr. C. N. Carraway, a faithful member of First Church. During the year, the 246 bed hospital served 7,045 inpatients, 2,341 outpatients; rendered charity service worth \$106,019. Its property valuation was \$293,989.

The Conference owned a half-interest in the Methodist Children's Home, at Selma, employing that year fourteen officers and teachers, and caring for 120 children. The property was valued at \$248,044, with an endowment of \$93,424, and with no indebtedness.

Athens College and Snead Junior College at Boaz were owned outright by the Conference, besides a half-interest in Huntingdon and Birmingham-Southern Colleges. The number of teachers and officers in these four institutions was 184; total student enrollment for the year, 2,687; property valuation, \$4,643,000; endowment, \$1,778,657; with no indebtedness reported.

The Conference owned 89 homes for retired ministers with an estimated value of \$273,775. The ten district parsonages were valued at \$128,000, with an indebtedness of only \$2,500. There were five deaconesses at work in the Conference: Misses Virginia Tyler, Mary Shacklette, Florence Whiteside, Margaret Hodkins and Arlene Tyler.

The Board of Lay Activities stressed the observance of Laymen's Day, and manifested, both by written report and actual work, an ever-increasing interest in the Children's Home, the Pastors' School, Evangelism, Benevolences, the Crusade for Christ, the *Alabama Christian Advocate*, Stewardship, and other causes. The officers for the next year were: J. L. Liles, Conference Lay Leader; C. T. Gilbert, secretary; and Paul S. Haley, treasurer.

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The Board of Missions, G. F. Cooper, chairman, and J. E. Brasher, secretary, expressed the belief that "the Church has the answer to the needs of a confused and disordered world," and challenged the Conference to carry out the "great missionary imperative of going into all the world with the good news of the Gospel of Jesus Christ." The Board called for the consolidation of some of our smaller churches, saying "many of them could be given a self-sustaining status by thus grouping and consolidating them with adjacent churches."

The sustentation fund to supplement the salaries of underpaid pastors, for 1946 amounted to \$21,285.69. For a number of years G. M. Davenport, by vote of the Conference, had sponsored the raising of this fund, and the Conference has him to thank for this greatly appreciated work. The mission fund, including a balance from the previous year, and from the Reserve Mission Fund, amounted to \$30,581.02. The cost of living was rapidly increasing, and these funds proved a God-send to many pastors serving charges unable to pay a living wage.

Government figures showed the national drink bill for 1945 as \$7,790,000,000.00. The report of the Board of Temperance, signed by Judge Hugh A. Locke, chairman, J. W. Curl, vice-chairman, Pierce L. Newton, chairman of the resolutions committee, and Mrs. S. T. Slaton, secretary, called attention to this awful fact, and appealed "to every minister and every Methodist to support every movement for prohibition."

The Commission on World Service and Finance, W. N. Guthrie, chairman, and Ben L. Ingram, secretary, brought in reports authorizing Norwood Hospital (now Carraway) to conduct a campaign for buildings and improvements; Emory University to conduct a campaign to raise \$25,000 toward a dormitory; and authorizing a commission (A. C. Montgomery, chairman, C. T. Gilbert, secretary) to raise \$100,000 for an "all-purpose camp" or assembly ground.

Two fine young men were received on trial: John Bishop Haskew, Jr., and Samuel Allen Balch, Jr. Wood K. Whetstone was received from the Delhi Conference, India. Vernon L. Henrichs was received into full connection from another denomination.

B. B. Fulmer and C. Kitchens located at their own request. J. L. Thomas withdrew. The following were made supernumerary: Will Elrod, E. G. Barker, W. C. Chappell, M. C. Henley, and C. D. Matthews. M. R. Boucher and C. C. Keathley were granted Sabbatical leave for a year. Four ministers retired: Ashley Chappell, Robert Echols, L. M. Harris and W. B. Hope. Nine ministers died during the year. Deaconess Gertrude Grizzard died Mar. 19, 1947.

S. V. Blythe was a man of many attainments. His early education was acquired at the Jefferson County district school, at what is now Huffman, and at Vanderbilt. According to R. L. Archibald, his memorialist, he gave 35 years

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to the active ministry, during which time his ministry was highly effective. Even after superannuation he continued to serve, and Blythe Memorial Church, near Leighton, is a monument to his consecrated leadership during the days of his retirement. W. M. Treadaway and R. L. Archibald officiated at his funeral.

R. M. Howell, D.D., son of Rev. Wilson McDaniel and Ann Chandler Howell, joined the church at ten. He attended what is now Birmingham-Southern College, Vanderbilt, and the University of Chicago. He served Hanceville-Blount Springs, Boaz, Alabama City, as an army chaplain from Feb. 8, 1918 until June 4, 1919, as pastor (June-October 1919) at Marion Junction-Orrville (Alabama Conference), Stevenson, Hartselle, Alexander City, Piedmont, Acipco, Inglenook, Shadyside in Birmingham, Albertville District, Executive Secretary of Superannuate Homes, First Church in Decatur, and First Church in Albertville. On June 6, 1916, he married Martha Mortimore, daughter of Prof. Joel C. DuBose, one of Alabama's most distinguished historians and educators. Three children were born to this union, all of whom are useful members of the Church. G. F. Cooper, his memorialist, writes of him as "a clear thinker, good student, and hard worker."

J. D. Lighter, son of George and Amelia Lighter, married on Sept. 5, 1905, Emma Brewer, of Fort Smith, Ark. After coming to Birmingham, he joined the Alabama M.P. Conference in 1933. He served Jefferson Circuit, East Birmingham, North 20th Street, Birmingham, as Conference evangelist, North 20th Street again, retiring in 1940. As a retired supply, he served East Thomas, Birmingham, from 1941 to 1946. G. M. Davenport, his memorialist, says of him: "He had the heart of Bishop Asbury in his zeal and vision for reaching the neglected and lost. . . . Brother Lighter was the greatest shepherd this writer has ever known." He died suddenly while driving his car down Eighth Avenue, Birmingham, another true soldier of the cross called home.

L. A. Powell served Selfville, Rescue, Dawson, Geraldine, Munford, Ethelville, Falkville, Carrollton, and Oakland. W. Nelson Guthrie, his memorialist, says, "No charge ever suffered under the ministry of Brother Powell. Old churches were repaired and new churches built, parsonages were made comfortable, organizations were strengthened, and best of all, sinners were brought into a new birth in Christ Jesus." Just a week before Brother Powell died he got up out of his sick bed and went to comfort a bereaved family, and bury the father. He preached his last sermon sitting in a chair, being too weak to stand. One son, Luther, Jr., is a local preacher.

S. L. Pruett, to quote W. A. Shelton, his friend and memorialist, "was every inch a man. He made full use of his total capital. He traded on his talents, and I am sure the Master said to him, 'Thou hast been faithful; have thou authority over a new estate and in a larger field of service.' He was a

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gentle soul. He loved nature and he loved men." On March 20, 1904, he married Calista Morton, of Douglas, and to them six children were born. He served Spring Garden, West Anniston, as Conference Missionary, Kellyton, Lanett, Blocton, Centre, Leeds, Pratt City, Alabama City, Mignon (Sylacauga), Oakland, Flat Creek, St. John's in Birmingham, and Cedar Bluff, where he was transferred to the Celestial City and his Father's house. "Thousands live to thank God for his ministry, and many over there are praising God for and with him."

R. R. Scott, son of W. W. Scott, Sr., graduated at Birmingham-Southern College and attended Candler School of Theology, Emory University. He was licensed to preach May 21, 1923 and joined the Conference at Huntsville in 1925. His father was admitted 1898 at Huntsville. Rudolph died 1946 while pastor at Huntsville. His brother, W. W. Scott, Jr., is now (1955) pastor of this church. On Aug. 7, 1926, Rudolph Scott married Billie Gilbert Wilson, of Prospect, Tenn. To them, one daughter, Mary Saille, was born. During his ministry, he served Elkmont-Veto, Hanceville, Fulton Springs, Vincent Circuit, Sulligent, Martin Memorial in Wylam, Hartselle, transferred to North Mississippi as a favor to Bishop Decell and served New Albany, transferred back and was serving his fifth year at First Church, Huntsville, when he died. Services were held at First Church, Huntsville, by Paul Cooke, Marvin Franklin, W. G. Bartee, and Robert Echols. It is estimated that one-fourth of the ministers of the Conference attended the services, not to mention the many others who were present for the interment. Bartee, his memorialist, called him a leader of men, "always the master of any situation in which he found himself. He had the complete confidence of those with whom he worked, and his fine judgment was relied upon."

J. T. Self, of the well-known Self family, now widely scattered over the state, was licensed to preach Oct. 5, 1895. He attended Southern University, and became one of the strongest defenders of Wesleyan Arminianism in North Alabama. E. M. Glenn, who wrote Brother Self's memoir said: "Brother Self was gifted; his voice was musical; he learned to use it to excellent purpose in pulpit ministries." During his 35 years in the active ministry he served Miller-ville Circuits, Cherokee Circuit, Cherokee Station, Millport, Powderly-Walnut Grove, Carbon Hill, Brighton-Walnut Grove, Five Points, Leighton, Long Memorial in Cordova, Haleyville, McCoy Memorial in Anniston, Lanett, Stevenson, Moulton-Morris, Falkville Circuit, Spring Garden Circuit, and Lookout Valley Circuit, superannuating in 1935 and living at Springville.

T. L. Selman was seriously ill for days, but sent his report to Conference just before he died. E. W. Corley prepared his memoir. He was well educated and was throughout his life a diligent student. In 1904 he married Sallie Sims, of Albertville. He joined the Conference when 36, serving Liberty

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Circuit, Kellyton, Milltown, Lanier, Brownville, Coker-Alberta City, Gorgas-Aldridge, Cottondale, Southside (Tuscaloosa), and Kimberly. Following his death at Kimberly, his people changed the name of their church to Selman Memorial in memory of him and in honor of his wife who survived him. E. M. Barnes, Sr. officiated at his funeral.

B. F. Allen's memoir was to have been prepared by W. A. Murphree. In some way it was left out of the *Journal*. He joined the Alabama M.E. Conference in 1895 and was ordained deacon in 1900, and elder in 1908. He gave 27 years of service, retiring in 1926.

The appointments for 1946 contained the names of two new District Superintendents—A. H. Nabors on Roanoke District, and J. F. Dunn on Florence. Former chaplains given pastorates were: O. E. Kirby, First Church, Decatur; McCoy Guthrie, Inglenook; David Hutto, Flat Rock Circuit; R. E. Kimbrough, Mountain Brook, Birmingham; S. T. Kimbrough, First Church, Fort Payne; C. M. Pinkard, Walker Memorial, Birmingham; U. S. Pitts, First Church, Florence; Clifford Winefordner, Irondale; R. D. Wolcott, Community Church in Monterrey, Mexico.

Other special appointments: W. K. Whetstone, professor in Lambuth College; W. E. Hotalen, Field Director of the National Temperance Movement; R. G. Massengale, professor in the University of South Carolina; H. A. Screws, Jr., a Conference evangelist; J. E. Elliott, chaplain of Northington Campus, University of Alabama. During the year, H. H. Gary, who had returned from the chaplaincy, was appointed to Cedar Bluff, succeeding S. L. Pruett, who had died there. Claude Whitehead, returning from the chaplaincy in mid-year, was assigned to the newly organized Green Acres station in Bessemer District. Other chaplains who returned in mid-year served temporarily as follows: R. E. Kimbrough, St. Paul's Church, Boaz, succeeding J. D. Hunter who had been elected a professor in Birmingham-Southern College; David Hutto, First Church, Huntsville, succeeding R. R. Scott, deceased; C. O. Moore, First Church, Albertville, succeeding R. M. Howell, deceased.

The ninth Conference met at Central Church, Decatur, Oct. 22-27, 1947. It was Bishop Harrell's fourth year. G. M. Davenport was host-pastor and A. H. Nabors was Decatur district superintendent. Wallace Meadows, a Decatur layman, was chairman of the Entertainment Committee.

One of the interesting features of this session was the election of six clerical and six lay delegates to the 1948 General Conference; and thirteen of each to the Jurisdictional Conference, the first six of each of the thirteen Jurisdictional delegates being members of the General Conference. The result of the election was as follows:

Clerical—G. M. Davenport, M. A. Franklin, J. H. Chitwood, U. S. Pitts, B. F. Tingle, J. D. Hunter, A. H. Nabors, R. L. Archibald, W. M. Harris,

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J. S. Eddins, W. A. Shelton, N. H. Abernethy and W. N. Guthrie. The reserves were J. A. Gann, Paul Cooke, Roy Hewlett, and E. M. Barnes, Sr.

The lay delegates to the General and Jurisdictional Conferences were J. L. Liles, V. B. Taunton, Oscar Horton, B. L. Ingram, Mrs. Frank Bell, F. S. Ward, C. R. Wood, Lee Roy Ussery, W. D. Graves, Wallace Meadows, C. L. Beard and John Harmon. The reserves were Harry Denman, H. A. Locke, P. S. Haley and J. J. Goddard.

The "Camp and Assembly Commission" appointed in 1945 (C. T. Gilbert, J. L. Goyer, C. R. Wood, V. B. Taunton, Earl McBee, E. M. Creel, Albert Branscomb, W. A. Shelton and J. L. Hallmark) reported that a suitable tract of land had been found that could be purchased at a reasonable price and asked the Conference to authorize the creation of a permanent Camp and Assembly Commission, authorized "to raise a minimum of \$100,000 for the purchasing, development, and equipping an 'all-purpose camp' to meet the needs of the Conference." The Conference adopted this report. Thus, Camp Sumatanga, as it is now called, was on its way!

A matter that brought forth a bitter debate was whether or not the Conference should accept Dr. C. N. Carraway's hospital in Norwood. Every member of the Conference deeply appreciated Dr. Carraway's wonderful offer, but remembered the bitter experience of the Alabama Conference in its efforts to conduct a hospital. The Conference finally voted 150 to 106 to accept the gift. (Seven pages of the *Journal* were required to carry the resolutions dealing with this matter.)

The following were appointed Trustees of the Carraway Methodist Hospital, the dates being the expirations of their terms: Richard J. Stockham, J. A. Duckworth and Hugh Comer, 1948; N. H. Waters, J. A. Vann and Cooper Wadsworth, 1949; T. J. Cottingham, Paul S. Haley and V. B. Taunton, 1950.

At this Conference, the following were admitted: Ned E. Austin, William Crawford Davis, Acie Luther Etherton, James M. Godbey, Marvin Ross Park, Jr., William Alton Parris, L. B. Stewart, Albert Victor Griffith, Jr., and Henry Howze Howell. Seaborn A. Owen was re-admitted. Coming by transfer were: Allen W. Moore from the North Texas; George A. Harper from the Illinois; Daniel C. Whitsett and N. P. Jacobson from the Alabama; Ira E. Lutz from the Tennessee, and Henry C. Butt from the Holston.

Transferring out: W. K. Whetstone to Memphis Conference; C. T. Howell to North Mississippi; Robert C. Mooney to North Carolina; and N. P. Jacobson back to Alabama. The following were made supernumerary: W. H. Elrod, M. C. Henley, C. C. Keathley, C. D. Matthews and W. A. Sanders. J. S. Blackburn, W. N. Bowman, W. L. Holdridge, A. E. Maddox, J. P. McDurmont, S. A. Owen, J. O. Ray, F. J. Schlosser, W. A. Shelton,

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S. T. Slaton, V. F. Smith, J. F. Sturdivant, B. T. Waites and A. H. Walden were retired. E. G. Barker withdrew from the Conference, his Church membership being placed at Ensley Highlands, Birmingham. A great loss was sustained by five deaths.

E. M. Glenn, D.D., was licensed to preach by Glennville Quarterly Conference and joined the Alabama Conference in 1879, Bishop Paine presiding. He served: Olustee Mission, Choctaw Circuit, Forkland Circuit, Clifton Circuit, and Butler-Mt. Sterling. He located in 1886, but in 1888 was re-admitted into the North Alabama Conference where he served Jones Valley Circuit, Trinity (Birmingham), Elyton, Attalla, President of Birmingham College from 1898 to 1902, President of Athens College in 1903 and 1904, Attalla again, LaFayette, Tuscumbia, Decatur District, Roanoke, Mt. Vernon (Birmingham), East Birmingham, Haleyville, Cherokee, and Warrior. In 1932 he superannuated and lived at Warrior. Henry M. Stevenson, his memorialist, says that while President of Birmingham College, he served as pastor of Fairview, West End, and Oxmoor churches, and that he completed in the college his work for a degree, "and had the unique experience of signing as college president his own diploma." On Dec. 3, 1884, he married Mamie Imogene Arrington, of Forkland, who still lives (1956). Dr. Glenn was for years a leader in the North Alabama Conference, and, as Dr. Stevenson says, "his life abounded in inspiration and blessing to multitudes along the way."

R. H. Jones was related to the famous Sam P. Jones, and W. G. Henry, his memorialist, says that he was "among our most successful evangelistic pastors, and no man among us had more conversions than he." He married, first, Alice Edmundson, who died in 1937. He later married Mrs. Martha Hammett, of Anniston. He retired in 1934, greatly beloved by his brethren.

W. P. McGlawn served fifty years. His charges from 1894 to 1944 were Beaver Creek Circuit, Gamble Mines, Ohatchee, Hokes Bluff, Henagar, Fairview in Birmingham, Town Creek, Cullman, Montevallo, Pratt City, Ensley Highlands, Central in Decatur; Walker Memorial in Birmingham, Tuscaloosa District, Florence District, inactive during 1934 because of ill health, Tarrant, Lake Highlands in Birmingham, and Aliceville. He married, first, Charlotte Foust who died Dec. 6, 1925, and second, Orez Prickett, on Feb. 28, 1928. J. D. Hunter says that Brother McGlawn was pre-eminent a Bible preacher. He was a pastor par excellence. "His example to the young ministers who served with him in the districts was most exemplary. He gave himself with abandon to the business of being a good minister of Jesus Christ."

A. J. Notestine moved in 1867 with his parents to Illinois, and in 1876 to Pawnee County, Kansas. Here he was converted by a minister of the M.E. Church, South. He joined the Western Conference in 1889, serving seven years, after which he transferred to the Louisiana Conference where he served

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five years as pastor and presiding elder. In 1902 he transferred to the North Alabama Conference where he served LaFayette, Sylacauga, Jacksonville, Russellville, Alexander City, St. John's in Birmingham, Montevallo, Columbiana, associate pastor at First Church in Anniston, general evangelist from 1920 to 1928, Camp Hill-Waverly, Lineville, Hamilton, Goodwater, and Lowell in Roanoke. He retired in 1936. Brother Notestine married, first, Rose Boaz, and second, Annie Laurie Walker. He spent his retirement years at LaFayette. He was not only a good man, a capable preacher, and a faithful pastor, but a gifted singer. At the Conference preceding his death, when he had passed his 80th birthday, he sang his version of "Crossing the Bar."

E. B. Redus was licensed to preach in 1903, and in 1904 joined the Conference. He served: Glen Allen, Haleyville, Oakman, Five Points, Geraldine, Walnut Grove-Lipscomb, Stockham Memorial in Birmingham, Valley Head, Oxford, Powhatan, Wilsonville, Fayette Circuit, Ethelsville, and Sycamore. He married Della Marshbanks in 1903. She died in 1941, and on Sept. 1, 1942, he married Mrs. Ruby Mayers. G. M. Davenport, his memorialist, says, "He had a divine call to preach . . . a great pastor, a great preacher" who "rightly divided the word of truth."

Three new district superintendents were appointed this year: L. D. Tyson, Albertville District; G. F. Cooper, D.D., Gadsden District; and C. C. Turner, Roanoke District. H. C. Butt was appointed a professor at Snead Junior College. George A. Harper was appointed National Secretary of the Methodist Youth Fellowship.

J. M. Holland was appointed Conference Director of Golden Cross and Chaplain of the Carraway Methodist Hospital, in addition to his duties as pastor of Walnut Hill Church, opposite the hospital. So well did he perform the Golden Cross and hospital duties that he was afterwards appointed full time to these duties, a position he filled creditably for several years. E. L. McFee was appointed vice-president of Athens College. U. S. Pitts was appointed Conference director of Superannuate Endowment, in addition to his pastorate at First Church, Florence.

Some marks of progress: In Anniston District, Bynum, a new church, became a station; in Bessemer District, Fairmont and Walker's Chapel were separated to make two new station charges; in Florence District, Weeden Heights, in the suburbs of Florence, became a station; in Huntsville District, Fyffe, a newly organized church, became a station; in Jasper District, Sumiton and Graysville became stations; in Roanoke District, Russell Mills Church became a station.

Since this Conference marked the end of the quadrennium served by Bishop Harrell, it will be interesting to note some other marks of progress under his leadership. In 1944, the Conference reported 366 pastoral charges; in 1947

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there were 389, an increase of twenty-three. The congregations increased in number from 952 to 961. The total church membership stepped up from 170,398 to 182,132, a net gain of 11,724, or an average yearly gain of 2,931. The grand total contributed for all purposes in 1944 was \$2,201,735, while for 1947 it had grown to \$3,265,844, an increase during the quadrennium of more than one million dollars.

CHAPTER 70

The Alabama Conference, 1944-1947

THE ALABAMA CONFERENCE was represented at the 1944 General Conference, at Kansas City, by W. M. Curtis, who served on the Committee on Ministry; D. P. Slaughter, on Missions and Church Extension; H. M. Andrews, on Conferences; C. M. Dannelly, on Education; Hubert F. Searcy, on Publishing Interests; W. B. Christenberry, on Membership, Lay Activities and Temporal Economy.

At the Jurisdictional Conference at Atlanta our delegates served on Committees as follows: Episcopacy, W. M. Curtis and Hubert F. Searcy; Education, C. M. Dannelly and D. P. Slaughter; Missions and Church Extension, E. A. Childs and E. R. Malone; Itinerancy, E. R. Malone and A. E. Shafer; Conference Boundaries and Conference Journals, R. R. Ellison and J. T. Ellison; Publishing Interests, A. E. Middlebrooks and J. T. Ellison; Evangelism, Carl Preer and E. R. Rencher; Pensions and Relief, Carl Preer and W. B. Christenberry; Temporal Economy and Lay Activities, D. P. Slaughter and W. B. Christenberry; Temperance, E. A. Childs and O. L. Tompkins; American Bible Society, A. E. Shafer and O. L. Tompkins; Hospitals and Homes, H. M. Andrews and E. R. Rencher. T. C. Casaday, R. J. Haskew, N. B. McLeod, Mrs. C. H. Cowart, T. D. Samford, C. B. Gillmore and C. B. Smith were elected reserve delegates to the Jurisdictional Conference.

The Jurisdictional Conference elected Costen J. Harrell and Paul N. Garber Bishops. Harrell was destined to play a large part in the Alabama Conferences during the next quadrennium.

One important matter before General Conference was the launching of the great movement called the Crusade for Christ. In 1942, when war was raging, when great cities abroad were being utterly destroyed, hundreds of churches demolished, and multiplied thousands of people were being left homeless, our Bishops met in Chicago, with the Commission on World Service and Finance, the Executive Committee of the Woman's Division of Christian Service, and the Council of Secretaries. They were stirred by world conditions and after days of consideration, appointed the Committee of Twenty-One, to study with care the situation, and bring to the 1944 General Conference, a definite plan

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by which the Church could best serve its generation. Bishop Purcell was the Alabamaian on that Committee, although he was then serving in the Carolinas.

This committee reported to the 1944 General Conference, as a result of which, by unanimous vote, the church launched the Crusade for Christ, which called for five challenging quadrennial objectives, as follows: (1) The Crusade for a New World Order; (2) A campaign to raise \$25,000,000 for World Relief and Reconstruction; (3) A Church-wide Evangelistic Campaign; (4) A Church-wide program of Stewardship Cultivation; (5) a Church-wide Campaign to Increase Church School Enrollment and Attendance. The financial campaign was to begin Dec. 1, 1944, and was not to be continued beyond Jan. 31, 1946. Great enthusiasm prevailed throughout the Church, and the campaigns were amazingly successful, and set the pace for similar campaigns by other great denominations.

The sixth Conference convened in a most enthusiastic spirit. Challenged by the Crusade for Christ, now on the heart of every Methodist, and by the coming of a new bishop, the brethren gathered in a wonderful spirit at Dexter Avenue Church, Montgomery, on Nov. 7, 1944. Bishop Harrell was in the chair. H. M. Andrews was again elected secretary, but in accepting announced that the Conference should be prepared to elect another secretary in 1945. E. A. Childs, who was closing a quadrennium at Dexter Avenue, was pastor-host of the Conference. D. P. Slaughter was closing his fifth year as Montgomery District Superintendent.

One matter of importance settled in the early part of the session was the re-establishment of the Marianna District, which had been discontinued in 1939, and which for a year or so went by the name of the Dothan-Marianna District. In 1941 the name Marianna was left off.

The Crusade for Christ was brought before the Conference by Bishop Harrell, who was on the Committee of Twenty-One responsible for bringing the entire program before the General Conference. The two Alabama Conferences were fortunate in having him as leader for this quadrennium in this great movement, which was to consume so much of the Church's strength and service.

W. H. McNeal, Conference Board of Missions and Church Extension Chairman, and C. M. Dannelly, Conference Board of Lay Activities Chairman, presided at the second evening session, when these boards presented their causes. McNeal presented as the Board of Missions speaker Miss Ruth Lawrence, one of our missionaries. Dannelly presented as the speaker for the Board of Lay Activities, Judge Robert B. Carr, of the Alabama Court of Appeals.

The report by W. C. Cowart and C. H. Seibert, for the Board of Christian Literature, told of the remarkable increase in circulation of the *Alabama*

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Christian Advocate in three years from between 14,000 and 15,000 to about 22,000, and said that it was expected to reach 25,000 by the end of another year. Dr. Middlebrooks, the editor, and S. T. Slaton, assistant editor and business manager, had done a commendable work.

A new church was included in the appointments for Pensacola District. It had nothing but a name—St. Mark's—and a pastor! W. J. Hughes was appointed there—not a church, not a parsonage, not a member. But W. J. Hughes was there! The 1955 *Journal* shows that St. Mark's has 941 members, a church valued at \$250,000, a parsonage valued at \$15,000, and other property valued at \$17,250. While the *Journal* shows an indebtedness of \$115,486, it also shows that this church contributed a grand total of \$117,838, which is indication enough that the debt will soon be wiped out. Hughes is now (1955) serving his twelfth year at St. Mark's.

Huntingdon president, Hubert Searcy, reported that the student enrollment this year would exceed 800 and that 200 girls had been turned away for lack of space. Huntingdon had no indebtedness, and for the seventh consecutive year was operating with a balanced budget. George R. Stuart, Jr., reported Birmingham-Southern College out of debt, and that "the enrollment was good in view of war conditions."

The Methodist Children's Home at Selma, Virgil B. McCain, superintendent, had during the year received from all sources a total of \$131,223.51, besides clothing valued at more than \$5,000. More than \$70,000 had been expended in operating the Home, while a little more than \$61,000 had been invested in savings, building improvements, the purchase of land, etc.

The 1944 Conference admitted Sam Carroll West, Joel Duncan McDavid, Robert Lee Wilson, Arthur McCoy Carlton, Haywood Lynn Scott, Samuel Curtis Shirah, and James Bert Smith. T. W. Ward and Lamar Spencer were admitted into full connection. Morris O. Paul was a transfer from the Missouri Conference.

R. J. Demaree was discontinued at his own request. E. L. Huffstutler transferred to the North Texas Conference. I. W. Chalker, G. W. Jones, T. G. Jones, Haley Lisenby and C. W. McConnell retired. P. W. Martin was granted the supernumerary relationship. L. A. Thornburg and T. W. Eddins were given a year of Sabbatical leave. The following were appointed as students: James Bert Smith, Duke University; Sam Carroll West and N. R. Blocker, Emory University; J. H. Roberts, Garrett Biblical Institute; and B. B. McCurley, Southern Methodist University. Five died during the year.

Adger Moore married April 22, 1917, Mittie Beasley, of Andalusia. He served Black Circuit, Coffee Springs Circuit, Brantley, and died in his fourth year at Blountstown where he had led his people in building a magnificent sanctuary which, says N. B. McLeod, "would do credit to a much larger city."

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Dr. McLeod says that Brother Moore came to the end "with his colors flying, and with a sure faith in God."

S. E. Spencer, son of Dr. George M. Spencer, was educated at Greensboro, Livingston Normal School, and Southern University. On June 1, 1910, he married Rosa Belle Wimberly, and God blessed their home with eight children. Two sons, Lester Hardin and Lamar, are members of the Conference, and one daughter, Marjorie, is the wife of Rev. Charles H. Hildreth. All of the children are a credit to their devout parents. Brother Spencer served: Brightwater, Garland, Asbury, Perote, Pittsview, Daleville, Eclectic, LaPine, Brantley, Graceville, Milton-Bagdad, Bay Minette, and Prichard. He received 624 people on profession of faith and 525 by certificate. H. W. Rice, his district superintendent, officiated at the funeral, assisted by the unnamed writer of his memoir. "Most of the ministers of Greater Mobile, and many others were present at the services at Prichard." M. A. West and O. H. Vanlandingham assisting at Ft. Deposit.

O. S. Welch, says his memoir by J. W. Frazer, joined the Church at Salem Camp Ground in September, 1888, under J. O. Noble. He was licensed to preach in 1891, and in 1892 joined the Conference, serving the following appointments: Santa Rosa Mission, Pensacola Circuit, Grove Hill, Luverne, Demopolis, Troy, Eufaula, Selma District, Prattville, Foster Street (now First Church) in Dothan, Conference Missionary and Centenary Secretary, Mobile District, Pensacola District, and Eufaula Station. Birmingham-Southern College conferred the D.D. degree upon him. Dr. Welch was married to Bessie Lassiter in 1889; to Zeola Calhoun in 1899; and to Emma Dunkin in 1919. Four children survived him. Dr. Frazer says, "He was an excellent preacher; clear, logical, and vehement. To hear him was to remember his message."

P. M. Guthrie, son of Rev. James E. Guthrie, died just one day before the opening of the 1944 Conference where he had answered roll call for sixty years. He married Mary Hardin Jan. 26, 1871. She died in 1914, and on Oct. 19, 1915, he married Unie Clark, of Columbus, Ga. He superannuated in 1929, at the age of 78. He served Franklin Mission, Tallapoosa Circuit, Briar Creek (Shady Grove) Circuit, Havana Circuit, Alabama Street in Selma, Tallassee, Clanton, Pine Apple, Hartford, Abbeville, Phenix City, Fifth Avenue (Burge Memorial) in Montgomery, Clayton, Girard, Munson, Smith's Station, and Columbia. E. A. Childs, his memorialist, said of him: "No man ever served the Church more faithfully or was ever more greatly loved."

R. J. Coxwell moved in early childhood with his parents to West Florida. He joined the Church at Altha, Oct. 8, 1882. He attended high school at Dothan, also the Newton (Alabama) Academy, and Southern University. Licensed to preach on Oct. 1, 1892, he served in the Conference from 1896 to 1937. He served Cottdale, Noma, Ashford, Warrior Stand, Asbury,

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Salem, Brewton Circuit, Hartford Circuit, Daleville, Repton, Crestview, Perote, St. Stephens, Wilmer, Daleville again, Pike Road, Robertsedale, Opelika Circuit, Gilbertown and Coffeetown. He married Sept. 7, 1897, Annie Roberta Dees. J. E. Tate quotes Brother Coxwell's daughter, Mrs. Robbie Bayles, as saying: "Robert James Coxwell was a life-long Christian: a person in whom sympathy, kindness and love were made manifest by sacrifice. He had a great heart, and lived a life of service. There was no room found for contention, bitterness nor resentment." Blessed is the father whose children (who know him so intimately) can thus speak of him!

During this year four preachers' wives died: Mrs. M. T. Moore, Mrs. J. E. Collins, Mrs. J. B. Nelson, and Mrs. C. B. Pilley. The establishment of the Marianna District (with 25 charges) called for the appointment of a new district superintendent, namely, G. W. Kerlin. Albert E. Barnett, who had been a professor in the University of Chicago, was appointed to a professorship in the Garrett Biblical Institute, Evanston, Ill.

C. M. Dannelly was re-elected Lay Leader. W. C. Mackey was the vice chairman, and L. L. Clifton was secretary-treasurer. The following were the District and Associate District Lay Leaders:

Demopolis—C. B. Gillmore, Grove Hill; E. F. Hildreth, Eutaw; L. S. Moore, Centreville; Dothan—O. L. Tompkins, Dothan; J. A. Huey, Enterprise; Dr. G. O. Wallace, Clayton; Marianna—W. W. Rowell, St. Andrew; A. D. Williams, Graceville; Mobile—R. O. Samples, Mobile; Paul S. McCormick, Mobile; G. M. Haas, Chickasaw; Montgomery—Hartwell Davis, Montgomery; L. L. Clifton, Montgomery; T. H. Floyd, East Tallassee; W. O. Brownfield, Opelika; Pensacola—W. C. Mackey, Pensacola; O. M. Carter, Bagdad; Ward Alexander, Evergreen; Selma—W. B. Christenberry, Selma; J. E. Williams, Camden; O. P. Edwards, Fort Deposit; and Troy—C. B. Smith, Troy; H. B. Hamner, Phenix City.

The statistician's 1944 reports showed 232 ministers (of whom 38 were retired) plus 31 accepted supply pastors. The total Church membership was 107,453. The total contributions during the year were \$1,304,770.

The 7th Conference was at Greenville, Nov. 15-18, 1945. A. S. Turnipseed was the host pastor. Bishop Harrell was in charge of the opening session, but not having fully recovered, had invited Bishop Kern, of Nashville, to preside throughout most of the Conference while he conserved his strength for work with the appointments.

H. M. Andrews was again nominated as Conference Secretary, but requested the withdrawal of his name, whereupon J. E. Tate, who had served several years as an assistant secretary, was elected. Dr. Andrews was elected Secretary Emeritus from 1945 until 1955. Assistant secretaries were E. L. Andrews, son of H. M. Andrews, and C. P. Roberts. H. L. Tate, a brother of

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J. E. Tate, was elected statistician with the following assistants: O. M. Sell, C. B. Wilson, J. H. Bullington, C. A. Corbitt, R. E. Whatley, Mrs. H. I. Tate, C. E. Barnes, Haniel Jones, and J. A. Zellner.

Reports made at this Conference indicated progress, especially that made by W. H. McNeal and E. B. Paul for the Board of Missions and Church Extension. "This has been a most encouraging year in the development of Conference missions," the report began. "Nearly all congregations accepted an increase in World Service Benevolences. The apportionments for the Crusade for Christ were accepted and over-paid. Most Mission Charges increased salaries. One district is making no request for aid. In at least one other district, all appropriations are for new projects, thus realizing the Board's cherished policy to devote funds mainly to Missionary development rather than as salary supplements."

The Conference adopted a report by E. C. Moore, dissolving the Hospital Board. This called for another report made by H. W. Rice, Secretary of the cabinet, and acting for the cabinet, establishing a "Commission on Hospital Debt." The Montgomery Memorial Hospital, once owned by the Conference, had failed, leaving a number of debts. The bishop and cabinet prepared the report authorizing the establishment of this Commission on Hospital Debt, saying, among other things, "It is the sincere desire of the Alabama Conference, insofar as its ability will permit, to fulfill all that honor and Christian ethics require in the matter of the hospital indebtedness, floating and bonded." The report called for a special session of the Conference on March 15, 1946.

C. W. Northcutt, treasurer of the Hospital Board, made a report showing that \$4,009.90 had been paid in 1945 on the old indebtedness, and also showed the balance of unpaid judgments against the hospital. Money was owed to wholesale drug companies, meat-packing companies, linen companies, paper companies, printing companies, insurance agencies, ice and coal companies, real estate agencies, and individuals. No Conference ever more readily recognized its obligations or made more heroic efforts to meet them. While the total amount due was staggering, the spirit of the Conference was unbroken.

C. M. Dannelly and E. R. Rencher, sons of former members of the Conference, reporting for the Board of Lay Activities, noted "with satisfaction the achievements made in increased acceptances and payments of benevolences, in the successful planning and prosecution of the Crusade for Christ, in the anticipated increases in membership and attendance in the Church Schools, and in the general observance of Laymen's Day."

There was not a discouraging note in any of the reports. All of them called attention to progress made, and outlined carefully laid plans for more progress. The Conference voted to pay retired ministers a pension of \$15.00 per service year, compared with \$10.00 the preceding year. Payments to preachers' widows

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was to be \$10.00, compared to \$7.00 the preceding year. This was a notable increase.

Progress was seen also in the forming of new charges. In Montgomery District, Pepperell and St. Paul, Opelika, were separated and each made a station. In Pensacola District, the Gonzalez Charge was formed by adding Cantonment, a new development, to it. A new charge, known as Memorial Church, was formed in Selma.

No miracles are recorded, but one cannot read the record of this year's work without noting progress. A total of 3,480 members had been received on profession of faith, and 3,957 otherwise, bringing the total membership from 107,619 to 110,620, a net gain of 3,001 for the year. A total of \$246,919 was contributed for the Crusade for Christ, over and above all other benevolences paid. The total contributed for all purposes was \$1,793,009, compared with \$1,304,776 the year before.

Six were (1945) received on trial: Robert Crawford Howard, Marion Selman Brantley, Herbert William Rice, Jr., Cecil Edgar Bradley, Haniel Jones, and William Marshall Pickard, Jr. Warren L. Lindsey, Ray Edward Whatley, and Lionel Powers McLeod were received into full connection. C. C. Daniel and Guy B. McGowan transferred in from North Alabama; C. G. Aldridge and L. F. Faust from St. Louis; Ovie W. Mathison from North Carolina; Marvin L. Warwick from North Georgia; and Glynn Aubrey Oglesby from Northeast Ohio.

Gaston Foote transferred to Ohio; F. Fagan Thompson to North Alabama; Morris O. Paul to St. Louis; and T. M. Texton to Florida. P. W. Martin and T. W. Eddins were granted the supernumerary relation. H. M. Andrews, B. F. Brown, J. J. Hardy, B. M. Herlong, O. C. Lloyd, E. C. Moore, L. A. Thornburg, and C. W. Walton retired. Five died during the year.

C. A. Rush, son of J. W. Rush, and grandson of Bishop Andrew, received his A.B. at Southern University in 1886, says H. M. Andrews. In later years, his alma mater conferred the D.D. degree upon him, and later still he became president of the institution. In May, 1885, he was licensed to preach and in the fall joined the Conference. On Jan. 3, 1887, he married Julia Rosaline Roebuck, of Birmingham. To them were born six children. Dr. Rush gave, as his father before him had done, fifty years of active service in the ministry. Eternity alone can properly evaluate this century of service by father and son. Each held some of the most responsible positions in the Conference. C. A. Rush served Greensboro Mission, Citronelle, as chaplain of Southern University, Greensboro Mission again, Loachapoka, Roxana Circuit, Tallassee, Dexter Avenue in Montgomery, Union Springs, Marianna District, Selma District, Prattville District, Government Street in Mobile, Troy, Evergreen District, Montgomery District, President of Southern University, Trin-

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ity in Opelika, Mobile District, Andalusia District, Perry Street in Montgomery (now St. Mark's), and Brundidge. He retired in 1935, and moved to Vocation. He had just attended Annual Conference in Montgomery, returning to Vocation on Thursday afternoon, Nov. 9th . . . sleeping well that night, eating breakfast the next morning at the usual time, he went out into the yard to pick up some nuts, came back into the house in a short time, saying he did not feel well, lay down on his bed, and in a few minutes was gone—gone to stand before his Lord and hear him say, "Well done!" Dr. Rush was buried beside his father and mother and wife and other kindred.

T. C. Casaday, D.D., says J. S. Eddins, married on Nov. 28, 1897, James Beulah Treadwell. He was licensed to preach in 1899, and joined the Alabama M.P. Conference in 1901 in which he served five years as president, and fourteen years as secretary. He was several times a member of the M.P. General Conference, a member of the Uniting Conference in 1939, and a member of the first General Conference of The Methodist Church in 1940. He organized the Beverly Church in Birmingham and served it twelve years. He was pastor of the Capitol Heights Church, Montgomery, for eighteen years, being, as his memorialist says, "perhaps the best known minister in Central Alabama during his pastorate in Montgomery," this, in part, because of his radio ministry there. During his ministry he served Chilton Circuit, Macon Circuit, Ozark, Clayton, Echo and Troy; the next two years, Ozark, Clayton, Echo and Petrey; Union Circuit; First M.P. Church in Birmingham (Beverly); Capitol Heights in Montgomery; Clanton; and Phenix City (Trinity). He was re-appointed to Phenix City in 1944, but died there on Christmas Eve, 1944. Memorial services were held for him at Capitol Heights on Christmas Day. "The whole city seemed to be moved by his passing, and crowds came from all over the city to honor him who had been such a blessing to them in his lifetime.

A. P. Segers was well equipped educationally, says J. E. Tate. He transferred from the South Georgia Conference, where he had served twenty-one years, to the Alabama Conference in 1925. On Feb. 14, 1901, he married Sarah Etta Langston. He married Mary Eliza Williams in 1920. Most of Brother Segers' ministry in Alabama was in connection with the Downing Industrial Institute at Brewton and the Coley-Blacksher School at Vocation. He was a Christian educator. "It was in spite of and not because of his work that these two schools finally had to close their doors." Among his pastorates were Port St. Joe-Wewahitchka, Florida, and Fairhope, Alabama. Retiring at the end of his pastorate at Fairhope, he lived a while in the Wild Memorial Home at Fort Deposit, and then in Brewton again.

Grant Gafford, says G. W. Kerlin, joined Black Rock Church on Rutledge Circuit under G. M. Spivey. He was educated at Troy Normal School and

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married on Dec. 1, 1912, Abbie Parker. For twenty-five years he served on the following charges: Ponce de Leon Circuit; Bells Landing and Beatrice; Selma Circuit; Crestview; Pritchard; Camden; Fifth Avenue (Burge Memorial) in Montgomery; Smith's Station; Gainesville; Pine Hill; Brantley (three months); Clayton; and Wetumpka. The funeral was at Greenville. "The earth is a happier place for many, and heaven an assurance instead of a faint hope because this man labored among them."

J. T. Cameron joined Cameron's Chapel in 1902 under R. A. Foster, says J. L. Daniel. Licensed to preach in 1913, he served in the local ministry under the leadership of J. A. Whitsett, supplied Elba Circuit in 1915, and that year joined the Conference. On Nov. 25, 1913, he married Runie Rebecca Wallis. His Conference record is as follows: Elba Circuit, Banks Mission, Ramer, Loachapoka, Dozier, Frisco City, Bayou La Batre, Citronelle, Fort Davis-Fitzpatrick, and Repton. He was an excellent preacher. His memorialist says, "I have heard him preach when the whole congregation would be moved to deeper consecration." Brother Cameron was a brother of the wife of Rev. W. F. Daniel.

During this year six preacher's wives or widows died: Mesdames G. W. Kerlin, J. B. Trotter, R. C. Williams, T. B. Barrow, S. J. Gibson and J. M. Shofner.

C. C. Daniel was appointed to the Montgomery District this year. He joined the Alabama Conference first in 1900 but in 1928 transferred to the Tennessee Conference, thence to Memphis, thence to North Alabama, thence back home to the Alabama.

In addition to his pastorate at Slocumb, J. A. Zellner was appointed Executive Secretary of the Town and Country Church Commission. Welton Gregory was appointed Executive Secretary of the Board of Education, a position he still holds (1955). Miss Bessie Bunn was appointed deaconess at the North Montgomery Wesley House, and Miss Mary Moling Kirkland was appointed director of the Wesley Foundation at Auburn. G. A. Oglesby was appointed a chaplain in the navy.

Bishop Harrell continued as president of the Conference for its eighth session, at Dauphin Way, Mobile, Nov. 13-17, 1946. This same church, with its same pastor, A. Carl Adkins, had entertained the 1943 Conference.

In point of service, J. M. Glenn was the oldest member of the Conference in 1946. He is living in a retired minister's home today at Midway, where he was once pastor. He joined the Conference in 1888. A former editor of the *Alabama Christian Advocate*, he frequently contributes "Wayside Sketches" to its columns.

World War II left the country in a fine economic condition. Employment was at a high level and there was general prosperity. The Church was not

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asleep to this situation, and the various Church boards and institutions not only made good reports, but made large plans for expansion. The Conference voted to unite with the North Alabama Conference (and with the Baptist State Convention) in a joint campaign to raise \$2,500,000 for Birmingham-Southern and Howard Colleges, the proceeds to be shared equally by those schools.

The Board of Missions and Church Extension reported that "more than half of the projects assisted by the Board this year have so happily developed as to become entirely self-supporting or to greatly decrease the need for future assistance." The Board voted "heartly co-operation" to Bishop Harrell in his efforts to raise money to build a Church on the campus of the University of Habana, Cuba.

Another advance step was taken when the Conference approved "Auburn Wesley Foundation Day" and selected a Sunday on which an offering was to be taken in all charges to help expand the Auburn church facilities to care for the ever-increasing number of Methodist students attending A.P.I. There were two thousand Methodist students at this institution.

Messrs. L. J. Lawson and E. R. Malone, reporting for the Board of Retired Ministers' Homes, said that L. H. S. Chappelle, Executive Secretary of this Board, had collected \$12,706.84 during the year. The Board had been unable to build any new homes during the war because of the shortage of labor and material, and because of the high prices of both. There was a balance on hand at the end of the year of \$40,658.81.

The Board of Conference Claimants, A. B. Clausen, President, J. T. Ellisor, Secretary, reported that the retired ministers would this year receive a pension of \$18.00 per service year, and that preacher's widows would receive \$12.00 per service year, these being the largest amount ever paid up to that time.

On Jan. 22, 1946, a called session of the Conference was held, when W. S. Guice, chairman of the Commission on Hospital Debt, read a paper outlining the opening of the hospital, the coming of the depression, and the closing of the hospital. The Conference designated Sunday, Feb. 17, 1946 as "HONOR SUNDAY," on which each pastor was to ask for an offering to be applied to the hospital indebtedness. An initial offering amounting to \$1,308 was made then and there.

At the regular 1946 Conference, the Commission on Hospital Debt reported that "Honor Day" had brought in \$28,559.32. A part of this had come "from other sources." Much of the floating indebtedness was wiped out. The Conference voted that "Honor Day" should be observed annually until all creditors were satisfied.

J. F. McLeod and J. A. Zellner, representing the Commission on Town and Country Church, reported that their Sustentation Fund Appeal had brought

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in \$7,797.81, and that \$4,466.00 had been distributed, leaving a balance of \$3,216.01.

The Board of Christian Literature reported that the circulation of the *Alabama Christian Advocate* had reached a new high of 28,000, a net increase of 5,000 during the year. At that time 318 churches were putting the *Advocate* into every home, as compared with 211 the year before. A. E. Middlebrooks was the Editor and Business Manager, and his assistant was S. T. Slaton. At this 1946 Conference, Col. T. D. Samford, of Opelika, retired as a Trustee of the *Alabama Christian Advocate*, having served forty-one years. Upon motion of A. E. Middlebrooks, the Conference gave Col. Samford a rising vote of thanks, which might well have included his service as a member of the General Commission on Unification, and his membership during the passing years on various Boards and Commissions, not to mention his service as a member of five General Conferences. C. A. May of Union Springs was elected Trustee to succeed him.

W. F. Calhoun, chairman, and C. M. Ellisor, secretary, reported for the Board of Education that 178 Vacation Church Schools had been held, an increase of 38. About 1,150 young people and their adult leaders had been reached by the Board's training program. The 1946 assembly had 439 registered delegates, the largest in the history of the Conference.

The Board of Education reported that five ministers were in educational work: R. R. Ellison, vice-president of Huntingdon College; A. E. Barnett, professor at Garrett Biblical Institute; O. C. Weaver, Jr., professor at Birmingham-Southern College; N. P. Jacobson, professor at Huntingdon; and Sam C. West, professor at Vanderbilt University.

Four were admitted in 1946: Edmund Odell Bradley, Paul Marsh Anthony, John Ellison Vickers, and John Curtis Carmichael. A. A. Almand transferred in from New England; Walter R. Robinette, from Cuba; Oliver C. Weaver, Jr., from Illinois; Robert Lee Hagood and Paul Duffey, from Tennessee; N. P. Jacobson from Rock River; and H. Eugene Peacock, from Virginia.

A. A. Almand transferred to Florida; O. H. Vanlandingham, to Tennessee; and J. H. Roberts to Rock River. P. W. Martin located at his own request. T. W. Eddins and C. G. Aldridge withdrew. G. P. Cantrell was granted a Sabbatical leave. W. D. Agnew, F. M. Atchison, O. V. Calhoun, J. T. DeBardeleben, W. M. Pickard, Sr., and J. Ray Watson retired. Four had died.

C. A. Cornell, says his memorialist, E. C. Moore, married Dec. 12, 1882, Ransome Annie Scurry, at Selma, where he was licensed to preach in 1887, and joined the Conference 1890. He was a Methodist preacher 58 years, 55 of them in our Conference. His appointments included Douglasville Circuit and Mission, Whistler, Summerfield, Fort Deposit, Midway, Ozark, Auburn, Marianna, Marianna District, Prattville District, Greensboro, Troy, Union

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Springs, Eufaula District, Evergreen, Clayton Street in Montgomery (Frazer Memorial), Geneva, Prichard, one year in the Florida Conference, Grand Bay, Samson, Geneva, again, retiring in 1936. Dr. Moore pays him high and merited tribute saying, among other things, "he was above all else a preacher, highly gifted in prayer."

J. D. Kersh gave 50 years to the Methodist itineracy. He joined the Sandy Chapel Church on Randolph Circuit; was educated at Southern University, and served in the Conference 1884-1935. His appointments were: Calhoun Mission, Pond Town Circuit, Freeport, Choctaw Corner, Belmont, Isney, Marion Circuit, Greene Circuit, Pine Level, Mobile Circuit, Whistler, Autaugaville, Sweetwater, Notasulga, Hartford Circuit, Smith's Station, Cottonwood, Banks, Chisholm and LaPlace, Rutledge, Taylor Circuit and Daleville. Said T. P. Chalker, his memorialist, "John Kersh was a hero of the hard places . . . but he gathered a thrilling harvest of souls to present before the King. During his ministry he received 1,098 on profession of faith. What a mighty host to rise up in the last day and declare that the witness of John David Kersh was faithful and true! What a crown of glory from so many stars! What a diadem of beauty from so many precious jewels! What a mighty treasure laid up in heaven!" He married 1886, Allie Yarbrough; and 1901, Annie Belle Cross, and left ten children.

W. H. Newton began preaching when eighteen years old. He finished the theological course at U. S. Grant University at Athens, Tenn., now Chattanooga University. He joined the Alabama M.E. Conference in 1884, but united with the Congregational Church in 1897. He was re-admitted into his home Conference in 1910, and served sometime as professor at Mallalieu Seminary, at Kinsey. In 1913 he transferred to the Holston M.E. Conference where he served six charges. In 1927 he transferred back home and retired in 1931. J. L. Brasher, his memorialist, says: "He was an earnest scholar and possessed sound scholarship. He was of steady, solid piety, a man of serious mind and stainless character, and of definite, settled convictions."

C. W. Bradley was educated in the schools of Butler County, "and in the school of experience." In early life he joined the Congregational Church, and in 1906 was licensed to preach, and served as a supply pastor for several years. In 1910 he joined the Alabama Conference of the M.E. Church, South. He married Annie Rebecca Majors on Nov. 18, 1899. His son, Selman David, is at this time (1955) pastor of Government Street Church in Mobile. His daughter, Nettie Lou, is the wife of R. I. Lawrence, pastor at Headland. Brother Bradley's appointments follow: Summerfield, Magnolia, Randolph, Plantersville, Eclectic, Deatsville, York, Toulminville, Castleberry, Gastonburg, Chatom, and Marion Junction-Orrville. He retired in 1944. During his retirement at Fort Deposit, he taught a Sunday School Class. T. L. Hill wrote

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his memoir in which he said, "The Methodists of Fort Deposit, before he died, had decided to name their Church 'The Bradley Memorial.'" His death came suddenly. He had on Sunday preached vigorously, morning and evening, and was up early on Monday morning, at breakfast as usual, walked down to the post office, returned and worked a little while in his garden. Not feeling well, he came into the house for a little rest, and in a little while was gone.

One new deaconess, Miss Eva M. Calloway, was appointed to the Dumas Wesley House in Mobile District. During the Conference year, L. C. Brannon, who had served many years in Korea, but who was until July 1, 1946 serving Ashford Charge, was called back to Korea by the Board of Missions. W. R. Robinette was appointed to succeed him at Ashford.

Henry L. Tate, the statistician, reported that 5,300 members had been received on profession of faith during the year, and that 6,511 members had been received by certificate. But the Church had lost by death 799 members, and 6,106 names had been removed from our church roll "otherwise." Despite this heavy loss, this brought the total number of full members to a high record of 114,855. W. H. Venters, Conference treasurer, reported that \$1,853,727 had been contributed for all purposes, all of which indicated that the Conference had experienced another good year.

One of the interesting things to observe in the study of Methodist history is the clear-cut evidence of progress. With rare exceptions, each year has shown marked progress over the preceding year. The year 1947 was no exception, although as one studies the reports, he may note a shrinkage in the figures as compared with those for 1946. For example, here are some comparisons:

	1946	1947
Infants baptized	1058	1013
Others baptized	3636	2105
Rec'd on profession of faith	5300	3303
Total Contributions	\$1,853,727	\$1,678,617

These decreases are disturbing until we remember that the 1947 Conference year was a nine-months year and that the figures are not actual decreases.

The ninth Conference was at Trinity Church, Phenix City, Aug. 27-31, 1947, three months earlier than usual. Bishop Harrell again presided.

Every Board reported progress. The Board of Lay Activities, reported on the stewardship phase of the Crusade for Christ, saying that 1,276 tithers had been enrolled; 6,668 givers in other proportions; 2,275 persons dedicating time and service; 97 full-time Christian-service volunteers, including 32 for the ministry.

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The Board of Retired Ministers' Homes reported that \$9,446.84 had been added to the \$40,658.81, on hand for the purpose of building homes for Conference claimants. Several homes had been improved during the year, and \$43,513.63 was in the treasury.

The Commission on Hospital Debt had paid an additional 6% on 467 of the 550 outstanding bonds, the disbursements totaling \$28,020.00. "Honor Day" observance had been general and encouraging, and was to be observed one more year.

The Board of Conference claimants reported that beginning Sept. 1st, 1947, the annuity rate for retired ministers would be \$25.00 per service year, an increase of \$7.00 per year, and preachers' widows \$17.50 per service year, an increase of \$5.50.

The Board of Education reported encouraging progress in its leadership and training schools and youth assemblies. A total of 110 Church School Superintendents, pastors and workers enrolled in a Conference-wide Church School Superintendents' Convention held at Dexter Avenue Church, Montgomery.

Huntingdon College's enrollment of almost 1,200 students, taxed to the utmost all the facilities of the college. Capital improvements amounting to nearly \$300,000 were nearing completion. Birmingham-Southern College reported that it had had "the best year in its history." The work of the Wesley Foundation at the University of Alabama and at Auburn had "gone forward."

"Building or remodeling churches and parsonages has gone forward in spite of difficulty in obtaining permits and material," reported the Conference Board of Missions, adding that "Conference mission activity had been most encouraging," nearly all charges having increased their acceptance for World Service.

The *Alabama Christian Advocate* had reached a circulation of 29,500, the highest in its history, an increase of 1,500 over last year's circulation. The *Advocate* was then going into every home of 428 Methodist Churches. A. E. Middlebrooks was the editor and business manager, and S. T. Slaton, the assistant editor and business manager.

A new project was mentioned for the first time. The Board of Hospitals and Homes recommended that a committee of three be appointed by the bishop to work with a similar committee from the North Alabama Conference to study the problem of setting up a "Home for the Aged," and to make recommendations to the next Conference.

The Board of Evangelism reported that during the nine-month year the churches had received 3,303 members on profession of faith. There were evidences of spiritual revival on every hand.

Perhaps more churches stepped up to full-time than ever before in one year. The following became stations: Centreville, Livingston, Linden, and

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Grove Hill, all county-seat towns, in Demopolis District; Bayou La Batre, in Mobile District; Fairview and Highland Gardens, in Montgomery District; East Brewton and Brent-Ferry Pass, in Pensacola District, while Pine Forest and Ensley, in the same district, became half-stations. There were several churches organized during the year: St. Luke, Mobile District, and Minerva Memorial on Millry Charge; and Ridgecrest, Montgomery District. The pastoral charges increased from 212 in 1946 to 227 in 1947—a mark of growth worth noting.

A resolution was presented by W. F. Calhoun, providing for the transfer of the Alabama Conference's interest in the Seashore Assembly at Biloxi, Miss., to the Louisiana and Mississippi Conferences. This brought forth a lively discussion, after which G. S. Frazer offered a substitute motion, providing for a Commission of Nine "to make a thorough study of our interests, obligations and opportunities in the Seashore property" . . . and to report to the next Conference "with recommendations of future policy." The substitute motion was adopted and the bishop appointed the following: G. S. Frazer, chairman; C. M. Ellisor, G. W. Kerlin, C. E. Barnes, Welton Gregory, Hubert F. Searcy, A. F. Delchamps, J. P. Beeland and Miss Frances Hastings.

This Conference elected delegates to the 1948 General Conference. It required eighteen ballots to elect the clerical delegates and reserves. The first three delegates, clerical and lay, were for the General Conference, the remaining five being reserve delegates to the General Conference and delegates to the Southeastern Jurisdictional Conference. The election resulted as follows:

Clerical—W. M. Curtis, A. E. Shafer, G. W. Kerlin, W. F. Calhoun, W. E. Middlebrooks, E. A. Childs, T. S. Harris, and A. E. Barnett; reserves—J. W. Frazer, J. F. McLeod, and S. M. Baker.

Lay—C. B. Gilmore, C. M. Dannelly, Alexander Nunn, W. C. Mackey, Mrs. H. R. Cogburn, Hubert F. Searcy, E. R. Malone, and R. O. Samples; reserves—Hartwell Davis, O. P. Edwards, and L. S. Moore.

One memorial to the General Conference signed by C. B. Gillmore (leader of the lay delegation), W. C. Cowart, H. E. Wilson, Jr., H. E. Wilson, Sr., T. L. Hill, L. B. Green, B. F. Marshall, R. O. Samples, John G. Eberlein, Jr., E. C. Moore, E. A. Childs, N. B. McLeod, and A. E. Middlebrooks, asked that bishops be elected to serve eight years and not serve more than eight out of any twelve consecutive years; that they then return to their Annual Conferences for appointments; that the years served as bishops count as years of Conference membership in computing pensions; and that "this action shall not be retroactive." The Committee on Memorials, E. R. Malone, J. F. McLeod, A. E. Shafer, Hubert Searcy, and D. P. Slaughter, voted non-concurrence, and the Conference sustained them.

At the 1947 Conference two were admitted on trial: John Henry Lane

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and Roland Caswell Culver. Two were discontinued at their own request: W. R. Robinette and James Bert Smith.

Received by transfer were Walter Gray McLeod from the North Carolina, and Gordon Rush Atkeison from the Virginia. D. C. Whitsett transferred to the North Alabama Conference, and was appointed to First Church, Sylacauga. W. G. Parrish withdrew from the ministry and membership of the Methodist Church. Two retired this year—A. G. Ellisor and M. T. Moore. Three of our best-known laymen died during the year, and their memoirs were carried in the *Journal*.

Thomas Drake Samford was born in Auburn, Nov. 2, 1868, son of Governor Wm. J. and Carolyn Elizabeth (Drake) Samford. Graduating at the A.P.I. in 1888, and later, in law, he was admitted to the bar 1891, and practiced law in Opelika with notable success. In 1899 he married Louise Andrew Westcott, and to them three children were born: William J., Thomas Drake, Jr., and Millard Westcott. He was a member of the A.P.I. Board of Trustees 37 years; a member of the Board of Trustees of the *Alabama Christian Advocate* 41 years; a member of the Board of Stewards of First Church, Opelika, 40 years; teacher of the Men's Bible Class in this Church 50 years; a delegate to the General Conference of the M.E. Church, South, five times; a delegate to the Ecumenical Methodist Conference in Toronto in 1911. He served eleven years as U.S. District Attorney for the Middle District of Alabama. In 1938 his alma mater conferred upon him the degree of LL.D. Col. Samford died Feb. 26, 1947, and in his death the Church and State suffered great loss and experienced great sorrow. His children continue to carry on in a manner worthy of their distinguished father.

John Tullis Ellison was one of Alabama's most useful laymen. Few men among us knew and loved Methodist law—constitutional law—and history as well as he. Frequently our bishops consulted him on matters of Church law. His memorialist says that with the exception of 1922, he represented the Alabama Conference in the General and Jurisdictional Conferences from 1914 until his death. This writer was his pastor four years. We have not known a more loyal layman. He was not only prominent in the great church-wide gatherings but was regular in attendance, liberal in support, and wise in counseling in his local church. We cannot remember that he ever missed a Quarterly Conference of his home circuit, for Centreville, his home church, was a circuit all the time he belonged to it, up until a few months prior to his death, when he had the pleasure of seeing it become a station. Brother Ellison was born in Union Springs, Sept. 18, 1865, son of Rev. John Francis Ellison, grandson of William Holmes Ellison, D.D., widely known minister and educator, and great-grandson of Bishop William Capers. He studied law in the office of Hon. Thomas H. Watts, former Attorney-General in the Cabinet of

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President Jefferson Davis of the Confederate States, and later Governor of Alabama. After moving to Centerville Brother Ellison married Eva Lou Cooper, a woman of rare ability. She, with her daughters, Dr. Rhoda Coleman Ellison, of Huntingdon College, and Miss Cornelia Tullis Ellison, of Centreville, survived him. Brother Ellison met death in an automobile accident on April 17, 1947. He is buried at Centreville.

William Boyd Christenberry was Lay Leader of Selma District at the time of his death, having held many important offices in his local church—steward, Sunday School teacher, and member of the Quarterly, District, Annual and General Conferences. He was a member of the Uniting Conference of 1939, and of the General and Jurisdictional Conferences of 1944. He was a member of the Conference Board of Lay Activities, the Board of Missions, the Commission on Town and Country Church, and of the District Board of Location. W. F. Calhoun, one of his recent pastors, said of him: "His daily walk and conversation demonstrated his faith in and loyalty to those ideals that are of deathless meaning. . . . His regular attendance upon all the services of the Church, morning, night, prayer service and church school, is an example of faithfulness seldom equalled and never surpassed." Brother Christenberry died in Selma on July 24, 1947, known by all his fellows as a Christian gentleman.

J. E. Tate, chairman of the Committee on Memoirs, announced also the death of Dr. Luther Noble Duncan, distinguished Methodist layman, president of the Alabama Polytechnic Institute, and of Mrs. O. V. Calhoun and Mrs. F. M. Atchison, wives of ministers.

Three new district superintendents were appointed: A. E. Shafer, Dothan District; E. A. Childs, Mobile; and D. H. McNeal. Other special appointments were: C. A. Corbitt as Golden Cross Director, in addition to his duties as pastor at Marianna, Florida; Miss Ola Gilbert, as deaconess at Aldersgate Mission, Mobile District; and Paul M. Anthony as a professor in the Lydia Patterson Institute in Texas.

Before Conference closed, A. S. Turnipseed read a resolution thanking Bishop Harrell "for his wise and independent administration of the affairs of this Conference" and for his "conscientious and successful efforts to further unity in this Conference," . . . for his "leadership in undertaking to vindicate the honor of the Conference in the unfortunate case of the Memorial Hospital," . . . for his spiritual leadership in the Conference, and requesting "the Assignment Committee to return him to us as President for another quadrennium." The resolution was unanimously adopted.

At the close of this Conference the total church membership was 117,648, showing a very gratifying growth.

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THE 1948 GENERAL CONFERENCE AT BOSTON witnessed the close of the Crusade for Christ, and the launching of "The Advance for Christ and His Church." The 1948 Southeastern Jurisdictional Conference at Columbia, South Carolina, June 30 to July 4, assigned Bishop Clare Purcell to the Birmingham Area, which comprised the two Alabama Conferences. So far as this writer has observed, this appointment gave universal satisfaction in both Conferences. Bishop Purcell had had ten years experience as a bishop, and every minister and layman had complete confidence in his integrity and his ability. He was born within the bounds of the Alabama Conference, and elected to the bishopric from the North Carolina Conference.

The 10th Conference was at Huntingdon College, Sept. 1-5, 1948, with Bishop Purcell in the chair, opening at First Church, Montgomery, Guy B. McGowan, pastor. J. E. Tate was elected secretary and H. L. Tate was elected statistician. W. H. Venters was elected treasurer.

Many North Alabamians attended this session, some on business and some as visitors, but all to see their former Conference-mate "in action" as a bishop. These included: W. G. Echols, W. M. Harris, J. A. Gann, O. B. Sansbury, W. N. Guthrie, J. D. Hunter, J. H. Chitwood, T. J. Chitwood, J. M. Gibbs, J. H. McKnight, C. T. Ferrell, W. G. Henry, J. F. T. Brown, B. Guy Smith, H. E. Weston, D. C. McNutt, and B. T. Waites, Paul S. Haley, the Conference treasurer, and George R. Stuart, Jr., president of Birmingham-Southern College.

Bishop Harrell attended one session as an official representative of "The Advance for Christ and His Church." Having been active in formulating this great movement, he knew it from beginning to end, and his message was illuminating and inspiring.

The Seashore Campground commission (G. S. Frazer, chairman, C. M. Ellis, secretary) which was appointed 1947, brought in its report. "The Alabama Conference," said the report, was "the undisputed owner of an undivided one-third of this property whose present-day value is well over one-half million dollars." The commission recommended that the Conference

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offer to sell its part of the property to the other two owning Conferences—the Mississippi and the Louisiana—“at a price that is reasonable and in line with present values,” and should it succeed in doing this, the proceeds were “to be held in reserve for the purchase of an Alabama Conference assembly location on the Alabama or Florida Gulf Coast, and/or the Conference gives final instruction as to its use.” In case the property should not be sold, then a Board of Arbitration “composed of certain parties beyond the bounds of the three Conferences and holding no interest of any sort in the property,” should be appointed for a satisfactory division of the property. The Conference adopted this report which called for the election of four trustees to handle the matter. The trustees, nominated by the bishop and his cabinet and confirmed by the Conference consisted of G. S. Frazer, C. M. Ellisor, C. B. Gillmore and Ben Turner.

At this 1948 Conference, the Executive Committee of the Commission on Hospital Debt (Fred A. Duran, chairman, C. M. Dannelly, Judge Eugene W. Carter and John E. Griggs) made its report, which was followed by a resolution signed by W. S. Guice, chairman of the Commission on Hospital Debt, and by Fred Duran. This report said “that it now appears that we are about to make a final and honorable settlement of the remaining bonded indebtedness of the Montgomery Memorial Hospital,” and authorized the Executive Committee to proceed to a final adjudication of the Hospital bonds, approved the action of the commission that had just reported, . . . and set “Dec. 1, 1949, as the final date on which all bonds must be deposited with the Union Bank and Trust Company,” so that a complete final settlement could be made.

Huntingdon College reported an enrollment of 1,237; a faculty and staff of 80; buildings and equipment valued at \$1,279,585.99; endowment, \$486,209.14; total assets, \$1,914,111.68; no indebtedness. Ligon Memorial Hall, accommodating approximately 100 students, was completed this year.

Similarly encouraging was the report concerning Birmingham-Southern College: student enrollment, 1,822; faculty and staff members, 83; \$2,000,000 had been raised on the Birmingham-Southern-Howard campaign for \$2,500,000, the campaign to be continued until the goal should be reached; college property valued at \$2,500,000; endowment, \$875,000; building fund, \$210,000; no indebtedness.

The Wesley Foundation work at Auburn under the direction of T. P. Chalker, pastor, and Norwood L. Jones, Director, and at the University of Alabama, W. G. Echols, Director, was being expanded.

The Conference now owned seventeen homes for retired ministers. During the war it was practically impossible to build homes, but L. H. S. Chappelle, executive secretary of this board, had been diligently collecting funds for this purpose. His board, through E. R. Malone, L. J. Lawson and J. E. Creel, re-

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ported that Brother Chappelle had collected \$13,181.52 during the year. Some homes had been repaired, others had been bought, and some had been built. There was now \$37,190 on hand for building or purchasing new homes.

A conference is making history when it strengthens its existing charges, and when it organizes new charges. A new church was established at Napier, and with two other churches formed into Napier Charge. New Springhill, also in Dothan District, was organized and became a part of a mission added to Newton Charge. In Mobile District, Whistler and Eight Mile, hitherto forming a charge, became full-time churches. The thirty charges in Mobile District in 1947 had grown to thirty-four in 1948, by strengthening existing churches so as to form new charges. In the Montgomery District, the charges there increased from thirty to thirty-two. In Pensacola District, two new stations were formed: Myrtle Grove and Warrington, and the number of charges increased from twenty-nine to thirty-one.

At the 1948 session four were admitted: Eugene Caddell, Robert Smith Andrews, David Richard White and Robert Alfred Moore, Jr. Sam Carroll West and Herbert William Rice, Jr., were admitted into full connection. Philip W. Martin was re-admitted. C. Byrd Harbour was received from the North Georgia Conference, while W. C. Cowart transferred to North Georgia. Nolan P. Jacobson was transferred to North Alabama, admitted into full connection, and then re-transferred to the Alabama Conference.

Seven ministers retired: B. C. Glenn, O. D. Langston, W. H. McNeal, R. J. Mills, D. M. Pearson, D. P. Slaughter, and S T. Trotter. The Conference lost nine by death.

J. B. Trotter, son of Samuel and Mattie (Powledge) Trotter, was licensed to preach 1894 near Bushnell, Florida, and joined the Florida Conference 1899, transferring to us in 1900. On Dec. 24, 1896, he married Jane Rebecca Athey, of Ramer. Brother Trotter's memorialist was W. S. Guice, who pays him high tribute as "a man of pure heart and clean life, wholly dedicated to the work of the ministry." Brother Trotter retired 1940. His pastorates were Sandy Ridge, Bay Minette, Isney, Suggsville, Crichton, Stockton, Isney again, Calvert, Hartford Circuit, Autaugaville, Loachapoka, Loxley, and Sandy Ridge, where he had begun his ministry.

C. S. Talley, one of the best men this Conference has ever produced, joined the church at Selma in 1890; was licensed to preach and joined the Conference 1893; married Bertha Calhoun June 14, 1899; retired in 1938 and moved to Panama City. During his active ministry he served: Bashi, Mauvilla, Mt. Vernon, Sweetwater, and Monroeville Circuits; and the following stations and districts: Evergreen, Wetumpka, Ozark, DeFuniak Springs, Enterprise, Greenville, Panama City; Prattville, Troy District, Eufaula District, Jackson, and LaFayette Street in Dothan, from which charge he retired. W. M. Curtis

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and A. E. Shafer prepared his memoir, and they record that he received 1,628 people on profession of faith.

D. W. Haskew was educated at Southern University, where he was licensed to preach in 1901. On Dec. 15, 1903, he married Leila Verona Gavin, and to them two children, Charles Evans and Lawrence Defee, were born. Mrs. Haskew died 1934, and in 1935 Dr. Haskew married Mrs. Corrie Pattison Miller. T. P. Chalker, his memorialist, described him as an effective soldier of Christ, particularly as a pastor. There were 304 additions to the Church at Graceville, Fla., during his pastorate; 301 at Forest Avenue, Montgomery; and 143 on the Perote Circuit. His appointments were: Eufaula, Perote, Greenwood, Graceville, Florala and Lockhart, Opp and Red Level, Evergreen, Forest Avenue in Montgomery, Tuskegee, Panama City, First Church in Eufaula, Clanton, LaFayette Street in Dothan, Andalusia, and Brewton. Retiring in 1940 he moved to Houston, Texas. His first wife was a daughter of Rufus Charles Gavin, who supplied in the Alabama Conference 1893-1909 and died 1927 at Ponce de Leon, Florida; and sister of Charles Wesley Gavin, who served in the Alabama Conference 1889-1914.

E. E. Stafford was licensed to preach at the age of 35. He married 1895, Mary Frances Moseley, who died in 1924, and 1926 Mary Emma Mahone, who survived him. He served: Harmony, Sandy Ridge, St. Stephens, Warrior Stand, Salem, Daleville, Brewton, Rutledge, Ashford, Cypress-Sneads, Linden, Millerville, Shady Grove, Greensboro Circuit, Crestview, Pittsview, Plantersville, Ariton, Slocomb, Vernon, Silas, Lisman, Coffeeville, Lower Peachtree, retiring from this last charge.

J. C. James was the son of Rev. J. H. James. His parents contributed largely to the religious and cultural life of the State. J. C. James, described by J. W. Frazer, his memorialist, as "the courtly Methodist clergyman," was graduated 1900 from the historic Southern University and did graduate work at Vanderbilt University, and at the University of Chicago. On Feb. 10, 1920, he married Mrs. Elizabeth Leigh (Wood) Monette, at Greensboro, who survived him. His pastorates were: Washington Street Church, Eufaula; Lafayette Street Church, Dothan; Auburn, Marion, Greensboro, Army Y.M.C.A. secretary; World War I army chaplain; Prattville, First Church, Opelika, Court Street (now First Church), Montgomery; Montgomery District; First Church, Pensacola, First Church, Opelika, a second time; Greenville District; First Church, Eufaula, from which charge he retired in 1941.

C. C. Daniel, D.D., outstanding in ability, consecration, and in loyal service, was converted at the age of fourteen while at work alone in his father's field; educated at Highland Home College, only two miles from his home, and at Southern University, and received a B.D. degree from Vanderbilt University, and a Master's degree from Columbia University. His appointments were:

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Floralia in 1901; student, Southern University, 1902-'05; Opp and Red Level, 1906-'07; Uniontown; Fort Deposit; Wetumpka; Brewton; President Southern University, 1917-'18; President Birmingham-Southern College, 1918-'21; Student, Columbia University, 1922; Troy; First Church, Pensacola; Church Street Church, Selma; McKendree, Nashville, 1928-'30; First Church, Paris, Ky., 1931-33; St. John's Memphis, 1934-37; Brownsville District, Memphis Conference, 1938; Jackson District, Memphis Conference, 1939-41; First Church, Tuscaloosa, North Alabama Conference, 1942-45; Montgomery District, Alabama Conference, 1946 until his death. E. C. Moore, his memorialist, says Dr. Daniel's life was a benediction to hundreds, his preaching an inspiration to thousands, and his ministry a blessed memory to churchmen everywhere he served.

J. R. Watson was licensed to preach by the Mobile District Conference and joined the Conference in 1925. He graduated at Meridian College in 1917; married Helen Cole in 1919. W. E. Middlebrooks, his memorialist, writes of him as a good preacher, a faithful pastor and a gifted singer. His Conference record follows: Coffeetown, Holt Circuit, Marion Junction, Lisman, Newton-Pinckard, Ramer, Coffee Springs, and after January of that year, 1939, in evangelistic work, St. Stephens, and Dozier, where ill health made him retire. He tried again to work, and was appointed to Robinson Springs where his health again broke down. He was one "who seemed never happier than when he was doing something for some one."

J. W. Reinhardt will live long in the memory of scores of Alabama preachers and laymen. His schooling consisted of two years under Prof. I. W. McAdory and three and one-half years at Southern University. I. W. Chalker, who wrote his memoir, quoted J. O. Keener, president of Southern University while Reinhardt was there, as saying, "I wish we could keep him in the university twenty years for his influence among the boys." That influence for good never waned. It is recorded that he received 1,580 persons into the Church. Chalker says, "Off and on for the last thirty years I have often seen Brother Reinhardt walking the streets of Montgomery with assurance. He was known and respected by more people in that city than any man in it." He was a faithful member of the Conference for half a century. In 1903 he married Lula Hayworth, and to them J. W., Jr., Naomi and David S., were born. His Conference appointments were Choctaw Mission, Robinson Springs, Graceville, Fifth Avenue (now Burge Memorial) in Montgomery, Phenix City, Whistler and Mission, Panama City, York Circuit, Fifth Avenue in Montgomery again, Conference Missionary Evangelist from 1918 to 1924; chaplain to the State convicts 1925; and North Montgomery Mission from 1926 to 1942.

W. M. Curtis, son of Dr. Christopher Columbus and Viola (Powe) Curtis, graduated 1898 from Southern University with the M.A.; from Vanderbilt

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with a B.D. in 1901; and was awarded the D.D. degree by Birmingham-Southern College in 1933. He married 1903 Charles Frederick Sporman and was father of two sons, Charles M. and John C. Dr. Curtis was a member of many important boards and commissions and rendered the Church signal service. A. E. Shafer, his memorialist, says, "He was perhaps as widely known as any minister of the Alabama Conference in the last half century; his counsel was sought by men of all ranks in every part of the Church. There is seldom housed in so frail a body an intellect of such proportions. . . . He was an ecclesiastical statesman equaled only, perhaps, by J. S. Frazer, in the Alabama Conference during the writer's ministry." Dr. Curtis' appointments were: Headland, Graceville, Columbia, Montana Conference during 1907, Perry Street (now St. Mark's) in Montgomery, Marianna, Secretary of the Conference Sunday School Board during 1912; Uniontown, superannuated 1917 to 1921, Tuskegee, Greensboro District, Prattville District, Pensacola District, Government Street in Mobile, Dothan District, Gadsden Street in Pensacola, First Church in Opelika, Troy District, and Pensacola district from 1944 to 1948. Funeral services were at Gadsden Street Church, Pensacola, and in Greenwood Cemetery, Montgomery.

During the year the following wives and widows of preachers passed away: Mrs. J. M. Griffin, Sept. 5, 1947; Mrs. Walker Bancroft, Sept. 6, 1947; Mrs. Wm. Ira Powers, Feb. 16, 1948; Mrs. J. K. Powell, Feb. 28, 1948; Mrs. T. D. Albright, April 13, 1948; Mrs. J. B. K. Spain, April 29, 1948; Mrs. L. F. Faust, June 23, 1948; Mrs. R. J. Haskew, July 19, 1948; and Mrs. G. W. Jones, Aug. 28, 1948.

The 1948 appointments listed four new district superintendents: E. L. Andrews, Demopolis District; C. M. Ellisor, Montgomery, this appointment having been effective since June 1st, following the death of C. C. Daniel; N. B. McLeod, Pensacola; and Carleton Preer, Selma.

Other special appointments included: L. C. Brannon, again called into service for Korea, where he had previously labored nearly forty years; Miss Mary Cameron, deaconess Aldersgate Mission in Mobile; N. P. Jacobson, professor at Huntingdon College; Miss Ethel B. Cunningham, deaconess in the North Montgomery Wesley House; T. S. Harris, Conference Missionary Secretary, in addition to his pastoral duties at First Church, Opelika; G. S. Frazer, Executive Director of the District Board of Missions and Church Extension, in addition to his duties as pastor of South Side (now St. James), Montgomery; Haniel Jones, in training for the mission field, Hartford Seminary.

Conference Statistician H. L. Tate reported the 1948 Church membership as 117,895, a gain of only 866. The number received on profession of faith during 1948 was 4,937, an increase of 1,134. The failure to show a larger net

increase was due to the "776 removals by death and 6,399 removals otherwise." Removals by death in 1947 were 571; removals "otherwise" in 1947 were 3,127. Such an increase in removals played havoc with the net increase. The financial report was more encouraging. The grand total was \$2,566,821, as compared with \$1,678,617 for 1947.

After thanking Bishop Purcell "for his patience and fine spirit, his courtesy and understanding in presiding over the Conference," and assuring him of their appreciation of "his assignment to this Episcopal Area for the ensuing quadrennium," pastors and laymen left the Conference with a strong determination "to do better the next year."

The 11th Conference met at Huntingdon College, Montgomery, Aug. 22-26, 1949, the same Conference officers on duty. Bishop Purcell presided and Bishop Edwin H. Hughes was there for a series of sermons, and Bishop Marvin Franklin, of the Jackson (Mississippi) Area, was there to speak on the Advance For Christ and His Church.

A rather unique feature of this Conference was the reading by Bishop Purcell of a masterly "Bishop's Address," in which he gave an over-all picture of the institutions, organizations, and causes to which the Conference should give special heed during the coming year.

A commission to procure a suitable place for an assembly ground (subject to the approval of the next Annual Conference) and to receive funds for the purpose of securing grounds and buildings was constituted of the following: S. M. Baker, T. S. Harris, Mrs. Arthur Heustess, W. L. Walton, C. B. Wilson, C. B. Gillmore, W. F. Calhoun, E. C. Nevin, Miss Lida Malone, Mrs. H. R. Cogburn, W. C. Mackey, Ward Alexander, E. L. Hardin, C. H. Hildreth, J. D. McDavid, M. L. Warwick, E. E. Anthony, and A. H. Vanlandingham.

The Conference took another step toward the establishment of a Home for the Aged. The well-studied report brought in by A. S. Turnipseed, E. A. Childs, and C. B. Gillmore, was received with interest, and the committee was continued with authority to proceed.

Complying with the request of J. B. Cain, of the Mississippi Conference, that the Conference send a fraternal delegate to the Sesqui-Centennial of Mississippi Methodism at Washington, Miss., Oct. 11, 1949, the Conference elected J. W. Frazer as its representative. The Conference also appointed a committee to act with a committee from the Mississippi Conference to place a marker in the church at Forkland, near which J. W. Lambuth, father of the Bishop and renowned missionary to China and Japan, was born 1830 and which he joined in 1837. This committee consisted of E. L. Andrews, R. W. Nichols and C. B. Gillmore. The marker was placed Apr. 28, 1950. On Feb. 13, 1955, during the pastorate of F. S. Moseley, of Eutaw, to which Forkland was attached,

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the name of the church was changed to the Lambuth Memorial Church, at the suggestion of Moseley. On Aug. 28, 1955, its first homecoming (M.E. Lazenby, speaker) was held celebrating its 132nd anniversary, J. O. Ellisor, Sr., of Demopolis, now pastor. In 1956 Arshad Abdul Haqq was homecoming speaker.

A visitor to Conference was Miss Margaret Hobson, sister of the late Congressman Richmond P. Hobson, who had done valiant service for the cause of temperance throughout the nation. She announced the organization of an Association for the Restoration and Preservation of the Historic Main Building of old Southern University at Greensboro. Following her announcement, J. W. Frazer, D. H. McNeal, F. G. Hastings, E. C. Moore, L. B. Green, R. R. Ellison and C. M. Dannelly, introduced a resolution commending the idea and requesting "our people insofar as they are able, to make a financial contribution to this cause," and requesting Bishop Purcell to "appoint a committee to investigate the situation and report to the next Conference." Bishop Purcell appointed the following committee: L. J. Lawson, L. S. Moore, and J. W. Frazer. Miss Hobson, L. J. Lawson, H. A. Taylor, all of Greensboro, have been the recipients of many words of appreciation from people all over the State, for what they have done in restoring and preserving the main building of this institution which for nearly three-quarters of a century rendered inestimable service to the religious and cultural progress of the State.

Much attention was given to spiritual matters, including the appointment of a committee on tithing and the family altar, consisting of O. W. Mathison, W. G. Barnes and H. E. Wilson, Jr.

L. H. S. Chappelle's resignation as Executive Secretary of the Board of Retired Ministers' Homes was accepted by the new Board "with reluctance after expressing their appreciation for the fine service rendered during his tenure of office." J. F. McLeod, Sr., was appointed to succeed him and entered upon his work with enthusiasm, and has done a fine job. The new Board consisted of W. L. Walton, Chairman; O. M. Sell, Secretary, R. C. Williams, W. E. Middlebrooks, J. E. Creel, L. J. Lawson, O. L. Tompkins, and John E. Griggs.

The 1949 Conference admitted on trial: John Richard Allison, Jr., Walter Hill Bozeman, Elvin Theo Edgar, John Oscar Ellisor, Jr., James Sanford Jones, Autis Embree Price, William Herbert Walls, Woodrow Wilson Jackson, and Olin Lamar Rowe. Six were received by transfer: Chas. Schuler Forester from North Georgia; Driftwood Hayne Rucker from South Carolina; Joe Neal Blair from North Alabama; Comer William Woodall from South Georgia; Henry Earl Eddins and Ralph Wesley Nichols from Tennessee.

Guy B. McGowan transferred to North Alabama; and Sam Carroll West to Tennessee. L. H. S. Chappelle was granted a year of Sabbatical leave. The

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following retired: J. A. Coleman, L. F. Faust, L. B. Green, E. M. Holman, J. Ray Hudgens, Ray M. Jones and Walter H. Venters. Five died during the year.

C. P. Roberts, son of Rev. J. P. Roberts, graduated at Southern University in 1911, taught school a few years, and joined the Conference 1915. On Aug. 27, 1917, he married Lillie Belle Salter, of Milton, Fla. One son, John Paul, was born to this union. Claude Roberts' record of appointments included Munson, Pensacola Mission, Dayton and Old Spring Hill, Jemison, Verbena, Centreville, Grove Hill, Hartford Station, Louisville-Clio, St. Joe and Wewahitchka, Ariton, Eufaula Circuit, Lowndesboro, Linden, Uniontown, Elba, PaPine, Pleasant Valley, and Calvert. J. F. McLeod, who wrote his memoir, gave this account of his death: "He had started a revival at one of his churches. J. T. Ellisor was doing the preaching. He came home one evening tired, and went to bed early. The next morning he realized he shouldn't go to the church. In a few minutes he was very sick, and before the doctor could get there, he went peacefully home." Claude was a good man, a thoughtful, earnest preacher, who, like his father before him, loved his brethren, and was loved by them.

J. O. Grogan transferred in 1911 from the North Georgia Conference which he had joined in 1895. He was a son of Rev. John Henry Grogan. He graduated from high school, after which "he studied on his own for the work of a minister." On Oct. 26, 1892, he married Rebecca Elizabeth Shirley, and to them six daughters were born, including Mrs. Ruth Palmer, Opelika, and Mrs. Kathrine Cothran, Selma. Dr. Grogan served Court Street (now First) Church, Montgomery, 1912 to 1915; then Trinity Church, Opelika, until September, 1917, when he went into Army YMCA work, giving one year as State Field Secretary of the YMCA. He then served two years at Greenville. Transferring to the Florida Conference, he served Tallahassee, Bradenton, Riverside in Miami, and then came back to Alabama where he served Gadsden Street, Pensacola; Church Street, Selma; Andalusia, Union Springs, Greensboro, Wetumpka, and Brundidge. He retired in 1943, but served the Elmore charge until ill health forced him to give up all pastoral work. Norman McLeod, his memorialist, pays high tribute to this sweet-spirited man, saying, among other things, "I do not remember ever hearing him make an unkind remark about any one. To him, one's existence here meant the opportunity to make life a little better than he found it."

B. F. Marshall, D.D., joined the Church when ten and was licensed to preach when twenty. While attending Southern University, he met Panthea Mary DeLoach. They were married Dec. 18, 1895, four days after he joined the Conference. He served Butler, Faunsdale, Eutaw, Perry Street (now St. Mark's) in Montgomery, Abbeville, Faunsdale Circuit again, Gastonburg, St.

Andrews Street (now Lafayette Street) in Dothan and Cottonwood, Opp and Red Level, Marianna, DeFuniak Springs District, Marianna District, DeFuniak Springs Station, Opelika District, Eufaula District, Foster Street (now First) in Dothan, Andalusia, Prattville, Greensboro District, Tuskegee, and Moundville, from which he retired and lived at Bessemer with an Aunt. He died suddenly from a heart attack. Kelly E. Scott, his memorialist, speaks of him as a man of stainless character and radiant life, saying, "He was as the coming of spring, for he made it good to be alive when he was around." Dr. Marshall was buried at Demopolis, the girlhood home of his wife. His widow and daughter, Nell, Mrs. John Reid, reside at Tuscaloosa (1955).

B. C. Glenn, II, joined the Church at seven; was licensed to preach at nineteen, and joined the Conference at twenty-five. He served Melvin Circuit, St. Stephens Road in Mobile, Fitzpatrick, Abbeville, Clayton, Bay Minette, Greensboro, Brewton, Marion, Trinity in Opelika, First Church in Pensacola, Troy District, Marianna, Enterprise, Capital Heights in Montgomery, Monroeville, and Evergreen. Ill health necessitated his retirement in 1948 after one year in Evergreen. He moved to Montgomery where he died. His widow, the former Eva Baker, lives at Troy (1955). The Conference has had no purer Christian gentleman than Bascom Glenn. He was a brother of John Capers Glenn, of the Florida Conference, and of Ruby, the wife of Rev. C. C. Wilkerson.

C. W. Walton married on Jan. 12, 1893, Laura Dixon Nolen. There were five children, among them being Wilbur Latimer Walton, D.D. He was licensed to preach in May, 1905, in the M.P. Church, and was for five years president of the Conference. He was elected delegate to three General Conferences, including the Uniting Conference. High Point College, N. C., conferred the D.D. upon him. He had a brilliant mind, was a hard student, and a devoted servant of the Church. He served Lee, Shelby, Tuscaloosa, Shelby (again), Lee (again), Pike, New Merkle Station, Macon Circuit, and Smith's Station. He retired in 1945, and lived at Notasulga.

We record also the deaths of the following preachers wives or widows: Mrs. J. F. Feagin, Sept. 6, 1948; Mrs. J. O. Keener, Jan. 21, 1949; Mrs. J. E. Northcutt, Feb. 26, 1949; Mrs. F. A. Rogers, July 25, 1949; Miss Mae Heath, Mar. 20, 1949; and Miss Clara Turner, May 18, 1949, both daughters of ministers.

The only non-pastoral appointment was of Joe Neal Blair as Director of Youth Work. Two missionaries were sent out from the Dothan District: L. C. Brannon to Korea, and John R. Allison, Jr. to India. Robert C. Howard from Mobile District, was in training as a missionary.

Satsuma Church in the Mobile District had become strong enough to become a station. Chunchula Church, hitherto with Satsuma, was added to Eight

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Mile. The year closed with a membership of 119,957, a net gain of 2,062. Financially, the increase was likewise encouraging, the total being \$3,166,302 as compared with \$2,566,821 for the preceding year.

The 12th Conference met at Huntingdon College June 5-9, 1950. Besides Bishop Purcell, there was present: Bishop W. E. Hammaker, who spoke for our General Board of Temperance; Bishop Kern, who spoke on "The Advance for Christ and His Church"; and Bishop Fred P. Corson, who spoke on "The Education We Have and the Education We Need." In spite of the nine-month year and the generally short reports, there was a net gain in Church membership of 1,463, bringing the total to 121,420.

A review of the year's work engenders faith, courage, and renewed effort. The Conference adopted the report signed by S. M. Baker and Mrs. Arthur Heustess, of the Assembly Ground Commission, which stated that the Commission had "found a most suitable place in the Conecuh National Forest, in Covington County, located geographically in the center of the Conference, lending itself to every need of the Conference: Blue Lake covering fifty acres and stocked with fish," and adding that this "site can be secured through the United States Division of Forestry for an annual rental of approximately twenty-five cents per acre, on a continuing permit, renewable annually, and when the terms are observed, sufficiently stable to meet all normal requirements for occupancy and development."

The report called for a permanent Assembly Ground Commission, with authority to "close the contract with the Forestry Service, for approximately four hundred acres surrounding and including Blue Lake"; and for the Commission to be empowered to raise \$50,000 "for equipping the Assembly Ground," and, finally, that "the Commission be authorized to draw up Master Plans for landscaping, building and equipping the Ground for immediate and future use." In addition to those named in 1949, the permanent commission included P. A. Duffy, W. E. DuBois, C. M. Ellisor, M. C. Mathison, Herron Lord, and the President of the Alabama Conference Methodist Youth Fellowship. Welton Gregory and Miss Mary Ruth Bell were *ex officio* members.

The Committee appointed 1947 to consider the establishment of a Home for the Aging, made another report, signed by A. S. Turnipseed, C. B. Gillmore and G. P. Cantrell, saying frankly that "the full flowering of this project cannot be expected in a matter of months or even years," but that "a slow and steady growth over a period of years" would be "required to achieve this worthwhile objective." The Committee reported that the Board of Directors of the Methodist Children's Home at Selma, had offered ten acres of land for the Home, subject to approval by the two Alabama Conferences. The Alabama Conference accepted the offer. The North Alabama Conference at Tuscaloosa, Oct. 18-22, 1950, elected "not to join with the Alabama Conference in the es-

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establishment of a Home for the Aging," but did "approve the gift of ten acres proffered by the Methodist Children's Home to the Alabama Conference."

More than \$18,000 had been collected during the year for retired ministers' homes. Two homes were purchased during the year; one was built; one was converted into a duplex; and considerable money was spent on additions, improvements, etc., with a balance of \$21,548.23 left on hand. J. F. McLeod was re-appointed Executive Secretary for this work.

At the 1950 Conference some items of special interest were: the presentation to the Conference of Mrs. Leila Mae (Tate) Jones, wife of Rev. R. K. Jones, and mother of Revs. Haniel and David Jones, who was the "Alabama Mother of the Year"; the consecration of Miss Frances Hastings and Miss Emma Jane Kramer as Directors of Christian Education; the introduction of Dr. George C. Baker, Jr., chaplain of Southern Methodist University, Dallas, who addressed the Conference-wide Youth Rally during the Conference; the election of Paul A. Duffey as Conference Missionary Secretary in place of T. S. Harris, resigned; the introduction to the Conference of W. J. Terry, well known Methodist layman who had been recently Superintendent of Education for Alabama; the holding of a special meeting of the Alabama Conference Historical Society, presided over by F. S. Moseley, and addressed by Dr. Peter A. Brannon, secretary, and now (1955) Director of the State Department of Archives and History; the introduction to the Conference of W. G. Henry, a member of the Judicial Council of The Methodist Church, and of Mrs. Henry; the reception given for the members of the Conference at the home of President Searcy, of Huntingdon College, this home being the gift of the Delchamps family of Mobile; the announcement by J. C. Miller and R. I. Lawrence that nearly one hundred young men attended the Conference on the Christian Ministry at Huntingdon College in March, and that there was reason to believe that nearly all of them would "find their way into some field of Christian work."

The following were received, in 1950, on trial: William Dossie Bruner, David, Wilbur Cauley, Stephen Ford Dill, Thomas Duncan Dillard, James Albert Griffin, Jr., James Albert Hand, Jr., Raymond Leonard Hoagland, Jr., Cecil Aubrey Massey, Robert Early Meriwether, and Roy Millard Spikes. Raymond Henry Schneider, an elder in the Baptist Church, assumed the vows of ordination in the Methodist Church, and his orders were recognized.

Joe Neal Blair was granted the supernumerary relation, and N. R. Blocker was given a year of sabbatical leave. Seven retired: L. H. S. Chappelle, H. P. Childs, F. G. Hastings, A. C. Lee, D. H. McNeal, E. B. Paul, and H. E. Wilson, Sr. The Conference lost four by death, and Miss Mary Elizabeth Skinner, daughter of George Towner and Mary Elizabeth (Eppes) Skinner of Old Spring Hill, Marengo County, died May 8, 1950 at Nashville. She

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went with our General Board of Christian Education at Nashville in 1926, and rendered a magnificent service until her death. Burial was in the Skinner Cemetery at Old Spring Hill.

O. V. Calhoun, says J. W. Frazer, his memorialist, served with fidelity, diligence and distinction, and that he "received no less than 6,226 members by vows and 6,296 by certificate. What an abundant harvest!" Figures that "blaze with an unearthly radiance." He raised for building and repairing churches and parsonages—\$270,136. For missions and other benevolences he raised \$116,812. He was the son of Charles Wesley Calhoun and was born in the Methodist Parsonage at Escatawpa, Mississippi. Both parents died before he was five, and he was reared by his uncle, Rev. L. C. Calhoun. He graduated at Southern University and later attended Vanderbilt. Southern conferred upon him the D.D. degree. He joined the Conference 1901. On Feb. 26, 1907, he married Mary Cameron Byrne of Mobile. Nine children were born to this union, including Mrs. Earl T. Chambliss, Montgomery, and Mrs. H. H. Wilkinson, Catherine. Dr. Calhoun served Daphne Circuit, Mobile City Mission, Spring Hill Avenue, Mobile; Trinity, Opelika; Marianna, Greenville, Andalusia District, Mobile District, Church Street, Selma; First Church, Pensacola; Dexter Avenue, Montgomery; Montgomery District, Church Street Church, Selma, a second time; Government Street Church, Mobile, retiring in 1946 at the close of a four-year pastorate there—a man who had served his day and generation well.

J. P. Morgan gave 48 years to the active ministry and retired 1938. He united with the M.P. Church in 1873. Twelve times he served as president of the Conference. "He had a brilliant, scintillating mind, and was at home in the field of literature, science and philosophy. He was a great theologian and an able debater and a prophet of God. His appointments were: Macon Circuit; Macon and Lee Circuits; Lee Circuit; Union Circuit; Pleasant Grove Station; Troy; Jefferson Circuit; Pike Circuit; Bibb Street Church, Montgomery; Union Circuit, a second time; Pleasant Grove Station, a second time; Pike Circuit, a second time; Conference President (1913-1915); Ozark; Pleasant Grove Station; a third time; Ozark, a second time; New Merkle; Conference President (1926-1937); Conference Secretary of Missions and Church Extension. Brother Morgan married Alice Bibb Nolen on March 24, 1892; Allie Maude Strock, on June 1, 1898; and Cynthia Vesta Rogers, May 26, 1909. He died at the home of his daughter, Mrs. Lois Roy.

J. R. Hudgens was licensed in 1914; joined the Conference in 1927, and served Daleville, Ramer, Notasulga, Cottonwood-Malone, Fairhope, Cottonwood-Malone again, Chatom, Pleasant Valley, from which place he retired in 1949. During his ministry he received 680 persons into the Church. On July 15, 1913, he married Bertha Mae Walker, who, with one daughter, Mrs.

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Pauline Johnson, survived him. J. W. Frazer said of him: "The earth is better because he lived, and heaven is a better place because he has gone there. We who were his friends are, or should be, better men because he gave us his friendship."

Haley Lisenby received his education at Alabama Polytechnic Institute. In 1905 he joined the Conference and served two years. After teaching school several years, he was re-admitted in 1912. For thirty-two years he rendered fine service. Due to an automobile accident in which both he and his wife were injured, he was released from his appointment at Columbia, and retired 1944, making his home in Montgomery, where he served as visiting pastor and Sunday School teacher in Dexter Avenue Church. Brother Lisenby married 1893 Annie White who died May 2, 1942. On October 15, 1943, he married Mrs. Daisy Betts, daughter of Dr. J. S. Fraser, and widow of Dr. W. F. Betts, long-time member of our Church at Evergreen. P. A. Duffey said of Brother Lisenby, "His life was one of unselfish service. His every thought was related to the welfare of others."

Two new district superintendents were appointed this year: Wilbur L. Walton, Marianna District, and T. S. Harris, Troy District. N. P. Jacobson, of Huntingdon College, was appointed to a professorship in the University of Oregon.

The Conference had nine missionaries: Regular missionaries—Rev. and Mrs. L. C. Brannon, Korea; Rev. and Mrs. Haniel Jones, Burma; Robert C. Howard, Burma. Special three-year term missionaries—Joe Ed Hastings, Pakistan; J. R. Allison, Jr., India. Missionaries of the Woman's Division—Miss Ruth Lawrence, North Africa; Miss Mary C. McMillan, Japan. Albert C. Bowen was a retired missionary, having served many years in China.

The 13th Conference brings the quadrennium under Bishop Purcell to a close. The last Conference of this quadrennium was May 30-June 3, 1951 at Huntingdon College. It was largely attended, and interest in the Church and its progress was manifest on every hand.

En route to Conference, three laymen had an automobile accident in which E. R. Malone, delegate from First Church, Pensacola, and W. C. Mackey, treasurer of the Conference Board of Missions and Church Extension, vice president of the Conference Board of Lay Activities, and chairman of the Board of Trustees of the *Alabama Christian Advocate*, were killed instantly; and L. E. Nobles, delegate from Gadsden Street Church in Pensacola was painfully injured, but recovered. The announcement by N. B. McLeod, Pensacola District Superintendent, of this tragic accident, brought the Conference to a pause in its business, while Bishop Purcell led in prayer for the sorrowing families and friends. A telegram of sympathy signed by Bishop Purcell, president, J. E. Tate, secretary, and N. B. McLeod, Pensacola District superin-

tendent, was sent to the families. The Conference called off its Friday afternoon session and many ministers and laymen attended the double funeral at Pensacola First Church, conducted by Don E. Marietta, and D. H. McNeal.

Ten were admitted 1951 on trial: Mark Wilson Anthony, William Brunson Atkinson, Jr., Douglas Roger Barnes, Ralph Rush Hendricks, James Ernest Hull, Parks Wood Jordan, Halcomb Guice McLeod, Ben Sawada, Ennis George Sellers, and George Fred Toland, Jr. Edwin Hart Folsom was received from the North Alabama Conference and Glenn Hale Ridnour from the Wisconsin Conference. R. C. Howard was transferred to the Burma Conference, and James Sanford Jones to the Florida Conference. N. R. Blocker was granted a location at his request. J. F. Chalker withdrew to become a minister in the P.E. Church. R. R. Ellison, J. W. Frazer, W. W. Halstead, and J. P. Steele retired. Three died during the year.

J. W. Budd was educated at South Georgia College at McRae and graduated at Emory College in 1901. On Nov. 30th, 1901 he married Susie Wilcox Clark. He joined the South Georgia Conference in 1901, transferred later to the Missouri, thence to the Southwest Missouri, thence to the Alabama in 1914. Here he served Headland-Midland City, Atmore, Dauphin Street and St. Stephens Road in Mobile; Dauphin Street (now Dauphin Way) in Mobile; Ozark, First Church in Opelika, Prattville, Lafayette Street in Dothan, Union Springs, Chipley, Greenwood-Sneads, and then Greenwood, where he retired in 1938, and where he lived until Sunday, Nov. 26, 1950. On that day while teaching a Sunday School Class, he was stricken, and lived but a short while. Not the least of this good man's contribution to humanity and to God were his seven children. The only daughter, Mrs. Gladstone Jackson, a graduate of Wesleyan College in Macon, became organist of one of Macon's largest churches; and three of the sons—Warren Candler, Allen Clark and James Archibald—are Methodist ministers. The Conference lost a spiritual force of great magnitude when J. W. Budd passed away.

J. M. Griffin lived a long and useful life, according to I. W. Chalker, writer of his memoir. On Nov. 25, 1883 he married Ida Bell Penn. To them were born two daughters, Berta (Mrs. Campbell), and Ouida (Mrs. Anderson). Brother Griffin's education was secured in excellent private schools at Clifton and Columbia. He served as a supply pastor ten years, but joined the Conference in 1909 and served Garland, Jay, Cottdale, Columbia, Fitzpatrick, Chisholm and LaPlace, Coffeeville, Banks, Daleville, and Banks again, where he superannuated. He lived so as to "show himself approved unto God, a workman that needeth not to be ashamed."

W. R. Bickerstaff, known as "Rip" by those who loved him—and this included all who knew him—was a son of Warren Robert Bickerstaff, a steward in the Church over forty years. He joined the Church in 1883 under O. S.

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Perry. On Nov. 10th, 1898, he married Mamie Whitfield Paulk, of Union Springs, and to them seven children were born including Janie (Mrs. Lancaster), Dr. J. Warren, and Mary Kathryn (Mrs. Ward). He graduated at Southern University in 1895. In 1896 he received his LL.B. degree from the University of Alabama. After practicing law for two years, he answered the call to preach, joining the Conference in 1899. He served 43 years, retiring in 1942, and living at Chipley until his death in a Montgomery Hospital. His funeral was at Prattville. "In his last days," says H. P. Childs, his memorialist, "he often referred to his home-going, always with perfect assurance and composure." Brother Bickerstaff served: Big Creek Circuit; Centreville Circuit; Girard; Louisville; Monroeville; Florala; Jackson; Troy District; Dexter Avenue, Montgomery; Greenville; First Church, Eufaula; Prattville District; Foster Street (now First), Dothan; Enterprise, and Ozark. After retiring in 1942 he served Bonifay in 1943, and Cottondale from 1944 to 1946.

A. C. Bowen was educated at Southern University, Vanderbilt and the University of Chicago. He transferred to the China Mission Conference in 1901; taught in Soochow University; learned the Chinese language in a year's time; married 1903 Jean Sanders, Principal of Laura Haygood Girls' School in Shanghai; and then was assigned work in various Chinese centers for thirty years. It is an inspiration to read the beautiful sketch of his life by A. S. Turnipseed. Due to ill health Brother Bowen had to return to the States long before his work in China was completed. He lived for a while at Geneva, then Dothan, and then Nashville where his children lived. Wherever he lived he labored for the Master. He died while attending a prayer meeting in Belmont Church, Nashville.

At this Conference delegates to the 1952 General Conference and Jurisdictional Conference were elected as follows:

General Conference—T. S. Harris, C. M. Ellisor, and W. F. Calhoun; Jurisdictional Conference and reserves to the General Conference: W. L. Walton, H. E. Peacock, E. L. Andrews, E. L. Hardin, and H. P. Mathison; reserves to the Jurisdictional Conference—J. B. Nichols, A. E. Barnett, W. J. Hughes, and M. K. Vickers.

General Conference—C. B. Gillmore, C. M. Dannelly, and T. H. Kirby; lay delegates to the Jurisdictional Conference and reserves to the General Conference—Mrs. Arthur Heustess, Hubert F. Searcy, Alexander Nunn, R. J. Lawrence, and L. E. Porter; reserves to the Jurisdictional Conference—L. W. Brown, E. R. Rencher, Hartwell Davis, and J. C. Woodham.

Fourteen memorials to the General and Jurisdictional Conferences were acted on by the Conference. Memorial No. 1 came up from the Dothan District Conference, asking that the *Christian Advocate* (Chicago), the *World Outlook*, *The Methodist Woman*, *The Methodist Layman*, *Christian Educa-*

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tion Magazine and "any other periodical which could properly be placed in this category," be combined into "one great Methodist publication," and that *The Pastor*, *The Pastor's Journal*, and *Shepherds* be combined into one magazine for ministers. The Committee on Memorials and the Conference concurred in this.

The Committee and the Conference voted concurrence on a memorial presented by W. M. Pickard, Jr., C. B. Harbour, and J. C. Miller, asking the General Conference to substitute for the word "wine" in the communion ritual "the cup" or "the fruit of the vine," or "to make whatever rewording may be necessary, using whatever Scriptural terms it deems best in order to leave out the word 'wine.'" The Conference did not concur (92 to 75) in a memorial asking for a limited term for Bishops, but was not to effect the tenure of bishops elected prior to 1952.

Two new district superintendents were appointed 1951: H. E. Wilson, Jr., Demopolis, and A. E. Middlebrooks, Marianna. W. L. Walton was moved from Marianna District to Mobile District. Two new station charges were formed in Mobile District: Crawford's Chapel, to which W. B. Atkinson, Jr., was appointed; and Dauphin Island, to which L. C. Freeny, an approved Supply pastor, was appointed. Ben Sawada was appointed a missionary to Japan from Mobile District.

Many events denoting progress took place during this year. Some are here noted: First Church, Dothan, taking the place of the old Foster Street Church there, was formally opened on Jan. 14, 1951. Valued at more than \$360,000, this is one of the most beautiful and well-appointed churches in the state. The pastor was G. W. Kerlin.

In Troy District, on Feb. 3rd, a one-day Training School for Supply Pastors was held. Subjects studied included The Discipline, Sermon Preparation, Sermon Delivery, and kindred topics. Assisting T. S. Harris, the District Superintendent, in the day's work were R. J. Haskew, W. O. Phillips, W. M. Pickard, Jr., C. B. Liddell, S. D. Bradley, H. W. Rice, Jr., and H. L. Tate.

Revival meetings were held throughout the year. One of singular importance was a union meeting in Opelika, sponsored by First (M. C. Mathison, pastor) and Trinity (C. B. Wilson, pastor). Charles L. Allen of Grace Church, Atlanta, was visiting evangelist and Bill Mann, of Bessemer, was song leader.

During the early part of 1951, N. B. McLeod, superintendent of the Pensacola District, held a joint Quarterly Conference for four of the Pensacola churches: First Church, Don E. Marietta, pastor; Gadsden Street, T. P. Chalker, pastor; Richards Memorial, E. L. Hardin, pastor; and St. Mark's, W. J. Hughes, pastor. The four secretaries of these churches were, respectively: Dave Caton, W. R. Bennett, Sr., L. A. Clopton, and W. W. Lane. Delegates to the Annual Conference elected from these four churches were, respectively,

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E. R. Malone, L. E. Nobles, T. L. Baggett, Jr., and W. R. Terry.

Under the leadership of Bishop Purcell, a Christian Vocations Conference was held April 14-15, 1951 at Huntingdon College and Forest Avenue Church, Montgomery. With 175 young people in attendance, the inspirational speakers, besides Bishop Purcell, were C. M. Ellisor, J. C. Miller, J. D. McDavid, W. F. Calhoun, Welton Gregory, and J. B. Nichols, Virgil McCain, Mrs. F. S. Moseley, and Miss Emma Jane Kramer.

As a result of a pre-Easter evangelistic campaign, Lafayette Street Church, Dothan, C. H. Hildreth, pastor, received 109 new members on Palm and Easter Sundays. This made a total of 1,167 members that he had received during his six and one-half years there. Of this total, 548 were on profession of faith. (As we write these lines (1955) he is in his 12th year as pastor there. The church membership is now 1,694.)

On April 8th, Lamar Spencer, pastor at Hartford, and his family, moved into the just completed thirty-thousand dollar parsonage, one of the handsomest in the Conference. A. A. Smith was chairman of the Building Committee.

J. F. McLeod, Executive Secretary of the Retired Ministers' Homes, reported several new homes built or bought or donated during the year. A brick house, known as "The Barnett Home of Monroeville," and valued, furnished, at more than \$8,000 was completed this year. The building committee was L. T. McCall, who supervised the building, A. C. Lee, a local attorney, and U. L. Martin, pastor. The home is occupied by Rev. and Mrs. Angus Cowan Lee. Another home completed this year was the Ligon Solomon Home at Headland, the building committee being Mr. Solomon's son, D. G. Solomon (who gave the lot valued at \$1,250), A. D. Walden, Grover Ray and M. K. Vickers. The house and lot were valued at \$10,000.

Misses Ethel and Pauline King, of Evergreen, left a home valued at \$20,000 to the Church this year. The local committee in charge of this consisted of Malcolm Croft, F. N. Wright, Mrs. G. L. Wilkinson and Griffin E. Loyd. Dr. McLeod also announced the receipt of a copy of the will of T. H. Robertson, Rt. 1, Ozark, giving to the Board, his home at Skipperville. The house is equipped with all modern conveniences, a barn, one tenant house, and over 100 acres of land.

A Pensacola district evangelistic campaign was held during the spring, under the leadership of N. B. McLeod, district superintendent; W. J. Hughes, the district secretary of evangelism; and Harry Denman, the executive secretary of the General Board of Evangelism. More than 500 members were added to the churches of this district.

A new parsonage was opened this year at Opp, built during the pastorate of M. T. Moore, a retired minister called back into temporary service the first six months of 1951. Lester Spencer was appointed pastor of this Charge 1951.

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The church at Gold Hill, more than one hundred years old, was rebuilt during the year. Langdon H. Garrison was this year appointed its pastor. At the Home-Coming service held at this church on Aug. 26th of this year, D. L. Folsom, a former pastor, preached the special sermon. Another old church reconstructed this year was Creek Stand Church, near Hurtsboro. Dedicatory services were held here on August 19th of this year, R. R. Ellison, a former member of this church, preaching the sermon.

A Conference of Church Superintendents, presidents and teachers of Adult Bible Classes was held during the latter part of 1951 at Dexter Avenue Church, Montgomery. Leaders in this school were Walter Towner, M. L. Rippy, and Dr. John Rustin, all of Nashville; Dr. Homer Vanderpool, of the Louisiana Conference; and the following local leaders: C. M. Dannelly, S. M. Baker, Welton Gregory, and P. A. Duffey.

The removal to Montgomery from Gadsden of the Guaranty Savings Life Insurance Company, of which Lee Roy Ussery is President, is interesting to Methodists because of the prominence of Mr. Ussery, and several of his co-workers, among whom are Van Buren Taunton, a former Lay Leader of the North Alabama Conference; Jefferson D. Henry, prominent layman of First Church, Montgomery, and Festus M. Cook, former Lay Leader of the North Alabama Conference, and former president of Snead Junior College. Mr. Ussery was a Lay Leader of the Gadsden District. He is a gifted speaker, an enthusiastic Methodist, useful in St. James, Montgomery, and in Church-wide activities.

Officially opened this year, was the magnificent new Education Building of First Church, Pensacola. Initiated under H. W. Rice, it was named the Mackey-Malone Memorial Building honoring W. C. Mackey and E. R. Malone. Assisting in the formal opening were Don E. Marietta, the pastor; W. C. Doty, the executive director; John A. Hoefflin, Church School superintendent; Mrs. C. L. Hendricks, superintendent of the Children's Division; and Miss Patsy Stewart, who had had a perfect attendance record for two years.

The 1951 Conference marked the close of Bishop Purcell's first quadrennium in the Alabama Conference which opened with 234 ministers and 233 pastoral charges, and closed with 251 ministers and 255 charges. Many of these ministers were district superintendents, chaplains, college presidents and professors, editors and secretaries of various agencies; so it was necessary every year to call in approved supply pastors to man many charges.

The total number of church members in 1948 was 117,895. By the end of 1951 it was 122,258. The amount raised in 1948 was \$2,566,821. In 1951 it was \$3,182,009. Progress had been made in almost every line, and the spirit of preachers and people was fine.

CHAPTER 72

The North Alabama Conference, 1948-1951

IN THIS CHAPTER WE SHALL NOTE the progress in North Alabama during the administration of Bishop Purcell. For ten years he had served in the Carolinas. In 1948 he was assigned to the Birmingham Area which embraced the two Alabama Conferences. The 1948 records show that there were 627 ministers under the bishop's supervision—234 in the Alabama Conference, and 393 in the North Alabama Conference; and that there were 627 pastoral charges, with 228 in the Alabama Conference, and 399 in the North Alabama. The total number of Church members under his spiritual supervision was 302,159, of whom 117,895 were in the Alabama Conference, and 184,264 were in the North Alabama Conference. The Alabama and the North Alabama Conferences gave Bishop Purcell a warm welcome "back home." A special welcome service was held for him and Mrs. Purcell at Birmingham-Southern College, at which hundreds of Methodists from various sections were present.

The tenth Conference was at McCoy Church in Birmingham, Oct. 20-24, 1948. Bishop Purcell presided and Bishop C. C. Selecman was here for a series of sermons, and Bishop Marvin Franklin, a former member of this Conference just elevated to the episcopacy in the spring, was here to speak on "The Advance for Christ and His Church," the four-year movement launched by the General Conference in May.

A report of an Annual Conference cannot tell the whole story of the year's work—of revivals held, of churches organized, of parsonages built, of new church buildings erected, of missions begun, and of many other expansion movements carried on during the year. But it does tell some of the net results of the consecrated efforts of pastors and laymen, of increased offerings for benevolent causes, of the interest and activities of the various church organizations, of young men who have answered the call of God to preach, of old men who, having borne the burdens of the ministry through the years, have had to retire, and of others who have heard the "Well Done" of the Master, and his call "to come up higher."

All of this and more constitutes the history of the Conference, and all of this and more took place at this session. Seven were admitted: Robert Lee

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Coley, Jesse Clyde Cruse, Martin Luther Gunnin, Herbert Hamilton, Willard McKinley Jones, George Bruce Ledbetter, and Carl Tolleson. G. B. McGowan transferred back to us.

The fourteen who retired were: L. D. Atkins, W. M. Buttram, J. A. Clark, J. W. Dowdle, W. G. Henry, W. T. Howard, H. M. Hurst, D. C. McNutt, O. C. Morton, P. L. Newton, J. F. Peek, R. M. Stillwell, F. M. Weston, and L. W. Young. Five became supernumerary: W. H. Elrod, T. F. Burnside, M. C. Henley, C. D. Matthews, and W. A. Sanders. E. L. Brasher was given a year of Sabbatical leave. During the year eight had died; also Mrs. M. E. Lazenby, on May 21, 1948 at Chicago.

A. C. Chappell came from a family of great Methodist preachers. In his memoir William Scott says: "As a pulpit orator, Ashley was, perhaps, without a superior in his generation. Even in his early years, he was destined to occupy the great pulpits of Methodism with distinction. A master of mass appeal, he played upon the minds and hearts of great congregations with flights of oratory which swept them into the presence of things everlasting and divine. Gifted as are few men, his pulpit work is a monument to God's use of a consecrated life." Dr. Chappell married Sallie Carnell, of Waverly, Tenn., Feb. 17, 1909. One of his three children, Wallace D. Chappell, is a minister. Educated at Bell Buckle Preparatory School, Emory and Henry College, and Vanderbilt University, his early ministry was in Texas, Arkansas, Oklahoma, and West Virginia, transferring to North Alabama in 1937. Here he served First Church, Ensley; First Church, Huntsville; Walker Memorial, Birmingham; and Ingle-nook. In 1946, he retired.

W. T. Hamby was licensed to preach in 1894; and joined the Conference 1910. He served Carpenter Memorial in Anniston, Wilsonville, Nauvoo, Townley, Austinville, Falkville, Keener, and Lookout Valley, superannuating 1931. He married, first Lyda Zachary, who became the mother of five children, and secondly, to Mrs. Birdie Baxter. He spent his last years in the superannuate home at Powderly. He was a brother of Rev. C. P. Hamby, and an uncle of Revs. G. M. Hamby, C. P. Hamby, Jr., and Warren Candler Hamby. His funeral was at Brookhaven Church, near Birmingham.

K. N. Matthews, D.D., one of the Conference's most distinguished servants, was a son of Dr. J. T. Matthews. He was educated at Southern University and at Vanderbilt. His first marriage was 1900 to Mamie Ware. To their union one daughter, Mabel, was born. Dr. Matthews married secondly, Eunice Prescott, of Wedowee. He served: Weogufka Circuit, Daviston Circuit, Holmes Street, Huntsville; North Highlands, Birmingham; Eleventh Avenue, Birmingham; First Church, Decatur; First Church, Talladega; First Church, Anniston, Bessemer District; First Church, Gadsden; First Church, Florence; First Church, Bessemer; Walker Memorial, Birmingham; First Church, Jas-

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per; First Church, Cullman; Jacksonville; LaFayette; and West Blocton. Due to declining health, he retired 1942 and moved to the superannuate home in Florence. H. M. Stevenson, who wrote his memoir, says: "It seems singularly fitting that he came to spend his last days in the home donated during his pastorate and through his influence by Joe Lindsey, and where both he and Mrs. Matthews were held in esteem by the people.

D. S. McGlawn heard the call to preach in 1880, and was soon licensed. From 1905 until 1921 he served Somerville, Athens Circuit, Austinville, Merriam (Huntsville), Ensley Circuit, Gaylesville, and Wilsonville. On Nov. 23, 1873, he married Frances Armstrong, and to them nine children were born. After superannuating in 1921 he lived at Priceville. R. F. McDonald, his memorialist, pictures him as one of our best men. His life was a sermon.

O. L. Millican came from North Georgia in 1894. He married Naomi Morris, of Rome, Ga., to whom two sons and a daughter (died in infancy) were born. His appointments in North Alabama were: McTyeire, Gadsden; Gadsden Circuit; Ashville Circuit; Kennedy; Lineville, Fredonia, Langdale, Oakbowery, Wadley, Childersburg, Jacksonville-White Plains, Valley Head, Springville-Trussville, Hamilton, Town Creek, Bridgeport, West Huntsville, St. James (Florence), Cordova, Bankhead, Trinity, and Belle Mina-Mooresville. Brother Millican was a militant warrior against the liquor traffic. Says R. Edwin Branscomb, his former pastor, "Never did gallant knight go forth to battle with keener sword and purer heart." Some of his characteristics, as outlined by Dr. Branscomb, were "courage, determination, cheerfulness, gallantry, optimism and good humor." His funeral was conducted by Doyce Mitchell, A. H. Nabors and Dr. Branscomb.

J. F. Owen, son of Rev. Henry C. Owen, was converted at sixteen. He graduated at the University of Chattanooga, and later the Ohio Northern University conferred the D.D. degree upon him. J. L. Brasher, who wrote his memoir, says that during a revival meeting which he was holding for John's father at Black Oak Church north of Collinsville, John "obtained the experience of entire sanctification, which experience he adorned throughout his ministry. He received the call to preach soon after sanctification and immediately responded with all the warmth of his nature, and became a soul-winner from the beginning." Brother Owen married Bertie Carroll, and to the union were born five children. He was licensed to preach in 1903 and served twenty years as a local evangelist. He joined the Alabama M.E. Conference in 1923; was for six years Director of Theology at Taylor University, Upland, Ind., and at the same time was pastor of the Laymen's Tabernacle, Detroit, Mich. In October, 1935, he was appointed pastor of St. Paul's Church, Boaz, and was that year elected a member of the General Conference. But in a few weeks his health gave way, and he had to give up both his pastorate and his membership

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in the General Conference. Although he was later able to resume some work, he was never really well again. "He was a preacher of extraordinary ability, power and eloquence . . . blameless in life, with a character as clear as the sunlight . . . no one could ever turn him aside from proclaiming, in love and with chaste diction, the fall of man, the atonement, repentance, justification, the new birth, sanctification and the fullness of the Christian life." His brother, Joseph Owen, survived. John was buried in the church yard where he was converted.

J. W. Reece married Jan. 26, 1876, Martha Melvina Lowery, daughter of Rev. David S. Lowery. Licensed to preach on Oct. 11, 1890, he served sixteen years as a local preacher, joining the Alabama M.E. Conference in 1904. He served Mentone, Rock Run, Mentone again, Grassland, Mentone a third time, Lookout Mountain, Dutton, Chavies, Sand Mountain, Chavies again, Waterloo, Rock Run again, closing his active ministry here in 1924. W. A. Murphree, his memorialist, says that he bore the fruit of the Spirit in such a wonderful way as to make him an effective minister of the Gospel. His funeral was held at First Church, Fort Wayne, with O. A. Bonner, G. W. Elliott, and W. A. Murphy officiating. Henry Grady Reece of the North Alabama Conference is a son.

M. L. Shaw came from the Baptist ministry. He was married, first, to Appie Bussie on Oct. 13, 1895. She died shortly after the birth of their son, Joseph, and on Nov. 22, 1901, he married Lois Delinia Watson, and to this union seven children were born. Mrs. Shaw died July 7, 1944, and on Nov. 18, 1946 Brother Shaw married Mrs. Eliza Jane Lusk, of Gurley. He had retired in 1931, and made his home in Huntsville, affiliating with Holmes Street Church. Harwell P. Williams, his memorialist, says that he continued to serve as best he could as long as he could, and that he was present at almost every service of his church until death.

Present at the 1948 Conference were eighteen who had served or were serving as chaplains. The total number that served in one of these capacities was twenty-eight, as follows: Willis T. Howard, a retired regular army chaplain, J. S. Boozer, M. R. Boucher, T. F. Burnside, H. C. Butt, T. A. Edgar, J. E. Elliott, J. W. Forshee, H. H. Gary, McCoy Guthrie, W. O. Hope, D. N. Hutto, C. C. Keathley, R. E. Kimbrough, S. T. Kimbrough, O. E. Kirby, W. A. McKee, R. G. Massengale, H. D. Moore, J. C. Pickett, C. M. Pinkard, U. S. Pitts, W. A. Sanders, T. F. Stevenson, C. E. Tatum, C. W. Whitehead, Jr., C. H. Winefordner, Jr., and R. D. Wolcott.

During the year, A. E. Middlebrooks, who had served seven years with great ability as Editor of the *Alabama Christian Advocate*, had resigned, and J. A. Gann, pastor of First Church, Ensley, who had been elected his successor, addressed the Conference. The Board of Christian Literature gave

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him every encouragement, saying in their report, "Dr. J. A. Gann, the new editor of the *Alabama Christian Advocate*, has already convinced us of his ability. We pledge him our hearty cooperation." The Board called upon the district superintendents and pastors to put on a Conference-wide campaign for 10,000 new subscribers by March 1, 1949, saying, "We commend to our constituency our new editor, J. A. Gann, and express hearty approval of his editorial policies and the readable and attractive style of the *Advocate* he has given."

The report of the Board of Education, signed by Dr. T. H. Napier, chairman, and E. Hobson Clark, secretary, announced that Athens College had opened its 126th year with a total enrollment of 488 students, and that a new dormitory had been erected to house 36 young men. "At the present time there are some 90 ministerial students enrolled at Birmingham-Southern College." Huntingdon College reported "the best year in the history of the college," with an enrollment of 1,237 students. Ligon Memorial Hall, a new dormitory, had just been completed. Snead College was beginning its 14th year, the student enrollment being 566. Words of commendation were expressed for our Wesley Foundation work in the Conference: W. G. Echols at the University of Alabama, J. E. Harris at Alabama College at Montevallo, and Allen D. Montgomery at the Jacksonville State Teachers' College.

V. H. Hawkins, who had served ten years as Executive Secretary of Education, resigned. The Conference unanimously passed resolutions presented by the Board, expressing appreciation of Brother Hawkins' "splendid leadership," . . . "his devotion to his task, his efficiency in the field, his valuable contribution to the meetings of workers in this Jurisdiction and in the General conferences of educational leaders."

Praise was expressed and re-employment requested for Miss Mamie D. Ledbetter as Conference Director of Children's Work; Miss Nina H. Reeves as Conference Director of Youth Work; Miss Effie Kelley as Office Secretary in Birmingham; Grant Yeilding as Conference Director of Adult Work, and Earl McBee as Conference Director of Intermediate Work, the last two named being volunteer workers.

The Board of Evangelism, J. H. Chitwood, chairman, and H. M. Hudson, secretary, brought in a report that stirred the Conference. "If we are to continue our progress in soul-winning," said this report, "we must call our entire Church membership to the battle. Hundreds of our members are mere nominal members, making no spiritual contribution to the Kingdom of God and deriving no spiritual benefits from the Church. . . . Many of our homes are breaking under the strain of Godless living, and have no vital connection with Christ and His Church. The children of these homes are bewildered, lost,

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afraid. In some way the Church must give its people the spiritual foundations which will make the home 'a haven of blessing and a place of peace.' "

The Conference called for renewed evangelistic activities. The Board recommended the following as approved evangelists: W. A. Murphree (retired), J. L. Brasher (retired), W. P. Campbell (retired), R. G. Pugh (retired), J. Paul Gilbreath, Henry A. Screws, Jr., Allen W. Moore, and G. Mack Hamby.

Among the special appointments were: W. C. Chappell, Chaplain of Industry; Mary Shacklette, deaconess at Ensley Community House; J. M. Holland, Chaplain at Carraway Methodist Hospital in Birmingham; David N. Hutto, Executive Secretary of the Board of Education; Roy Hewlett, Executive Secretary of the Superannuate Homes Movement; J. D. Hunter, Jr., Professor at Birmingham-Southern College; R. Glenn Massengale, Professor at the University of South Carolina; Margaret Hodkins, Deaconess Bethlehem House, Birmingham; Leone Lemons, Deaconess, Eva Comer Home, Birmingham; Martha Almon, Deaconess, Rural Work, Florence District; Minar L. Triplett, Conference Secretary of Missions in addition to his duties as pastor at Langdale; John E. Rutland, Conference Secretary of Evangelism in addition to his duties as pastor at Northport.

In the forming of full-time churches, unusual progress was made during the year. In Albertville District: Marvin Church, formerly with Crossville, became a station; Guntersville Circuit's two churches, Southside (Gunterville) and Saratoga (Albertville) became station churches; Palmerdale and Village Springs, previously together, became station churches. Three churches were discontinued—Nyota on the Hayden Charge, Ebelle on the Holly Pond Charge, and Freeman's Chapel on the Whiton Circuit.

In Anniston District: St. Andrews, formerly with Mt. Tabor, became a station. In Bessemer District: Bayview, formerly with Pine Grove and Short Creek, became a station. Oxmoor was taken from Brookhaven and made a station. In Birmingham District: Alton became a station; Cahaba, a newly organized church, was placed with Overton to form a new Charge. Mountain Brook and Canterbury were merged to form the Canterbury-Mountain Brook Charge. Jefferson Park Station was placed with Century Church, Leeds, to form the Century-Jefferson Park Charge.

In Gadsden District: A new charge, Allis-Chalmers, was formed. Eleventh Street in Gadsden changed its name to Central Church. In Huntsville District: Farley was taken from West Huntsville and placed with Lacey Springs, and West Huntsville became a station. In Jasper District: Brilliant Church, until recently on the Brilliant Circuit, became a station. Adamsville and Union Grove Churches became stations. Oakman Church was taken from Oakman-Coal Valley, and became Oakman station.

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The years roll by rapidly, but they are for the most part, years of appreciable progress. Available records show that 1949 was no exception. Only in one respect was there ground for disappointment: the report shows that the net gain in Church membership was only 837. The 4,918 received on profession of faith was not bad. The 7,975 received by transfer and re-instatement was not bad. Our loss to other denominations was 536 and our gain from them was 1,205. Our net gain of only 837 was accounted for in a measure by our loss by transfer to other Methodist churches of 12,147, which was almost 5,000 more than the year before. This, of course, was no loss to Methodism, but it did account for the small net gain of 837 for the whole conference, roughly, an average gain of two members each for our 418 pastoral charges, and an average gain of less than one each for our 906 congregations. Other phases of the year's work were more encouraging.

The 11th Conference met Oct. 25-30, 1949, at East Lake Church, Birmingham, L. Wilkie Collins, pastor. Bishop Purcell was in the chair. Two visiting bishops, James C. Baker and W. Earl Ledden, blessed the Conference with their presence.

Ten were admitted on trial: George Luther Armstrong, Joseph Hugh Collins, Edward Washington Gardner, Hartley B. Holt, James Hamilton Moore, W. C. Nolen, J. E. Clayton Phillips, Freeman Milford Smith, William Earl Curl, and Donald Edwin Howell. Three were re-admitted: Albert McKinley Jones, Carlos Mozel Tyndal, and F. L. Thornburg. Four transferred in: Perry B. James from the Florida; Frederick E. Still from the Virginia; Paul Hardin, Jr., from the Western North Carolina; and Charles L. Frederick back from Florida, to which he transferred in June. John Curtis Carmichael transferred in to be ordained elder, and then transferred back to the Alabama Conference.

Joe Neal Blair transferred to the Alabama Conference, and J. L. Horton to the North Georgia. V. L. Henrichs located at his own request. Twelve men retired this year: O. A. Bonner, J. R. Carwile, C. P. Hamby, M. R. Heflin, W. S. Hullett, C. C. Keathley, C. R. King, S. U. Lemmond, J. H. McKnight, L. D. Patterson and C. L. Sumner. Eleven died during the year.

N. H. Abernethy died as superintendent of Jasper District from an attack of coronary thrombosis. He graduated at Birmingham College and was given the D.D. degree by Athens College. On Dec. 18, 1912, he married Sarah Haskell Betts, and to them were born four sons: Nathan H., William H., John T. and Joseph D. He served: Cooley Circuit, Calera Circuit, Sunny Side-Lipscomb, Haleyville, Dora, Albertville, First Church, Roanoke, Cullman, Hartselle, Fayette, Alexander City, Fairfield, Eleventh Street (now Central) in Gadsden, and the Jasper District. B. F. Tingle, his memorialist, says that just before Dr. Abernethy reached the end of his life, he whispered, "Jesus

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upon His cross, my Savior." He, whom he had trusted in life, sustained him in death.

L. G. Alverson, Sr., had a ministry of thirty years. He was licensed to preach in 1909, and served in the Conference from 1915 until 1945. He lived a beautiful and useful life. He served the following charges, sometimes as teacher, sometimes as pastor and sometimes as both: Sixty-Seventh Street Church in Birmingham, Saint Paul in Birmingham, Blountsville, Flat Rock High School, Gaylesville Junior College, Northwest Alabama High School, Bexar, Brilliant, Parrish, McCalla, Bridgeport, and Calera. On June 9, 1915 he married Bessie Elinor Moore. There were six children, including Don W. Alverson of the Louisiana Conference. His retirement was spent at Ragland, his funeral being from Harkey's Chapel, conducted by L. P. Martin, Roy Hewlett, E. B. Ogburn, and W. N. Guthrie. Guthrie wrote his memoir, in which he said: "When he preached, he preached with power and conviction, that sin is an awful thing but Christ a glorious Saviour."

W. J. Barker joined the Congregational Methodist Church in 1885, and preached his first sermon in July, 1892. He married Emma Bowman April 7, 1895. He gave the Conference fifteen years of service, retiring in 1936. His last years were spent in Attalla where he was faithful in attending the services of the church. J. L. McHugh wrote concerning him: "His faith was strong, his hope was bright. He loved unto the end."

J. A. J. Brock was as well-known in the North Alabama Conference as any member of his day. He graduated 1895 at Southern University with the M.A. In 1896 he married Daisy Nesmith, of Vernon. Two children, Dr. Hoyt Brock and Miss Elizabeth Brock, both well-known educators, survive him. He joined the Conference 1896 and retired 1939. He served Leighton, Florence, Wylam, West End (Birmingham), Central (Decatur), Russellville, Carrollton, Jonesboro, the Haleyville District, Roanoke, Inter-Church World Movement with headquarters in Columbia, S. C., the Education Movement with headquarters in Nashville, Executive Secretary of the North Alabama Conference Board of Missions, Financial Secretary of the Children's Home at Selma, Irondale, Mount Carmel and Fulton Springs, Patton's Chapel, and Docena and Edgewater. T. H. Johnson, his memorialist, said of him: "Brother Brock was a man of sterling character, high integrity, and piety. He was true to his convictions and never wavered in the pursuit of his duties. . . . I know of no one who knew the history, doctrines, and polity of the Church better than he did."

Robert Echols, D.D., graduated at Southern University 1902; married Edith Howard on June 23, 1903; joined the Conference in 1902, and served Blocton, Millport, Attalla, Haleyville District, Walker Memorial, Eleventh Avenue, and Woodlawn, all in Birmingham, the Birmingham District, Jasper

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District, Florence, Huntsville, Tuscaloosa, McCoy Memorial (Birmingham), Bessemer, Executive Secretary Superannuate Homes, and Vice-President of Birmingham-Southern College. He served on many important boards and committees, and was several times a delegate to the General Conference. J. H. Chitwood, his memorialist, said of him: "There was an essential goodness about him that bore testimony to his constant and intimate fellowship with Christ. Woven into his character were many of the rare qualities and tender graces that come only from association with Jesus."

G. G. Grimes joined the Conference 1910, and served Bexar, Green Hill, Spring Valley, Owen's Cross Roads, Albertville Circuit, Pettusville-Boyd's Chapel, Decatur Circuit, and Salem-Walnut Grove. He retired in 1934 to live his last years in his old home community near Courtland. G. A. Rice, his memorialist, says he was a fruitful preacher whose ministry was attended by great revivals.

W. B. Hope attended Southern University; married Sarah Foster Owen on Nov. 17, 1902; joined the Conference 1894, and served Arkadelphia, Gamble Mines, Corona, Gordo Circuit, Guntersville, Fort Payne-Valley Head, Boyles, Wylam, Jonesboro, Albertville station, Albertville District, LaFayette, North Highlands (Birmingham), Russellville, Albertville Station a second time, Acipco, Columbiana, Sulligent, Blocton, Rogersville and Irondale. He retired in 1946. "As a preacher," says F. K. Gamble, his memorialist, "Brother Hope stood among the best." His son, William Owen Hope, is a member of the Conference.

I. H. Horton joined the Conference in 1911, and served Ohatchie, Hoke's Bluff, Springville Mission, Ashville, Spring Garden, Tanner-Elkmont, Blountsville, Geraldine, Remlap, Center Circuit, Lookout Valley and Center Circuit again, retiring in 1932. H. L. Aldridge, his memorialist, stresses the "spotlessness of his character, the unfailing strength of his faith, and the undying loyalty of his love and friendship." He married Laura B. King on Dec. 27, 1893, and to them were born five daughters.

S. T. Slaton, D.D., was, to quote W. F. Price, his memorialist, "one of the knightliest and most chivalrous souls" among us, his "heart so attuned to the aspirations, struggles and hopes of men that he won new friends every day and lost none." In 1894 he attended the Montgomery District High School, of which C. A. Rush was director. He received the B.S. degree in 1897 at Auburn, taught two years, received the B.D. at Vanderbilt and joined the Conference 1902. He served: Hartselle Circuit; as Professor in Birmingham College, 1905-1909; Fountain Heights (Birmingham); Norwood (Birmingham); Cullman, Tuscumbia; Gadsden District; West End (Birmingham); Executive Secretary Conference Sunday School Board; Ensley First Church; Trinity (Birmingham); Fairfield; North Highlands (Birmingham); Red Bay;

Assistant Editor and Business Manager *Alabama Christian Advocate*, 1942-1947. He served for 25 years on the Board of Trustees of the *Advocate*. Dr. Slaton married 1901 Cora Adele Guthrie, who became the mother of his only son; second 1927 to Mrs. Maude Brown Perkins, of East Syracuse, N.Y.; third to Mrs. Iva Lucille (Cox) Smith, who survives him, being a leading worker in our First Church, Gadsden. Dr. Slaton was, as Dr. Price said of him, "a man of convictions and courage . . . a crusader for righteousness," with "a keen blade and a pure heart." Dr. Slaton retired in 1947. His funeral was at First Church, Gadsden.

J. W. Stewart was licensed to preach in a Congregational Church in 1919; joined the M.P. Church and was ordained elder in 1930. He served Cullman, Clanton, Covington, Georgiana, and Midway. Following unification, he served Maben, Flat Rock, Henagar, and Boaz Circuits. This consecrated servant of God died of a heart attack.

L. S. Wessinger came to Alabama in 1906 in the employ of the T.C.I. Company at Blocton. He later felt the call to preach, was licensed, and joined the Conference in 1914. He served Kennedy Circuit, Coaling, Arab, Alexandria, Carpenter Memorial in Anniston, Munford, Ragland, Heflin, Trussville, Wedowee, Sumiton, Centre Circuit, Lowell in Roanoke, and Riverview, retiring in 1944. R. B. Lavender says that Brother Wessinger could repeat the Apostles' Creed without any mental reservations. He preached Jesus Christ as the only name under heaven given among men whereby we must be saved. He sounded no uncertain notes.

One of the chief matters before this Conference, which had engaged the attention of pastors and laymen the past year, was "The Advance for Christ and His Church." J. H. Chitwood addressed the Conference on "Our Faith in the Kingdom of God." Alexander Nunn, Editor of *The Progressive Farmer*, and a leading layman of the Alabama Conference, spoke on "The Rural Church in The Advance for Christ and His Church." Bishop Ledden's subject was, "Our Christian Conception of the Worth of Man." H. E. Peacock, of the Alabama Conference, spoke on "The Advance for Christ in the Local Church." C. T. Gilbert, Lay Leader of the Birmingham District, addressed the assembled hosts on "The Layman in the Advance." Bishop Baker, of Los Angeles, spoke on "Our Faith in Christ." These addresses by two laymen, two pastors, and two bishops, became a powerful factor in the success of the Movement.

The increasing interest of the laymen during recent years has been notable. An afternoon at this Conference was devoted to lay work. With V. B. Taunton, Conference Lay Leader, in the chair, and with every District Lay Leader in the Conference present, John Evins, secretary of the Board of Lay Activities, read the report of that board, calling upon preachers and laymen for a "genu-

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ine, uncompromising, Christ-centered life." The report gave full support to every cause and institution sponsored by the Conference.

The Conference Lay Leader had, during the year, traveled 11,112 miles in the interest of the Church; had met 68 engagements; addressed 56 assemblies; and had visited every district. C. B. Gillmore, an outstanding layman of the Alabama Conference, addressed the laymen's session on "The Layman and His Church."

Taunton was re-elected Conference Lay Leader; Dr. C. R. Wood, vice-chairman of the Board; John Evins, secretary; P. S. Haley, treasurer. The following were elected, the first named in each district being the Lay Leaders, and the others being the Associates: Albertville—J. D. Pruett, Fred Tucker, M. E. Wilson, J. D. Reynolds; Anniston—C. R. Wood, T. L. Lane, S. A. Lokey, R. D. Holt, R. C. Williams; Bessemer—J. P. Harmon, Mark Norton, W. C. Brannon, H. G. Morton, C. R. Addington; Birmingham—John Evins, Al Randle, Frank Dominick, Dr. Paul Hufstutler, Ed O'Toole; Decatur—L. L. McCullough, Melvin Hutson, R. W. Sapp, J. I. Thomas, C. L. Orr; Florence—C. L. Beard, J. L. Goyer, A. E. Smith, H. C. Underwood, J. F. Craft; Gadsden—Lee Roy Ussery, Roy D. McCord, Jack Stallworth, J. L. Lewis, W. K. Summers; Huntsville—J. S. McDonnell, T. R. Moon, Paul W. Conley, J. L. McCarley; Jasper—Clarence Pinson, P. S. Haley, J. H. Beasley, G. S. Smith; Roanoke—Sim S. Wilbanks, H. Keener Barnes, Hudson Thompson, J. B. Stevenson, John W. Smith; Tuscaloosa—F. S. Ward, Roy Chandler, Chester Walker, T. H. Napier.

Camp and Assemblies Trustees were elected as follows: C. T. Gilbert, C. R. Wood, E. M. Creel, Earl McBee, C. L. Beard, and V. B. Taunton. Members of the Board of Managers of the Pastors' and Laymen's School were Paul S. Haley and J. L. Goyer.

One other phase of the work this year, evangelism—Methodism's primary work, received special emphasis. The General Board of Evangelism's Executive Secretary, Harry Denman, had challenged the Church to win 2,000,000 souls for Christ during this quadrennium—500,000 this year. The goal for the North Alabama Conference for the coming year was 10,367.

The Conference Board of Evangelism report, signed by H. M. Hudson, chairman, and Grant Parris, secretary, urged an all-out effort to reach this goal and said:

"No ordinary effort will win 10,000 to Christ this year. There must be a new life through Christ, fed by the Holy Spirit, carried on through consecrated Christians from soul to soul, from church to church, from community to community, until a flaming revival will burn away the indifference and sinfulness of our people, and redeem the lost." The report called for a School of Visitation Evangelism in each district between Feb. 26 and March 17; for a

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program of public evangelism in every church between March 25 and Easter, and a Conference-wide Conference on Evangelism at some convenient place on March 21-22. Harry Denman addressed the Conference on this vital matter. John Rutland was elected Conference Secretary of Evangelism.

Mt. Tabor, Anniston District, advanced to station status. In Bessemer District seven churches were thus advanced: Arnold's Chapel, Pleasant Hill, Houston, Midway, McDonald, Edgewater, and Kimbrell. Five churches became stations in Florence District: Killen, Rogersville, Wesley Memorial, Spring Valley, and Lakeview Highlands. The Gadsden District announced two new stations: First Church, Centre; Ragland, with Mt. Zion attached. Flint Hill, in Roanoke District, became a station with River Road Church as an afternoon appointment.

Six new district superintendents were appointed this year: A. L. Branscomb, Anniston; G. M. Davenport, Bessemer; J. H. Chitwood, Birmingham; M. E. Lazenby, Huntsville; W. G. Barte, Jasper; and B. F. Tingle, Tuscaloosa District.

Other appointments, usually termed "special," were W. E. Hotalen, State Director of the Louisiana Moral and Civic Foundation; Miss Rubye Russell, deaconess at Ensley Community House; C. E. Tatum, civilian chaplain, Veteran's Administration Hospital; Wm. A. McKee, counselor, Court of Domestic Relations, Orlando, Florida; R. D. Wolcott, pastor Community Church, Monterrey, Mexico; R. G. Massengale, professor at Scarritt College; E. R. Naylor, professor, Emory and Henry College; P. B. James, president Athens College; F. E. Still, associate director, Wesley Foundation, University of Alabama.

Following the death of N. H. Abernethy, superintendent of Jasper District, on Jan. 17, 1949, R. E. Branscomb was appointed to succeed him. W. A. Shelton, retired, was appointed to succeed Branscomb at Jasper. Without exception, all vacancies were filled, and every pastor was cared for, another evidence that the Methodist way works.

The 12th Conference was October 18-22, 1950 at Trinity, Tuscaloosa, Bishop Purcell presiding and Foster K. Gamble, Secretary. Methodism is a mighty missionary movement. Every year becomes a record of increased activities, the results of which are noted in figures. The net gain in membership during 1950 was one of the largest in the history of the Conference, bringing the total to more than 190,000. Fifty men had been licensed to preach during the year.

Financially, too, the report was a record, the grand total of all contributions being \$4,333,897, the most ever reported by this Conference. More than \$1,250,000 had been spent for building and repairing church property during

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the year. Once again, we lost only 601 members to other denominations, whereas we received 1,268 members from other denominations.

Nineteen young men, after thorough examination, were admitted: Charles Owen Butler, John Bankhead Collier, Richard Paul Crowson, James L. Fincher, Joseph Jackson Frazer, Henry Edsel Ford, Charles Haden Gregg, Odie Gregg, Charles Pinkney Hamby, Jr., Warren Candler Hamby, Thomas Arthur Higgins, Shirley Sager Lowery, Earl Franklin Lunceford, Jr., Donald Makepeace Mason, Clarence Ray Shubert, James Fletcher Thorington, Travis Alonzo Warlick, James Herndon Warren, and Edwin Hart Folsom (received at the request of the Alabama Conference, and at once transferred back to that Conference). William Wilson Woodburn was received from another denomination. Charles H. Jennings was received from the Indiana Conference.

J. C. Cruse was discontinued, his district superintendent being permitted to use him in the work. H. E. Weston located at his own request. W. E. Hotalen transferred to the Louisiana Conference and A. W. O'Bryant to the East Oklahoma. C. M. Tyndal was granted the supernumerary relationship. E. W. Corley and H. E. Moore were given a year of Sabbatical leave. This year witnessed the retirement of eleven: E. M. Barnes, Sr., O. R. Burns, G. M. Bynum, E. M. Dickerson, W. H. Elrod, F. K. Gamble, L. P. Martin, S. E. Maples, H. G. Reece, J. J. Sandlin, and W. W. Stephenson. Fourteen died during the year.

W. R. Graves married 1890 Louisa Matilda, daughter of Rev. S. S. Owen, and was survived by seven daughters: Mrs. Ola Roberts, Mrs. Dewey A. Wood, Mrs. Spears Goode and Mrs. Dick Lyman of Hueytown; Mrs. Earle Moody, Oneonta; Mrs. Robert L. Spinks, Mobile; and Mrs. Jay Holt, Earle, Arkansas; and one son, O. A. Graves, Oneonta. Brother Graves joined the Alabama M.E. Conference 1909.

J. D. Johnston, son of James Franklin and Ruth Ann (Smith) Johnston, joined Camp Ground Church near Powder Springs, Georgia, when about six and always said he was called to preach about that time. He was licensed to preach June 1906 at Lusk's Chapel, now in Albertville District. He served from 1906 until 1941. He married in 1892 at Rockmart, Georgia. Jessie Emma Brumbelow, daughter of James and Mary Ann (Linley) Brumbelow, and they had eleven children, including: James David, Daisy Clementine Gentle, Joseph Emmett of McCalla, Ruth Christine Honeycutt, Owen Franklin, Jessie Azilee Guthrie, Mary Moore Haynes, and Denny McCoy (joined Conference 1957).

B. M. Bellenger, son of Dr. John Fletcher Bellenger, married Lucretia Self on May 31, 1896. There were four children. Brother Bellenger served only two charges—South Hill Circuit and Warrior-Blount Springs—a breakdown in his health necessitating his superannuation. His last pastor, J. L. William-

son, said of him: "Frail in body, but rich in spirit; he lived long, he lived well."

W. T. Daniel's father, William H. Daniel, a Confederate soldier, died in battle prior to his birth. His mother (Louisa Jane Wallis) was a cousin of President Polk. On Nov. 18, 1884, Brother Daniel married Mary Jane Logan, and they had eight children. He retired in 1918, but spent every day in trying to serve people. L. D. Patterson, in his memoir of Brother Daniel, quotes G. M. Davenport as saying, "Brother Daniel professed sanctification and lived it." Dr. Patterson says, "He was without doubt 'perfect in love.'" Dr. Patterson quotes from a letter from one of Brother Daniel's daughters which describes her father's last hours:

"I arrived at midnight and asked, 'Is he waiting?' He was. He loved us so—all his children. I told him we all were here; and though he was in a coma, I believe he knew. He did not open his eyes, but he seemed pleased. About three A.M., as we held his little cold hands, though too weak to move, he raised his head, looking strangely forward and upward in what appeared to be an ecstasy of joy, too great to bear. His entire frame shook, and he shouted, 'Glory to God!' His face glowed with celestial light. We were near to heaven.

"Mother said, 'Sing, sing his favorite songs,' and we did, and father joined in with a heavenly tenor voice. It seemed to us that the room was filled with angels. For twenty minutes we were there in the glory of 'the Upper Room'! Then he raised his head for the fourth time, looking rapturously as at the Heavenly Hosts; then, while singing "When We've Been There Ten Thousand Years," he quietly went out with Jesus.

"We were all so uplifted with the Presence that we joyfully sang God's praises and made verbal renewals and promises to both our earthly and Heavenly Fathers of a stronger faith and a closer walk with God. We were loathe to leave the room. Like Peter, we wanted to remain on the mount with the Lord, for we said, 'This place is holy!' Surely, every reader must want to pray, "Let me die the death of the righteous, and let my last end be like his."

J. W. Dowdle graduated from Normal School in Chillicothe, Mo., and later attended the University of Alabama, and later served as Superintendent of Education in Pickens County. He married Annie Byrd Fort, of Tuskegee; and served in the Conference twenty-two years, retiring two years before death. W. G. Henry, his memorialist, calls him a Methodist "of the ideal type—humble, uncomplaining, thorough-going, efficient, loyal, consecrated. . . . He was a grand, good man, and achieved the ambition of his life, viz., the approval of God."

W. S. Jones was licensed to preach 1903; joined the Alabama M.P. Conference in 1924, and served Childersburg, Millerville, Shelby, and Low Gap

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Circuits. His ministry was brief, but his influence was extensive. Funeral services were at Comer Memorial Church, Alexander City, conducted by Clarence Patton, C. C. Turner, W. O. Lynch, U. L. Higgins, E. C. Johnson and G. C. Corley.

J. P. McDurmont's memoir, by J. L. Brasher, says he joined the M.E. Church; was "sanctified wholly Aug. 9, 1919, and lived the life with gentle, quiet grace the remainder of his days"; was licensed to preach in 1925; joined the Alabama M.E. Conference in 1927, and served Opp, Alco, Florence Mission, Logan, Haleyville, Kinsey, Waterloo, Fruithurst, Moody, Bexar, Trafford and Kimberly, retiring in 1944. He married Dec. 11, 1913, Annie N. Curenton. Dr. Brasher described Brother McDurmont as "the soul of kindness and courtesy," and says that every act and word of his was "in harmony with perfect love."

W. A. Murphree's memoir was by J. L. Brasher, his life-long friend. Though in his 80th year, he was in the midst of a revival at Rome, Ga., when the end came. On the night before, six souls had been converted at the altar of the church. He was born in a Christian home, and early sought and found Jesus and never wandered from the fold. He married Louvenia A. Dorsett Nov. 28, 1892. To them were born eight children, among them three preachers—Hobart, Robert, and Quincy Carl, the last named now deceased. Back in 1901 and 1902 while Brother Murphree was supplying old Antioch Church, he and, a bit later, his wife, entered into the Wesley teaching of sanctification, "and their lives have borne the fruit of it for these 48 years." In 1903 he joined the Alabama M.E. Conference and served Adamsville; Crawford's Cove and Antioch—ten churches; Antioch; St. Paul's, Boaz; Superintendent of the Birmingham District; St. Paul's, Boaz again; Boaz District; Canterbury; Birmingham District a second time, Sabbatical year, 1931; Oneonta; St. Paul's, Boaz a third time; Conference evangelist from 1940 to 1942, retiring 1942. He was a member of the General Conference of 1928. "He did his greatest preaching after his Conference retirement, and on occasion was profound and masterful. . . . He was a wise counselor, and many a perplexed, tempted, laden soul found in him an understanding friend. . . . Only eternity can reveal the good accomplished by such a life."

J. T. Nolen was married on Dec. 14, 1899 to Ada Kate Bailey, and to them four children were born. Brother Nolen served Fulton Springs, Bessemer Circuit, Milltown Mission, Bethel Station, Alabama City, Mulga Circuit, Docena-Edgewater, Sulligent, Calera, Valley Head, Oxford, Stockham Memorial in Birmingham, Pratt City, Jonesboro, Ninth Street in Decatur, from which church he retired in 1945. J. W. Curl wrote his obituary, combining with it a beautiful memoir of Mrs. Nolen who preceded her husband to the

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grave by ten days. Identical services were held, conducted by Otis Kirby, J. H. Chitwood, Roy Hewlett and J. W. Curl.

G. F. Ponder, who served thirty years as statistical secretary of the Conference, was educated at Danville Academy under Dr. Shackelford, a well-known educator, and at Columbia University. Brother Ponder served Glenn Addie, Cambridge Circuit, Moulton Circuit, Town Creek, YMCA work in first World War, Hackelburg, Tarrant, Lincoln, Dadeville, Blocton, Ashland, Cleveland, Mt. Pinson, St. James (Florence), Ashville, and Scottsboro, retiring in 1944. In 1899 he married Brownie Clarkson, the officiating minister being I. F. Hawkins, who says in his memoir: "He (Ponder) was a good preacher. His thought was clear and logical, his diction choice and chaste, his doctrine simple and sound, and his sermons were products of much reading, thought and prayer."

J. O. Ray graduated at Birmingham-Southern in 1925, in his 44th year, a remarkable example of determination. In 1904 he married Mattie Parrish. To them five children were born. She died in 1913, and on Feb. 26, 1914, he married Alma Culbertson, and to them six children were born. Brother Ray retired in 1946. He was survived by his widow and eight children, including Albert W. Ray of the South Georgia Conference. Brother Ray served Pinson, Arab, Hollins, Kelleyton, Ohatchie, Coal City, Vincent, Ragland, Heflin, Rانبurn, Kennedy, Geraldine, Hanceville, McCalla, Parrish, Tanner, Cedar Bluff, Falkville, Childersburg, and Weaver. V. W. Hamner, his pastor during the days of his retirement, writes of his loyalty to God and his interest in His Church. The funeral was at Jonesboro Church, Bessemer.

C. L. Sumner's memoir by Bishop Purcell, who had known him many years, says: "Columbus Lafayette Sumner passed to his eternal reward at Daytona Beach, Florida where he was enjoying a brief vacation with his wife and daughter, Ruth. He and Ruth were in bathing when a strong undertow swept them into deep water. The life guard saved the daughter, but could not reach him. The news was received with sorrow in the many towns where the family had lived. The funeral was conducted by James D. Hunter, G. M. Davenport, and J. H. Chitwood." Brother Sumner graduated at Birmingham College and joined the Conference 1906. He reached retirement age in 1949. On Feb. 2, 1910, he married Octavia Snow, who, with their six children, survives him. Bishop Purcell pays high tribute to his friend as a preacher, being one "to whom men could point and say, 'That is God's man,' . . . His life was an open book before men throughout his long ministry. His very presence was an asset to a community. His quiet, unassuming bearing radiated good will."

T. N. Crumpton was converted in early manhood and in 1907 joined the Alabama M.E. Conference in which he served Edwardsville, Wedowee, Rock Run, and Howellton, in the Alabama Conference, and Bowden in the Georgia

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Conference. He was faithful in all pastoral duties. He married 1886, Susan Batchelor, and had two daughters, Imogene and Mary (Mrs. Walden).

L. P. Martin married on July 5, 1913, Florence Ida Sheppard, of Columbia, Tenn. He was licensed to preach in the Freewill Baptist Church in 1915. Ten years later he joined the Alabama M.E. Conference and served Wright Circuit, Waterloo, Hackneyville, Lowell in Roanoke, Gordo Circuit, Long Memorial in Cordova, Holt, Hackelburg, Sipsey-Empire, and Walnut Grove, where he died. B. F. Tingle, who wrote his memoir, says that during his pastorate at Walnut Grove the membership there doubled. Continuing, Dr. Tingle says: "Louis P. Martin was an unusual man. He had a genuine experience of grace, and was deeply consecrated. . . . Hundreds, yea, thousands were led to Christ under his powerful preaching."

During the year the following preachers' wives and widows died, namely, Mrs. S. W. Brooks, Mrs. J. P. Cornelius, Mrs. W. O. Horton, Mrs. H. M. Hurst, and Mrs. J. T. Nolen.

This 12th Conference marked the 50th anniversary of the admission of L. D. Patterson into the Conference. By vote of the 1949 Conference and upon motion of W. G. Henry, Dr. Patterson was invited to preach his semi-centennial sermon at this 1950 Conference. Seated with him on the pulpit platform was H. L. Aldridge, who came into the Conference the same year, and who led the opening prayer. Dr. Patterson preached a brief, but never-to-be-forgotten sermon on "Christ." On motion of Howard Raines, the Conference requested Dr. Patterson to furnish a copy of the sermon to the *Alabama Christian Advocate* for publication, which was done.

Records show that the Camp and Assembly Commission had purchased 175 additional acres of land adjacent to that already purchased, and that "actual construction" of the camp was under way.

The Superannuate Homes movement had an exceptionally good year under Roy Hewlett, Executive Secretary. He reported 92 dwelling units. During the year, 41 of these homes had been put in good repair, "at a cost ranging from \$3.15 to \$1,500." Dr. Hewlett asked to be excused from further service in this field, and the Board elected W. N. Guthrie to succeed him.

Dr. Hewlett was appointed superintendent of Decatur District. Other new district superintendents were J. M. Gibbs, Anniston District; J. L. Hallmark, Florence District; J. F. T. Brown, Huntsville District, succeeding M. E. Lazenby who, following the resignation of J. A. Gann as Editor of the *Alabama Christian Advocate*, was for a second time elected Editor and Business Manager of this paper.

Other non-pastoral appointments included: H. C. Butt, of Snead College, chaplain in the army; J. S. Boozer, professor in Boston University; C. H. Jennings, superintendent of Goodwill Industries in Birmingham; M. R.

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Boucher, professor in Arkansas Christian College; E. Hobson Clark, executive secretary of the Conference Board of Education; David Hutto, superintendent of Camp Sumatanga; Verr Zeliff, deaconess Eva Comer Home, Birmingham; D. W. Akins, Approved Evangelist; and J. E. Rutland, Conference secretary of evangelism, in addition to his duties as pastor of Central Church, Gadsden.

The year closed with 405 ministers on the roll, 100 of whom were retired, though some of these were being used as supplies. Five were on the supernumerary list; two were on Sabbatical leave; two were left without appointments to attend school; twenty-nine were under special appointments, as secretaries, professors, editors, chaplains, etc. Two hundred and thirty-nine preachers were serving as pastors and district superintendents. There were 432 pastoral charges, so it was necessary to use many of the 128 approved supplies and other supply pastors. This brings us to the last year of the first quadrennium of Bishop Purcell's presidency of the Conference—the 13th session since unification. It was held Oct. 24-28, 1951 at First Church, Tusculumbia, McCoy Guthrie being host-pastor, and J. L. Hallmark being superintendent of the Florence District. Bishop Roy Short and Bishop Marvin Franklin both addressed the Conference.

Harry Denman read a vigorous paper protesting the appointment of an ambassador to the Vatican. The paper called upon Alabama's senators "in particular, and the entire United States Senate not to confirm the appointment of any ambassador to the Vatican." The paper was adopted by a unanimous, rising vote.

Upon motion of P. D. Wilson, the Conference authorized the use in the Conference *Journal* of the picture and a three-or-four-line biographical sketch of each man admitted on trial. Here also was authorized the launching of a campaign to raise \$400,000 or more for the Wesley Foundation at the University of Alabama and at Auburn.

G. C. Corley presented a resolution signed by himself and 123 others, requesting Bishop Purcell to change the date of the North Alabama Conference from October to the last of May or first of June, or as near thereto as possible, the change to take effect 1952. The resolution was adopted, but later, upon motion of Harry Denman, the action was rescinded for the purpose of changing the date to 1953 because the General and Jurisdictional Conferences were to be in 1952, making it difficult to hold the Annual Conference then. The Conference has never adopted the earlier dates but has moved up to the second week in September. In earlier years it met in November, or October.

Another thing was done at this Conference which had never been done. On Saturday before the Conference closed on Sunday, facing a new quadrennium beginning in 1952, the Conference elected a new secretary for the new quad-

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rennium. Foster K. Gamble who had served from 1942 through 1951 had retired the previous year. Three nominations were made: Harold Spradley, P. D. Wilson, Calvin M. Pinkard. Pinkard was elected.

Delegates were elected as follows: General Conference—J. H. Chitwood, G. M. Davenport, M. E. Lazenby, R. L. Archibald, and L. D. Tyson; delegates to the Jurisdictional Conference and reserve delegates to the General Conference—C. M. Pinkard, B. F. Tingle, R. L. Dill, Jr., J. L. Hallmark, J. S. Eddins, J. M. Gibbs, U. S. Pitts and R. E. Kimbrough; clerical reserves to the Jurisdictional Conference—D. N. Franklin, Roy Hewlett, J. E. Rutland, W. N. Guthrie and G. F. Cooper.

Lay delegates to the General Conference—Howell T. Heflin, Harry Denman, E. M. Creel, Van Buren Taunton, and Clarence M. Pinson; lay delegates to the Jurisdictional Conference and reserve delegates to the General Conference—Ben L. Ingram, C. R. Wood, Oscar Horton, F. S. Ward, John T. Cooper, Mrs. T. J. Cottingham, John C. Evins, and John P. Harmon; lay reserves to the Jurisdictional Conference—J. Alton Jones, Will F. Franke, L. L. McCullough, Joseph Lewis, and Paul S. Haley. The delegates to the 1952 General Conference, both clerical and lay, were also delegates to the Jurisdictional Conference.

The Committee on Memorials to the General and Jurisdictional Conferences (G. B. McGowan, A. H. Nabors, U. S. Pitts, V. B. Taunton, and Harry Denman) had before it at least seventeen memorials for review. With four of these it non-concurred. Among the thirteen on which the committee and the Conference voted concurrence were the following:

Granting permission, under named condition, to local preachers serving as pastors, to administer the sacraments of Baptism and the Lord's Supper, and to perform the marriage ceremony; the retention of the Jurisdictional system in the Methodist Church; favoring the use of unleavened bread in the communion service; continued abstinence by our preachers of the use of tobacco; favoring the elimination of the word "wine" from our communion ritual and the substitution of the words "the cup" or "the fruit of the vine" or some such suitable words; favoring stewardship based on tithing; and protesting the use of the word "Methodist" in connection with the Methodist Federation for Social Action.

The Camp and Assembly Commission reported that it had "substantially completed" six cabins "conservatively appraised" at \$36,000; kitchen and dining room, \$22,500; water, fire, and sanitary facilities, \$25,000; warehouse building, outside electric systems, etc., \$5,000; equipment for dining room, kitchen, beds, etc., \$12,500, the total amounting to \$101,000. That involved an indebtedness of \$32,000, but the camp was used during the summer of 1951. The Conference re-appointed David N. Hutto as Executive Secretary of

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the Camp and Assembly Commission, and J. N. Floyd as the Financial Director.

During the year the Methodist Ecumenical Conference was held at Oxford, England. Delegates from North Alabama were W. G. Henry, Harry Denman, and G. M. Davenport. Alternates were J. H. Chitwood and V. B. Taunton. The name of the organization was changed to The World Methodist Council, and it now meets every five years instead of every ten years as formerly. This Conference planned a united evangelistic movement for 1953. W. E. Sangster, of England, was appointed to head this movement, while Harry Denman, who in all probability thought up this World Evangelistic Movement, was appointed to head the western section.

Approximately 200 persons attended the Pastors' School at Athens College, beginning on May 28th, 1951. Of these, 116 registered; 96 regularly attended classes; and 71 did work entitling them to credit. E. Hobson Clark was dean, with a very fine faculty of instructors.

Of equal interest was the Evangelistic Conference at First Church, Talladega, March 13th and 14th. Largely attended, the Conference was under the leadership of H. M. Hudson, chairman of the Conference Board of Evangelism. The guest preacher for this Conference was Dr. John Rustin, of Nashville, while the list of Conference participants included W. A. Shelton, W. H. Curl, E. E. Bridges, J. S. Christian, E. L. McFee, Ellis Johnson, E. H. Clark, W. W. Lovett, R. L. Dill, Jr., John E. Rutland, J. M. Gibbs, Paul Clem, L. H. Spradley, and S. T. Kimbrough.

At the Annual Conference the Conference evangelists made good reports. J. L. Brasher reported 200 professions of pardon or sanctification in meetings he held during the year; D. W. Akins, 225 converted, reclaimed, or sanctified; G. M. Hamby, 817 who professed conversion, reclamation, and sanctification, with 313 joining the Church; A. W. Moore had conducted twenty meetings during the year; H. A. Screws, Jr., because of illness during part of the year, had conducted only fifteen meetings, but reported that "persons seeking definite experience with the Lord number into the hundreds"; W. P. Campbell had assisted pastors "where souls were saved and lives reclaimed and dedicated."

Appreciable progress was made during the year in the matter of Superannuate Homes and Endowment. W. N. Guthrie, whose Board unanimously recommended his reappointment as Executive Secretary of this work, reported that six new homes had been secured during the year (three of which were duplex), located in East Lake, Huntsville, Tuscaloosa, Fairfield, and Shawmut. In homes and special gifts, Dr. Guthrie had collected over \$85,000, and in offerings for homes only and homes and endowment, "around \$35,000."

J. M. Holland, Golden Cross Director, had enjoyed a particularly success-

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ful year. Nearly \$18,000 (\$17,800.10) had been collected during the year for this worthy cause. More than \$13,000 had been expended on Golden Cross patients. The Carraway Methodist Hospital in Birmingham had treated 526 Golden Cross patients. The doctors of the hospital had rendered free service to the amount of \$28,701. The total service rendered patients through the Golden Cross, counting free laboratory work done by the Norwood Clinic, amounted to \$55,684.54.

The Goodwill Industries of Birmingham, supported largely by the Methodists of that city, had during the year received in cash \$17,342.29. By collecting, repairing and selling discarded articles, this amount had been increased to \$90,272.36. C. H. Jennings, the Director, said that during the year, 107 handicapped people had been paid \$55,420.14, and that there had been an average of 51 workers for every weekly pay roll.

Upon every hand there were reports of progress. On Jan. 28, 1951, ground was broken for a new church in Birmingham to be known as Denman Memorial, named in memory of Mrs. Hattie Denman, the sainted mother of Harry Denman. S. A. Balch, Jr., was pastor of this church. A few weeks later, Feb. 18th, ground was broken for the new well-known Canterbury Church, of which William W. Scott was pastor. Building campaigns were being launched in churches large and small. Notable among these were the extraordinarily large campaigns at First Church, Anniston, where R. E. Kimbrough was pastor, and at First Church, Sylacauga, D. C. Whitsett, pastor.

G. F. Cooper, secretary of the Board of Trustees of the *Alabama Christian Advocate*, reported that the *Advocate* had experienced a remarkable year under the editorship and business management of M. E. Lazenby. "An indebtedness had been liquidated to the amount of \$7,710.81 through the generosity of the friends of the *Advocate* in both Conferences. A fund of \$1,125.18 was also mailed in for equipping the new office." The circulation had increased from 17,000 to 21,703 during the year.

The old Birmingham District parsonage, 700 Eighth Ave. W., a Methodist landmark was demolished this year, not by storm nor cyclone, but by a wrecking crew preparing ground for a modern parsonage, which was completed during the incumbency of J. H. Chitwood.

The new Methodist Headquarters Building at 1801 Sixth Avenue, North, in Birmingham, was opened October 1st. Officially named the James H. McCoy Building, it became at once the headquarters for the resident bishop (Purcell), the *Alabama Christian Advocate*, the Conference Board of Education, and for the Woman's Society of Christian Service. G. M. Davenport, chairman and Cecil Holliman, secretary, of the Board of Trustees of this building, reported that approximately 200 people visited the building on Oct.

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18th for open house. An assembly room on the third floor is used for meetings of various Church boards and agencies.

At the 1951 Conference, which brought to a close an exceptionally good year, twenty-seven were admitted on trial: Robert Lambuth Archibald, Jr., George William Bailey, James David Bailey, Jack Lewis Rivers Barnes, Ray Miller Blakely, Weymon Richard Crumpton, James Kyle Elliott, Paul Howe Eubanks, Jr., Thomas Hopkins Francis, William Walter Frederick, Belon Ocran Friday, James William Goodwin, Audie Gregg, Frank Phillips Grisham, Joe Clifton Higginbotham, Richard Warren Hunter, Washington Woodrow Lamson, Monroe Clarke Lewis, Thomas Leonard McMinn, Jr., Rudolphus Hughes Miles, Jr., Frank Joseph Mitchell, Mitchell Franklin Owens, Thomas Dorman Peterson, John Daniel Prickett, Elwyn Winfred Rasco, Ossie Martin Ryan, and John Selby Smith.

Reuben Aaron Jones and Charles Malcolm Nolen were re-admitted. Parks W. Jordan and Elvin Theo Edgar were transferred in from the Alabama Conference for ordination purposes, the former for deacon's orders, and the latter for elder's, and both immediately transferred back. Joseph A. Porter was received from the Detroit Conference, but he and A. V. Griffith withdrew from the Conference, and the Church.

Three transferred: T. A. Higgins to the Tennessee; W. A. Sanders to the South Georgia; and M. R. Park to the Florida. R. L. Coley was discontinued; M. C. Henley located at his own request; C. D. Matthews and T. F. Burnside terminated their Conference membership.

Twenty were left without pastoral appointment in order to attend school. Fourteen men retired: L. E. Beasley, E. W. Corley, J. W. Curl, G. W. Elliott, V. W. Hamner, J. E. Johnson, W. W. Levie, J. W. McBrayer, John McConatha, T. L. McDonald, W. L. Morris, C. W. Reed, H. P. Waits, and R. C. Wilson. Twelve died during the year.

W. R. Beal served in the itineracy 40 years besides his service as a supply pastor. He was largely self-educated; licensed to preach in 1895; married Dora Estalee Vann, of New Hope, Aug. 23, 1906; and served Oleander Mission, Village Creek, Meridianville, New Hope, Oakman, Vernon, Birmingham Circuit, Carbon Hill, Winfield-Guin, Trinity (in Decatur District), Cherokee, Boaz, Arab, Madison, Ethelville, Stevenson, New Hope Station. At the end of his fourth year at New Hope he retired, but served Fulton Springs from 1944 to 1947. L. D. Patterson said of him: "People in sickness, sin, or sorrow wanted him to come and pray, and were comforted and helped. Evil men feared his prayers more than they did the officers of the law."

J. E. Black joined the Conference when 32. On March 11, 1909 he married Callie D. Taylor, and to them were born six children. Brother Black's appointments were: New Hope, Larkinsville, Gamble Mines, Fernbank, Flat

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Creek, Brookside, Steele, Whiton, Cochrane, Vernon, Detroit, Gordo, Kelleyton, Oakbowery, and Dadeville Circuit. He retired in 1938 and lived at Alexander City. "His only desire in life," says John R. Carwile, his memorialist, "was to fulfill his divine mission of bringing people to Christ."

A. C. Blackburn's ministry covered 22 years, his pastoral charges being: Sixteenth Avenue and North Highlands in Bessemer; Dadeville Circuit, Standing Rock. Twenty-first Avenue in Birmingham, Columbiana, Winfield, Northwood Avenue in Florence, and was serving Alabama City when the last summons came. R. D. Cook, his memorialist, says he was a "gentle spirit, unpretentious, kind; as a preacher, gifted, able and unafraid." Following the funeral, his faithful helpmeet of twenty-three years carried his body to Opelika for interment. Arthur was a brother of Rev. J. S. Blackburn.

R. L. Dill, as generally loved as any man in the Conference, married May 16, 1906, Ruby Inez Mays, and they became the parents of three children, among them being R. L. Dill, Jr., now (1955) superintendent of Birmingham District. Dr. Dill served Scottsboro, Brookwood, Carrollton, Fairview in Birmingham, Sheffield, Sylacauga District, East Lake, Florence District, Gadsden District, and Central Park in Birmingham. He served two years as Conference Missionary Secretary, and was on the Board of Trustees of Huntingdon College from 1936 until his death. He retired in 1945. W. E. Morris, at his funeral, told of his intimate friendship with Dr. Dill in groups, Conference committees, and in the bishop's cabinet. "Making appointments was to him a sacrament. He never stooped to conquer. He was conscientious and clean in thought, word and life. As a Christian gentleman he stood the acid test. I never knew him to compromise when a moral principle was involved. He has come out of the fires without the smell of the fires on his garments."

J. T. Fielding joined the Florida M.P. Conference in 1890, transferring to Alabama in 1902, and served Dallas Circuit, and Coosa Circuit. A throat trouble necessitated his superannuation. With unification in 1939, he became a member of the North Alabama Conference. B. Leon Railey, his memorialist, says his life was well lived, and that he left the heritage of a good name to friends and relatives.

C. P. Hamby was licensed to preach in Mississippi in 1906 and joined the North Alabama Conference in 1908. He married, first, Zadie Allen, who became the mother of seven children, and second, Louise Williams, to whom five children were born. Two sons—Warren Candler and Charles Pinckney, Jr.—are members of the Conference. Brother Hamby served Pell City, Fayette, Merricac in Huntsville, Ninth Street in Decatur, Huffman, Gardendale, Pleasant Hill, Fayette Circuit, Munford, Heflin, Springville, Camp Hill, Skirum, Ethelsville, Meridianville, Millport, and Flat Creek. He also served two years as Conference missionary evangelist. G. M. Davenport, one of his

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most intimate friends, wrote his memoir which says: "He carried the gospel of laughter and goodwill among his people. He was courageous. . . . No one ever doubted where he stood. He was a wonderful preacher. The unction of the Holy Spirit was upon his messages." Though retired since 1949, he was serving as chaplain of the Tuberculosis Sanatorium of Jefferson County when death came. On that day he is said to have visited and prayed with 110 patients. His life and ministry will not soon be forgotten.

L. L. Jones, son of Rev. Henry Martin Jones, married Sept. 16, 1908, Della Mae Hardin, and to them four children were born. He attended Snead College; was licensed to preach 1913, joined the Conference 1915, and served Arkadelphia, Addison, Arley, Fernbank, Covin, Patton's Chapel, Spring Garden, Mulga, Gurley, Irondale, Acmar-Margaret, Flat Creek, Southside in Tuscaloosa, and Belle Mina-Isom's Chapel, where his health gave way. He bore intense suffering for ten months. B. F. Tingle, his memorialist, stressed particularly his consecration, saying also that he was a man of many gifts, an excellent pastor, a gifted evangelistic preacher. Funeral services were held at Belle Mina, and a second service at East Lake, Birmingham, at which, Dr. Tingle says, were more than 100 preachers. He was greatly loved by his brethren.

A. E. Maddox first joined the Congregational Church and was educated at their Seminary in Atlanta. He joined the Alabama M.P. Conference 1916, and served Chilton, Georgiana, Pike, Lee and Macon Circuits, and two pastorates at New Merkle. In the Methodist Church he served Ragland, Wadley, New Market, Ohatchee and Bynum, retiring in 1947. He died from a heart attack. Says J. S. Eddins, "He was always unwavering in his loyalty to Christ and His Church," optimistic, conscientious, and unselfish.

D. C. McNutt was son of Rev. Millard W. McNutt, "a veritable patriarch in his community." Daniel was licensed to preach in 1902. He graduated from Birmingham College in 1906. Athens College conferred the D.D. upon him in 1936. On Nov. 15, 1906, he married Mary T. Schwend, who, with their daughter, Elizabeth, survives. He served Trinity (Birmingham), Fairfield, Columbiana, Piedmont, Camp Hill-Waverly, Lineville, Attalla, Trinity (Talladega), Sylacauga District, Fairfield (again), Tuscumbia, Roanoke, First Church in Talladega, Jasper District, First Church in Decatur, Trinity (Birmingham), Huffman, Executive Secretary Superannuate Homes. He retired 1948 and moved into his own home at Homewood. F. L. Aldridge, who wrote his memoir, stresses most of all his loyalty as a Methodist minister, "never asking to be sent to any special appointment nor to be moved from where the bishop sent him." He was as nearly utterly unselfish as any man we have ever known, and fully consecrated to Christ.

J. F. Peck, son of George Leon and Alzada Corene (Cousert) Peck, joined

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the Lanett Church about 1910, from which he was licensed to preach. He married 1917 at Lanett, Mable Stodghill, daughter of William Robert and Sallie Frances (Hemphris) Stodghill, the latter being a first cousin to Miss Virginia Atkinson, missionary to China. J. F. Peek was a brother of Rev. O. L. Peek, and father of two sons and two daughters. He gave 24 years of faithful service to the Conference.

J. S. Robertson, D.D., belonged to the "old school" of preachers. He was educated at Louisville Academy, the Union Springs High School, and Southern University, graduating 1887. On Sept. 27, 1892, he married Hattie Lee Lacey, of Powderly, and to this union nine children were born. The Conference kept him in places of responsibility because of his good judgment and ability. He was on the commission to establish Birmingham College, later serving it as president. He was on the joint commission to establish Huntingdon College. For years he served on the Boards of Trustees of Athens, Huntingdon, and Birmingham-Southern Colleges. He was on the Board of Trustees of the *Alabama Christian Advocate* over a quarter of a century. During his ministry he served five districts—Gadsden, Roanoke, Huntsville, Florence and Decatur. His pastorates included Gadsden, Tuscaloosa, Decatur, Jasper, Cullman, Powderly, Guntersville, and Trinity (Decatur District). This author was his district Superintendent while he served this last named place. At the end of his first year there, the people clamored for his return, but he had served fifty years, and felt that he should retire, and did so, moving into one of the superannuate homes at Powderly. J. R. Westbrook, his memorialist, expressed the views of all who knew him when he said, "Only eternity can tell the good that this faithful, efficient, consecrated man of God accomplished in the fifty years that he remained in active service."

H. E. Wright graduated at Birmingham-Southern College in 1926; and served Belle Mina, Hanceville, Brighton, Trafford, Elkmont, Bridgeport, Oxford, Stevenson, Tanner, Austinville, Collinsville, Clay, Palmerdale, Flint, McDonald's Chapel, and Gurley, where death overtook him. On June 4, 1929, while serving Elkmont, he married Angeline Shannon, who with their two children, Barbara and Hugh Elliott, survives him. Guy McGowan, who wrote his memoir, says "He was uncompromising in his integrity. He had convictions for which he stood without regard to cost. His devotion to his ideals was unequivocal." Hugh Wright never believed he was appointed to a church to be served, but to serve, and every charge he ever served was in far better condition when he left than when he reached it.

James Robert Francis, once a member of the Conference, but who was in the local ranks prior to his death, was born near Hartselle in 1880. He joined the Conference in 1923 and located at his own request in 1934. He served Somerville, Pettusville, Fairview, Kenner, Childersburg, and Farley.

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Charles Cowart Graves, at one time Lay Leader of Albertville District, had as a local preacher served Nyota Circuit, Guntersville Circuit, Snead Circuit, Mt. Zion Circuit, White Plains Circuit, and Oldfield Circuit. Ill health forced him to give up in 1949. He died April 24, 1951 at Anniston. During the days of his active service he did a grand work. He was born Aug. 11, 1881 at Troy, son of John Easton and Alice Lodemia (Talbot) Graves, and married 1907 at Birmingham, Annie Lucy Burney and had three children: Augusta Louise (Mrs. W. J. Ferrell), Amie Alice, and James Burney.

During this year two prominent Methodist women died—the wife of Bishop Dobbs, and the wife of E. M. Barnes, Sr.

Two new district superintendents were appointed—W. H. Curl, Albertville District, and W. M. Harris, Roanoke District. J. S. Boozer was appointed professor in the Candler School of Theology, Emory University. J. N. Floyd was appointed Director of Public Relations at Camp Sumatanga; R. G. Massengale, professor at Huntingdon College; Miss Melva Humphrey, deaconess at Bethlehem House, Birmingham; J. H. Warren, professor at Athens College; O. D. Thomas, chaplain at Bryce Hospital, Tuscaloosa; Clifford Winefordner, army chaplain in Korea.

Since this was the last year of Bishop Purcell's first quadrennium as president of this Conference, it may be interesting to compare statistics. In 1948 there were 399 pastoral charges, in 1951, 437. (In 1948 there were 961 preaching places, though in 1951 there were 879, showing that there had been some wise consolidations, or else some unfortunate abandonments.) In 1948 there were 393 ministers, in 1951, 416, a gain of 23. In 1948 the total full Church membership was 184,264, in 1951, 191,026, a net gain of 6,762, averaging a gain of 1,690½ each year.

All of these figures, except of the number of preaching places, show a wholesome growth. When it is remembered that unification resulted in the consolidation of some preaching places, and that during the war many rural residents had moved away from their preaching places, the decrease is accounted for. At the end of the next quadrennium, this "slack" had been taken up, and there was an increase of ten preaching places.

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THIS CHAPTER BRINGS US to the close of the study of the Alabama Conference. We have studied its progress with an absorbing interest, and with a pardonable pride. We have observed its growth from a struggling circuit in Southwest Alabama, circumvented by nearly every conceivable obstacle, to a robust Conference that humbly, and yet proudly, takes its stand with the best in Methodism.

We have seen its ministers come and go, from Sturdivant in 1808 to the last man admitted in 1955. We have witnessed with unending admiration, the sacrificial endeavors of Hearn, Ramsey, Pilley, Lambuth, Hamilton, Garrett, Murrah, Levert, Kennon, Christopher, Dowling, and, at a later date M. S. Andrews, A. S. Andrews, O. R. Blue, A. H. Mitchell, T. F. Mangum, Josiah Bancroft, F. M. and J. A. Peterson, J. M. Mason, A. J. Lamar, J. S. Frazer, the Dannelly brothers, Rice, Cox, Abernethy, Bilbro, Rush, Glenn, McGehee, Hosmer, Holt, and a host of others, too numerous to mention, and too heroic ever to forget. We have seen the mighty procession of our chief pastors, from the saintly Andrew, who organized this Conference in 1832, to the courtly Purcell, who presided over the last session with which this volume deals.

We have studied the lives of hundreds of men whose names were never listed in Blue Books, nor in Who's Who in America, but are indelibly stamped upon the deathless pages of the Lamb's Book of Life, and whose labors helped to lay the foundation of one of the grandest religious structures our State has ever known. It would be like calling the combined rolls of every Annual Conference from 1832 to 1955 to try to mention them all. You know them—men like W. I. Powers, J. M. Patton, E. E. Cowan, O. S. Perry, A. L. Sellers, J. O. Noble, J. R. McGlaun, George Fontaine, Ben E. Feagin, T. B. Barrow, F. A. Rogers, J. P. Sanders, G. K. Williams—and the list continues to grow.

We have noted with inexpressible gratitude, the fine consecration, the ungrudging generosity, and the distinguished service of a mighty host of loyal laymen like L. Q. C. DeYampert, J. W. Walton, H. W. Collier, J. K. Benson, Abner McGehee, John McTyeire, Daniel Bullard, Daniel Pratt, Ira Portis, R. A. Baker, John Massey, W. H. Thornton, W. F. Vandiver, David Clop-

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ton, Thomas Seay, John T. Morgan, and the Hargrove, Dowdell, Samford, Dent, Glover, Haskew, Banks, Lawson, Turnipseed, Howard, Flowers, Barnett, McLeod, Carmichael, Calhoun, Lightfoot, Jernigan, Finley, Malone, Nobles, Salter, Lazenby, Crenshaw, Jarman, Gilder, Ellisor, Mackey, Christenberry, Ellison, Wilkinson, Thomas, Mellen, McCall, Christian, Lee, Chapman, Knight, Comer and Lord families—Ah! But, the list is interminable. The very mention of these names, not even a tithe of those that have formed and are now forming the Methodist Roll of Honor, and kindles within us a sense of deathless gratitude—yes, and of unending responsibility.

The May 28-June 1, 1952 Conference was the 14th session of the Alabama Conference of the Methodist Church, the 124th session since the organization of the Alabama M.P. Conference, and the 121st session since the organization of the Alabama M.E. Conference. Bishop Purcell, now closing his first quadrennium on the Birmingham Area, was in the chair.

At this first session of the new quadrennium, H. E. Peacock introduced a resolution expressing the appreciation of the Conference for "the broad vision, strong leadership, effective administration, and brotherly spirit of Bishop Purcell," and requesting the forthcoming Southeastern Jurisdictional Conference to assign the bishop to this Area for the ensuing quadrennium. The resolution was unanimously adopted by a rising vote.

J. E. Tate was re-elected secretary for the new quadrennium with E. L. Andrews as assistant. H. L. Tate was re-elected statistician, with the following assistants: C. B. Wilson, R. E. Whatley, J. H. Bullington, J. A. Zellner, S. C. Shirah, J. C. Carmichael, M. G. Ford, E. T. Edgar and Mrs. H. L. Tate. W. H. Venters was continued as Conference Treasurer.

Official visitors presented to the Conference, included Thomas B. Lugg, Council of World Service and Finance Treasurer; J. W. Crichlow, Assistant Secretary Board of Pensions; J. O. Gross, General Board of Education; Roy L. Smith, one of the Publishing Agents; Ben Englebert, Birmingham-Southern College; R. Glenn Massengale, Huntingdon College; Mrs. Arthur Heustess, retiring president of the Conference Woman's Society of Christian Service, and Mrs. E. C. Rogers, the newly elected president; Allen W. Moore, approved evangelist of the Church; Bishop Archer, of Singapore; Max Livingston, Children's Home; and M. E. Lazenby, editor and business manager of the *Alabama Christian Advocate*. Other visitors were Chaplain C. E. Tatum, of the Veterans Administration; Mrs. Purcell, wife of the bishop; John W. Inzer, retired Baptist minister, of Sylacauga; and D. C. Whitsett.

A feature of this Conference was a reception honoring C. M. Dannelly, Conference Lay Leader who at the recent General Conference in San Francisco had been elected to the Judicial Council, the Church's Supreme Court, which was the occasion of many expressions of congratulations from far and near.

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Hartwell Davis, Secretary of the Board of Lay Activities, acting for the Board, presented to the Conference resolutions thanking Dr. Dannelly for his excellent leadership during the past eleven years, for his example of Christian character, and for his untiring labors for the Church.

Because of his election to the Council, Dr. Dannelly resigned as Conference Lay Leader, and C. Ralph Paul, of Geneva was elected to fill this position and in an astonishingly short time proved to be the man for the place. Perhaps few in all Methodism have equalled him in wise, energetic, determined leadership, as a result of which the Conference has moved forward in many ways.

Notable among these forward steps has been the use of lay speakers in circuit churches. In Marianna District, under the lay leadership of Dr. L. E. Porter, in one three-month period, approximately fifty-five laymen visited circuit churches and held services in the absence of the pastor. During this period, in this one district, a total of 170 lay services were held in forty different churches. Other districts also began this type of ministry, notably Dothan, Mobile and Demopolis. Since then practically every district has taken up this work.

Methodist Men's Clubs were organized in scores of churches, interesting hundreds of laymen who, in many instances, had not before been given any special service in the church. The laymen launched a movement to put the *Alabama Christian Advocate* into every home. The movement spread to the North Alabama Conference, and while it has not yet (In 1955) attained unto one hundred percent success, the *Advocate's* circulation has about doubled, so that, as we write, there are probably 60,000 subscribers, more than any other Conference organ in American Methodism. The pastors have given fine co-operation in this work.

In many, many ways the Alabama Conference had just passed through a year of progress. Among the evidences we note: the first wing of the main building at Blue Lake Assembly Ground was practically ready for use. S. M. Baker was chairman of the commission in charge of this work, and Mrs. Arthur Heustess was secretary. Several new homes for retired ministers had been completed during the year. J. F. McLeod, in charge of this work, reported that a total of twenty-four homes (five of which were duplex) were now in use, valued at \$186,000.

Many revivals were held during the year, some being district-wide and led by the district superintendents. Many members were received from these meetings, as we shall see from the statistician's report. Sixty-nine young people attended a Conference on Christian Vocations during the year. During this year, work was begun on the handsome new educational building for First Church,

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Montgomery, C. S. Forester, pastor, and Dr. Frank Philpot, General Superintendent of the Church School.

Every Methodist had learned with deep regret of the deterioration of the main building of old Southern University. "The Association for the Purchase, Restoration and Preservation of the old Southern University," had busied itself in raising money for this project. L. J. Lawson, well-known layman of Greensboro, was treasurer. Miss Margaret Hobson, though not a Methodist, was the prime mover in this work. During the year a new roof had been put on the old building. (A reunion of old Southern University "boys" was held in 1953. They were delighted to see the old building being repaired. Since then further repairs have been made.)

All during 1951-52 there appeared in the *Alabama Christian Advocate* news of church dedications, ground-breakings, and the like. Perhaps the largest assemblage in the history of the Geneva Church was present for their ground-breaking on Jan. 13. Assisting O. W. Mathison in the enterprise were C. D. Chapman, trustee; D. H. Morris, III, chairman of the Building Committee; O. E. Hightower, treasurer; J. C. Howell, chairman Official Board; and T. B. Early, oldest member of the Church. On hand, helping in the work was C. R. Paul, Conference Lay Leader and a member of this church. D. P. Slaughter, a retired minister living at Ozark, delivered the address.

Early in the year, Richards Memorial Church, Pensacola, burned their mortgage. E. L. Hardin and his people were then ready for a great forward movement. Feb. 10 marked the dedication of our Pepperell Church in Opelika, C. M. Abbott, pastor. Mobile's lovely new Springhill Avenue Church was formally opened March 2, and it was a great day for Rev. C. E. Barnes and his people.

About the last week in March, the new brick parsonage at Monroeville was opened, one of the finest and most modern in the State. At the same time, Rev. R. E. Whatley and his people were adding another wing to the Monroeville Church. None of this expansion interfered with this church's support of their special missionary in Southern Rhodesia, Africa. On Monday, April 7, the new educational building at Bladon Springs, Silas Charge, was opened. Rev. J. T. Walters and his people named this building in memory of Mr. and Mrs. W. A. Turner, the first couple to be married in the adjoining church, more than 75 years prior to this opening.

On March 30, the fine new educational building at Abbeville was dedicated by Bishop Purcell. Wm. M. Sproles was pastor. April 25, the church school annex at Campbellton, Florida, was dedicated by A. E. Middlebrooks, district superintendent, assisted by Karl Richards, pastor. April 23 marked the laying of the cornerstone of the new parsonage at Canoe, T. L. Butts, Jr., pastor. April 27, Brown's Chapel on the Echo Charge, Dothan District, was dedicated.

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Rev. C. O. York, had the assistance in this service of A. E. Shafer, district superintendent. Construction of the \$110,550 addition to First Church, Panama City, Fla., got under way in May. Rev. J. C. Miller and his people now (1955) enjoy one of the finest church buildings in Florida.

On May 18, the lovely chapel of the growing Lafayette Street Church, Dothan, was dedicated. The pastor, C. H. Hildreth, honored the author of this book, a former pastor there, with the invitation to officiate at this service. A great congregation—nothing unusual in this church—manifested increasing interest in this church, of which A. D. Ussery was chairman of the Board. Mr. Ussery stated to this writer on this occasion: "I am convinced that tithing is the secret of success, financially and spiritually, of any church."

Union Church at Wallsboro, northwest of Eclectic, was dedicated May 25. F. R. Herlong, the pastor, had P. A. Duffey, pastor at Marion to officiate at this important service. While all this progress was being made, a very disastrous fire destroyed Capitol Heights Church in Montgomery, on May 10th. Rev. H. Paul Mathison soon rallied his people and ere long plans were on foot for a more beautiful church.

Still other evidences of development are seen in the new station churches established in 1952 at Sneads, Calloway, and Parker. St. Mark's in Panama City, a newly organized church, was added to Calloway, which had just reached station status. West End in DeFuniak Springs, was a station, but there were other churches attached to it. All of these new stations were in Marianna District, A. E. Middlebrooks, superintendent. In the Mobile District, McIntosh, formerly with Calvert, became a station, as did Mt. Vernon, leaving Satsuma and Creola a two-point charge. Two new stations were formed in Pensacola District: Gonzalez and Allen Memorial at Cantonment. Troy District also brought forth two new station churches: Memorial Church in Opp, and West End in Andalusia.

The following were admitted 1952 on trial: Frank Lloyd Scott, James Hugh McDonald, Charles Martin Langford, Howard Eugene Rogers, Harold Stanley Mullins, Pelham Glenn Pearce, Clifford Miles Abbott, James Leonard Farrow, Jr., Langdon Howard Garrison, Jr., Fletcher Reynolds Herlong, Robert Erskine Johnston, Hubert Earl McCrary, Ashland Davis Shaw, Roy Thomas Sublette, Edward Dell Henne, Rual Wesley Morris, Lester Hardin Spencer, Rex Marion Mixson, Joseph Joel Jones, David J. Jones, George Washington Gilbert, Jr., Joseph Edmund Hastings, John William McCurdy, Joel Edwin Cumbie, James Sidney Lock.

Daniel Keener Christenberry, Jr., was received from the North Carolina Conference, and Ogden Vance Mason and Don Emmert Marietta, Jr., from Tennessee. Elvin Theo Edgar and Parks Ward Jordan were transferred to

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the North Alabama Conference for ordination purposes, and immediately transferred back.

The following retired: R. M. English, T. J. Gross, J. M. Johnson, R. M. Jones, and H. F. Wesley. Carl H. Williams was granted a year of Sabbatical leave. H. G. McLeod was transferred to North Carolina. Three well-known ministers died.

R. P. Cochran received his A.B. degree at Southern University and his B.D. from Vanderbilt in 1912. His appointments were Shady Grove, Rep-ton, Jackson, assistant at St. Francis Street in Mobile, Luverne, Florala-Lockhart, Marianna, Evergreen, Bay Minette, Clanton, Greensboro, St. Mark's in Montgomery, Jackson again, Trinity in Opelika, Andalusia, Oakdale in Mobile, and Chipley, where health conditions forced him to retire. He moved to Haleyville where his daughters lived. He married on June 22, 1910, Sarah Ethel DeBardeleben. Two daughters, Mary Alice (now Mrs. J. D. Northcutt) and Sarah Roberts (now Mrs. J. E. Wood) were born to them. Those who knew R. P. Cochran will agree heartily with L. H. S. Chappelle, his memorialist, who said, "A nobler, sweeter spirit never lived than Presley Cochran."

W. W. Jeffries spent his childhood and early manhood at Chipley, where on Nov. 10, 1912, he married Ollie Renora Bush. To them were born four children. After teaching school for a few years Brother Jeffries joined the Conference in 1917. He served St. Stephens Circuit, Toulminville and Prichard, Monroeville, Bay Minette, Panama City, Marion, LaFayette Street in Dothan, Andalusia, Forest Avenue in Montgomery, and Prichard, serving this last named church from 1946 until he passed away. Wilbur L. Walton, who wrote his memoir, says that during the last six and one-half months he was confined to a hospital, critically ill. "All who came in contact with him during these months will ever remember the radiant spirit, abiding faith, and dauntless courage which he possessed. Perhaps no patient has ever made such an impression upon the staff members of the Mobile Infirmary." Funeral services were at Prichard Church, with J. L. Daniel delivering a beautiful and merited eulogy.

J. L. Jones was married on Oct. 17, 1900, to Minnie McKnight. To them were born: Esther Vivian (married Rev. J. K. Morris, Episcopal) and Paul McKnight Jones. He joined the Columbia Conference 1894, transferring to Los Angeles 1899, to the Pacific 1902, and to the Alabama 1904, where he served Dothan Circuit, Newton, and Pollard. He transferred January 1909 to the Central Mexican Mission Conference where he served the English-Speaking Congregation in Mexico City. He transferred back to Alabama December 1909 and served: Livingston-Cuba, Columbia and Gordon, Brantley, York Circuit, Eutaw and Moundville, Camden, Marianna, Florala and Lockhart, Graceville, Century and Flomaton, and Alabama Avenue in Selma. He retired

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in 1942, but served several charges after retiring: LaPine Circuit, Ramer-Pine Level, Elmore, and Verbena. F. G. Hastings said of him, "He lived to love and lift," and "wherever he served there are those who remember him in tender affection as a true man of God."

At the time the appointments were made, C. M. Ellisor, Montgomery District Superintendent, was desperately ill, but was re-appointed with R. R. Ellison, retired, as associate. During the year, Joe Neal Blair, supernumerary, was appointed director of the Auburn Wesley Foundation. Due to illness that later resulted in death, R. P. Cochran was released from Chipley, and L. H. Kimbrough, of East Tallassee, was appointed to Chipley. M. S. Brantley of Millville Church, Panama City, was appointed to East Tallassee, and Ralph R. Hendricks was appointed to Millville. On Jan. 30, 1952, L. C. Brannon, a retired missionary, serving at Columbia, was called back to Korea, and J. Edwin Cumbie, an approved supply, was appointed to Columbia.

P. A. Duffey was appointed Conference Missionary Secretary, in addition to his pastorate at Marion. R. C. Culver was appointed chaplain in the Air Force. Other special appointments were those of D. W. Cauley as Conference Director of Youth Work; Miss Ethel B. Cunningham as deaconess of the Methodist Wesley House in Montgomery; G. R. Atkeison as an approved evangelist; and J. H. Lane as executive secretary of the Camp and Assembly Ground Commission.

At this time there were eleven representing the Alabama Conference on foreign fields: Rev. and Mrs. Haniel Jones and Robert C. Howard, in Burma; L. C. Brannon, in Korea; Joe Ed Hastings, in Pakistan; John Richard Allison, Jr., in India; and Ben Sawada, in Japan. (The last three were three-year missionaries.) The Woman's Division had four missionaries in the field from the Alabama Conference: Miss Ruth Lawrence (then at home on furlough): Miss Mary C. McMillan, in Japan; Miss Virginia Chapman, in Cuba; and Miss Mary E. Havens, in Peru.

At the 1952 Conference, there were 178 members in full connection; 72 members on trial; and 54 retired men, totaling 274. Of these, eight were district superintendents; seventeen were holding special appointments; thirteen were attending schools; and one was on Sabbatical leave. As a matter of necessity, many approved supply pastors were being used, and were rendering excellent service.

The Church membership (active and inactive) reported was 124,533. The total contributed during the year was \$3,305,494. The Conference had, in many ways, experienced another good year. The preachers and delegates returned to their homes with enlarged vision and increased faith, ready for the responsibilities of a new year.

Marked by the diligence of the ministers and an ever-increasing activity on

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the part of the laity, the 1952-1953 Conference year passed swiftly, accompanied by trials for some and triumphs for others; by sorrow for some and by joy for others; by defeat for some and victory for others. But for most, it had been a year of progress.

At the 15th session, May 26-29, 1953, 26 were admitted on trial: Moses Shofner Baldwin, James Carl Coulliette, Floyd Carson Enfinger, Robert Glenn Garrett, Robert Edward Hendricks, Paul Mixon Higdon, Edward Glenn Howell, Coyt Herbert Jordan, Jr., Richard Elgin Jordan, Walter Eugene Kilburn, James Neal Love, Davis Young Martin, Ellison Hubert McDuffie, William Carl Simpson, Glenn Stanley Sirmon, Karl Davis Stringfellow, Addies Gordon Thomas, Robert Lansing Vaughn, Sam Elbert Yearby, Jr., Russell Nettles Burson, Jr., Donald Edward Collins, James Dillard Ellisor, Edwin Franklin Jernigan, Norman Burns McLeod, Jr., Jack Ewell Ray, and Marcus Herbert Smith.

Two were received by transfer: Thomas Lane Butts, Jr., from North Alabama, and Robert Haynes Collins from North Carolina.

The Conference lost R. E. Meriwether by discontinuance; C. H. Williams by location; and A. D. Shoemaker by withdrawal to join the Evangelical Methodist Church, each of these at his own request. Three transferred: J. R. Allison, Jr., to the Delhi (India) Conference; D. R. Barnes to the South Georgia Conference; and H. E. Rodgers to the Indiana Conference.

Eight retired: J. F. Bilbro, L. C. Brannon, H. P. Childs, N. H. Culp, W. W. Halstead, W. E. Middlebrooks, C. H. Seibert, and L. A. Thornburg. One approved supply pastor also retired: H. A. Jones. By death the Conference lost four men.

C. M. Ellisor was ill for some months with cancer of the throat and his death, while a great blow, was not unexpected. He joined Andalusia Church when he was eight; was recommended for license to preach by this church in 1925; and in this church preached his first sermon. On Dec. 22nd, 1929, he married Fleta Ann Hobbs, and to them were born, John Walter, C. M., Jr., and William Hobbs. Cecil served: Burnt Corn, West Boylston Community Church, Verbena, Eclectic, Grove Hill, Springhill Avenue in Mobile, and the Montgomery District. During the second year of his ministry he served as Conference evangelist. J. D. McDavid, his memorialist, says, "He was a churchman of the finest type, eager to serve the Church and for it to serve as the Body of Christ."

A. G. G. Ellisor's memoir was written by R. R. Ellison, who says: "Greatness is not conditioned upon high position nor the emoluments of wealth, but upon nobility of character, singleness of purpose, devotion to duty, loftiness of ideals, and holiness in living. These splendid characteristics were abundantly exemplified in the life of my good friend and brother, Grant Ellisor." Brother

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Ellisor joined the Church when he was five; married April 26, 1910, Ida Rebecca Weathers, daughter of Rev. Jordan Alexander Weathers; was licensed to preach and joined the Conference in 1912; and retired in 1947. In his active years he served Wausau, Noma Mission, Forest Home, Blountstown, Greenwood, Wewahitchka, York, Grove Hill, Crestview, Geneva, Millville, Ramer-Pine Level, and Forest Home, a second time. He and his wife had nine children, eight of whom survived him.

B. M. Herlong joined Bethel Church on the Sandy Ridge Charge in 1889 under N. W. Beverly, and joined the Conference 1909 and served the following: Greenville Mission, Deatsville, Georgiana, Clayton Street in Montgomery, appointed 1923 to Evergreen (but shortly after Conference was appointed to Atmore which he served through 1925), Headland-Midland City, Bonifay, Hartford, Pine Apple, Akron-Havana, Castleberry, Notasulga, Eufaula Circuit, Brantley, and Fort Davis-Fitzpatrick. On April 5, 1908, he married Leila Etrulia Bailey, and to them were born four children. Henry L. Tate, his memorialist, writes of him as a man of deep convictions, "fearless and outspoken in his condemnation of evil, but loving and tactful in his dealing with the people, even though firm and stern."

T. L. Hill "was a good man in the finest sense of the word . . . a good friend, good neighbor, good husband, good father. . . . Genuine, sincere, motivated by deep convictions and high purposes." He married 1923 Frances Page Robertson and to them one son, William Robertson, was born. He joined the North Alabama Conference in 1920 but transferred to our Conference in 1922, and was appointed principal of the Shorter High School. From 1923 until his death, he served the following charges: Toxie, Forest Home, Sneads, Samson, Fairhope, Newbern, Opp, Brantley, York Camden, Clayton, and Brundidge, where his fatal illness overtook him. "He left a rich heritage for his noble wife and fine son and other relatives and friends."

This year marked the passing on May 2nd of Mrs. R. R. Ellison. The following preachers' widows died: Mrs. W. E. Gibson, Dec. 9, 1952; Mrs. J. W. Breedlove, Feb. 28, 1953; and of Mrs. W. B. Parrent, March 9, 1953.

Early in the Conference year a two-day Retreat was held by the Conference Board of Lay Activities to which Bishop Purcell and M. E. Lazenby, editor of the *Alabama Christian Advocate*, were invited by C. R. Paul, Conference Lay Leader. Hartwell Davis, of Montgomery, was the secretary. Nearly every District Lay Leader was present with many Associate District Lay Leaders. They met, prayed, discussed and adopted measures, the bigness of which surprised the participants themselves. A new day was ushered in for lay activity. These laymen unanimously resolved to see that the *Alabama Christian Advocate* goes into all homes in the Conference. Today (1955) the *Advocate* goes into

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between 80% and 90% of all the homes in that Conference, and the project has spread to the North Alabama Conference.

The laymen adopted a plan of lay speaking, to fill their circuit pulpits on the Sundays the pastors were at their other churches. At the 1953 Conference, they reported 335 regularly scheduled lay speakers. In Mobile District, under District Lay Leader Harry McDavid, the goal of providing a service at 11:00 in every church Sunday was achieved in the eighteen rural churches in that district.

In Demopolis District, A. L. Payne, Jr., Lay Leader, there were 57 regularly scheduled lay speakers for three months during the year. Earl Butler, of Dothan District, was leading his laymen in providing 36 churches with 59 services each month. Dr. L. E. Porter, of Blountstown, Florida, Lay Leader of the Marianna District, was leading the laymen of that district in a similar work.

The Montgomery District laymen under Jefferson Davis Henry, J. Herbert Orr, W. O. Barrow, J. C. Leavell, Jr., and J. Fletcher Segrest, were engaging in a similar program. Twenty lay speakers of the Wetumpka Church were providing services each Sabbath in the churches of the Wallsboro Circuit.

Pensacola District, Charles Walker, Lay Leader, and his seventy-five scheduled lay speakers were filling the pulpits of this district, while O. P. Edwards, Lay Leader of the Selma District, reported that the laymen from around Greenville were serving the Bolling-Government Street Churches in the absence of the pastor. The Troy District, with R. J. Lawrence, of Union Springs, as Lay Leader, was engaged in this type of work, there being over fifty lay speakers in the upper end of the district.

There were, at the end of the Conference year, 82 active Methodist Men's Clubs. These were not mere "knife and fork" eating clubs; they were work clubs, sponsoring various, useful projects in the local churches.

The laymen stressed stewardship. Lee Roy Ussery, former Lay Leader of the Gadsden District in the North Alabama Conference, having recently moved to Montgomery, was appointed Conference Director of Stewardship. Under his leadership, District Stewardship Retreats were held, one in each district. Twenty-five hundred people attended these district-wide meetings, and over one thousand people voluntarily signed cards, covenanting, first, to have a family altar in their home; second, to use their influence as stewards of their time and their talents; and, third, to recognize the tithe as the minimum standard of giving.

Charles Ralph Paul, Conference Lay Leader, was soon recognized as an inspiring, dynamic leader, and it was not difficult to get laymen all over the Conference to follow him. Hartwell Davis, of Montgomery, stood shoulder to shoulder with him, and together they, with other leaders, launched a lay program that is proving an inspiration to other Conferences.

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Meantime, work was going forward on the Assembly Grounds at Blue Lake, which were already being used by church groups. Since last Conference, the dining hall and kitchen and three cottages had been completed. Three other cottages were under construction. More than \$33,800 had been spent on the buildings. S. M. Baker continued as president of the Assembly Grounds Commission, and M. L. Warwick was secretary. J. H. Lane was the Executive Secretary of the Assembly Grounds.

At the 1953 Conference, the Hospital Debt Commission, represented by W. S. Guice and Ellis L. Andrews, reported that its work had been completed and that there was a balance on hand of \$424.73, which the Conference voted to turn over to the Conference treasurer. At its own request, the Commission was dismissed, and so ended the affair of the Montgomery Methodist Hospital.

The movement for Retired Ministers' Homes, not pushed in its early days, had in more recent years, taken on new life. At the 1953 Conference, W. E. Middlebrooks, chairman, and O. M. Sell, secretary, were able to report 27 houses, six of them duplexes, making a total of 33 units. A home had just been completed in Monroeville, giving this town two lovely brick homes for retired ministers.

What was reported as "by far the finest home we have," was the one at Greenville, just completed and furnished by Dr. L. V. Stabler, prominent Methodist layman of that city, in memory of his parents—Andrew Vandy Vastine Stabler and Ellabelle McFerrin Stabler, long-time members of our church at Forest Home, near Greenville. The home was valued by the Board, at \$15,000. Rev. and Mrs. C. H. Seibert were the first occupants of this home.

The late George Francis Hardy, of Sardis Church, Greene County, had left the Board five shares of stock in the Eutaw bank valued at \$3,500. Mr. and Mrs. R. F. Butler, of Crestview, Florida, had willed their home, "a valuable piece of property," for this cause. J. F. McLeod was re-appointed as Executive Secretary of this Board.

During the year ending with the 1953 Conference, 3,543 members were received on profession of faith, and 1,239 from other denominations. The number of full members was 125,418. The total collected was \$4,001,629.

When Bishop Purcell read the appointments there were three new district superintendents: S. R. Jones, Dothan District; J. T. Ellisor, Pensacola District; and J. E. Tate, Selma District. During the year, following the death of C. M. Ellisor, W. F. Calhoun was appointed to Montgomery District. C. E. Barnes, of Springhill Avenue Church, Mobile, was appointed to succeed Dr. Calhoun at Forest Avenue; Daniel Jones, of Livingston, was appointed to the Mobile Church; F. S. Moseley, of Linden, was appointed to Livingston; and R. H. Collins was appointed to Linden.

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Special appointments included: James E. Hull, chaplain U. S. Navy; Miss Esther Palmer, deaconess Dumas Wesley House, Mobile; Miss Sophie Kuntz, deaconess Wesley House, Montgomery.

A new church, called Springfield, was organized during the year, and became a part of the St. Mark's-Springfield Charge, at Panama City, in the Marianna District. Grace Church, Marianna, newly organized, became a new charge. In Selma District, Frisco City became a station. Union Church, Selma District, from Lowndesboro Charge, became a station, Golden Acres, Troy District, was taken from Hillside Chapel, Phenix City and became a station.

Earlier in this chapter we listed Alabama Conference missionaries. Some additional ones must now be added: C. R. Britt, to Liberia; Mrs. Robert Dale Conger, to Peru; Raleigh N. Pickard, to India; J. R. Allison, Jr., formerly a three-year missionary, now a regular; and Miss Ruth Lawrence, missionary to Africa.

The certified Directors of Christian Education were: Miss Mildred Davis, Auburn; W. C. Doty, Dauphin Way, Mobile; Mrs. Elvin T. Edgar, Elba; Miss Ethel Gibson, Dexter Avenue, Montgomery; Miss Bobbie Gillis, Emory University; Miss Emma Jane Kramer, First Church, Montgomery; Mrs. James Mason, Dauphin Way, Mobile; Mrs. S. Ray Monroe, Auburn; Mrs. Joe Neal Blair, Eclectic.

Prior to the 1953 annual Conference, a special session was held at Dexter Avenue Church, Montgomery, Sept. 15, 1952, to consider the sale of part of the Seashore Assembly Grounds at Biloxi, Miss., one-third of which was owned by the Alabama Conference. The Conference unanimously adopted resolutions signed by G. S. Frazer, chairman of the Seashore Camp Ground Commission and C. E. Barnes, secretary, authorizing the Seashore Methodist Assembly trustees to sell to the city of Biloxi for \$85,000 part of the property owned by the three Conferences—the Mississippi, the Alabama and the Louisiana. After deducting necessary expenses, the Board of Trustees was to send one-third of the amount received to the Alabama Conference treasurer to be placed in a savings account to draw interest until the Conference should decide what to do with it.

Three sessions of the Alabama Conference were held during 1954, this, perhaps, being unprecedented. Bishop Purcell presided at each session. The first special session met at the city auditorium, Montgomery, Jan. 12, 1954, to consider plans for the Huntingdon College Centennial Campaign to raise \$1,500,000 during its centennial year. Hubert F. Searcy, President of Huntingdon, spoke on "What the \$1,500,000 Will Do." Alfred F. Delchamps, chairman of the Huntingdon Trustees, spoke on, "The Importance of the Campaign." Bishop W. T. Watkins, of the Louisville Area, spoke on "Why I Believe in

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Christian Education." Bishop John W. Branscomb, of the Jacksonville Area, spoke on the value of this campaign.

Milo W. Henke, General Director of the Campaign, went into detail concerning the campaign. Three luncheons were necessary to care for the great congregation. At the Jefferson Davis luncheon, J. E. Tate presided, and W. L. Walton and Jeff Beeland were the speakers. At the Whitley luncheon, Alfred F. Delchamps presided, and W. F. Calhoun and J. W. Andrews were the speakers. At the Dexter Avenue Church luncheon, R. R. Ellison presided, and he and Lee Roy Ussery were the speakers. Others participating were W. D. Agnew, a former Huntingdon president, J. A. Streyer, a long-time Huntingdon trustee, and C. R. Smith, who moved that the plan as outlined be officially adopted. This was done by unanimous vote, after which the Conference adjourned.

On Jan. 22nd, 1954, a second special session of the Conference was held, at First Church, Brewton. Two matters requiring Conference action, were considered. First, F. A. Rew, chairman of the Board of Directors of the Auburn Wesley Foundation presented a resolution which revealed that \$125,000 would be the maximum to be raised in the Wesley Foundation Advance Campaign for Auburn," and since that amount would be insufficient to complete the entire building program, it was desired that the Conference would endorse the plans of the Board of Directors to use \$90,000 of this amount (together with the \$210,000 to be provided by the local church at Auburn) to build a sanctuary large enough to care for the huge student body, and "to freeze" the remaining \$35,000 until this amount could be built up to \$100,000 with which the Wesley Foundation Building could be erected. This resolution was approved.

The other matter before this session dealt with the Blue Lake Assembly Ground, and the Conference voted to spend \$8,000 of the approximately \$25,000 received from the sale of land at Seashore Assembly at Biloxi, Miss., "to acquire a good and merchantable title" to some land adjoining the present Blue Lake property in Covington County, the remainder of the money to be used for the development of the Blue Lake Assembly Ground under the authority of the Assembly Ground Commission.

The 16th session was in Montgomery, June 1-4, 1954. The opening session was at the City Auditorium; some sessions were in the First Church (air-conditioned) and some at Huntingdon College.

This session witnessed the admission on trial of twelve: Walter Matthew Albritton, Jr., James Averett Anthony, Jr., William Howell Griggs, Coriless Victor Hanson, Leonard Lyman Howell, Jr., Noah Lisenby, Jr., Jacob Christian Martinson, Jr., Henry Louis Mott, Clyde Ray Smith, Chester Bolton, Jr., Jimmie Cook Conner, and Johnnie Troy Parker. Three were re-admitted:

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Leander Calhoun Duncan, Augustus Henderson Moore, and Edwin Hart Folsom.

Three were received by transfer: Marvin Kavanaugh Miller, Jr., from the Mississippi Conference; Charles Marion Prestwood, Jr., from the New England Conference; and Albert Tegler Greer, from the South Georgia Conference. The Conference membership increase was eighteen.

But this year marked the loss of twenty-three; by transfer: G. H. Ridnour to the West Wisconsin; D. E. Collins to the North Carolina; and T. D. Dillard to the Texas; by voluntary location, N. P. Jacobson; by withdrawal, E. H. McDuffie; by retirement: A. L. Lumpkin, D. L. Folsom, R. W. Judkins, G. B. Golden, W. F. Daniel, W. P. Pattillo, Carleton Preer, J. A. Crew, R. J. Haskew, W. O. Phillips, L. C. Duncan, and A. H. Moore; and six by death.

H. M. Andrews, D.D., was three times a delegate to the General Conference; then to the Uniting Conference in 1939; then to the first two General Conferences of The Methodist Church. He served as assistant secretary of the Conference from 1905 until 1927; and as secretary from 1934 until 1945, when he, declining re-election, was elected Secretary Emeritus. Twice he served as district superintendent. When he was seven, the family moved to LaFayette, where, at the age of about ten he joined the Church. Here he received his A.B. degree from LaFayette College. Later he received the same degree from the University of Nashville, and did two years of graduate work at Peabody College. He taught school eight years but joined the Conference in 1903, serving for 42 years. According to J. E. Tate, his memorialist, he served Billingsley Circuit, Deatsville Circuit, Columbia and Gordon, Lowndesboro, Clayton, Chipley and Bonifay, Wetumpka, Forest Avenue in Montgomery, Dothan district, Dexter Avenue in Montgomery, Dauphin Way in Mobile, Selma District, Enterprise, retiring in 1945. On April 1, 1905 he married Rebecca Elizabeth Smith, of Prattville. There were six children, one dying in early childhood. The other five are stalwart church leaders, two of the sons, Ellis L. and Robert S., being ministers, and one daughter, Emily Elizabeth, being the wife of Rev. W. O. Calhoun.

J. T. Eckford's obituary, by F. S. Moseley, gives these salient facts: in 1884 or 1885 he joined the Baptist Church in Deer Brook, Miss., but later transferred his membership to the Methodist Church in which he was licensed to preach July 30, 1898. He served the following charges: East Tallassee, Pleasant Hill, Clanton, Elba, Butler, Alabama Avenue in Selma, York, Citronelle, Pine Hill, Gastonburg, Thomasville, Grand Bay, Louisville, Midway, Whistler, Pollard, Richards Memorial in Pensacola, Beatrice, Eclectic, Crestview, Barrineau Park, Ramer, Salem, Sandy Ridge, and Sneads, retiring in 1942. On May 30, 1904 he married Hattie Manola Dudley, and to them four chil-

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dren were born, one daughter, Sallie Ruth, being the wife of Dr. W. F. Calhoun. Brother Eckford left an imperishably good name.

C. W. McConnell married Nettie Louise McLean on Nov. 30, 1904. Three children blessed the union. Brother McConnell's education was secured at Southern University. In the Conference he served Escatawpa, Pushmataha, Greene Circuit, Maros, Owen Circuit, Panama City, Tallassee, Milton-Bagdad; transferred to Florida in 1923, returning in 1931, and served Louisville-Clio, Repton Circuit, Castleberry, Akron-Havana, Wilmer, Loxley, and Dumas-Plateau. After retiring he served Dumas-Plateau three more years. Mrs. Pearl McCormick Lambert, who wrote his memoir, says that after retirement he published his first book, *Gold Tried in the Fire*, and a second book, *The Little Tent-Maker*, was partly written when death overtook him. He was faithful to God and to every trust up to the very end of life on this earth.

O. D. Langston died while at worship in his usual place in the Auburn Church. Upon receiving his A.B. from Hendrix College he joined the White River Conference. He later received his B.D. from Candler School of Theology, Emory University. He transferred to the Pacific Conference, serving there as an associate pastor of the Epworth University Church at Berkeley. After receiving his Master's degree at Peabody in August, 1925, he taught at Athens College, Ala., until October, when he transferred to the North Alabama Conference. He served Waterloo-Riverton one year, and transferred to the Alabama Conference. He served as student pastor at Auburn four years, after which he served at Uniontown, Abbeville, Luverne, as Executive Secretary of Superannuate Homes, Springhill Avenue in Mobile, Port St. Joe, and his last two active years at Mt. Vernon. J. D. McDavid, pastor at Auburn, says that "Brother Langston was a warrior of the first magnitude. His unconquerable spirit inspired his friends. After the loss of one leg in 1946 and the other in 1949, he determined to walk on his artificial limbs. Like one who would not be defeated, he did walk, drove his car, and lived a useful life, even after retirement." He is survived by his widow, the former Miriam Burton, whom he married Jan. 16, 1930.

O. C. Lloyd received his A.B. degree at Southern University; then attended Vanderbilt University, and joined the Tennessee Conference in 1909. During 1910-'11 he was at the University of Chicago, where he received his Ph.M. degree. In the fall of 1911 he transferred to the White River Conference where he served until March, 1926, when he returned to the Alabama Conference. Here he served Whistler, Clayton, as Executive Secretary of the Conference Board of Education, Moundville, Marianna District, Forest Avenue in Montgomery, Jackson, and Clanton, retiring 1946. On Sept. 23, 1913, he married Ellen Gustava Griffin, a daughter, of Green Boyd Griffin of the North Arkansas Conference. Three children came of this union. The oldest, Griffin Eugene

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Lloyd, being a member of the Conference. W. F. Calhoun, his memorialist, pays high tribute to him as a man of genuine humility. "Honors for himself never concerned him, but he was deeply concerned about honoring God through Christ. . . . His preaching was Christ-centered, undergirded by the Bible." Brother Lloyd died after several years of a severe and prolonged illness.

J. E. Northcutt had a long and useful life marked by faith, courage, sound judgment, humility, energy and consecration, which blended into a beautiful life. While he was a mere lad the family moved to Butler County, where John received his education in the Forest Home Academy. From there he went to Southern University for his A.B. degree, from which he was later to receive the Doctor of Divinity degree. He did graduate work at the University of Chicago. On Aug. 18, 1897, he married Mattie Lou Moore, and to them one son, Louis Henry, was born. Following Mrs. Northcutt's death in 1949, Dr. Northcutt married on May 5, 1952, Mrs. Abbie Parker Gafford, widow of Rev. Grant Gafford. She survives him, as do also his beloved brother, Rev. Charles W. Northcutt, and five sisters. In 1897 Brother Northcutt joined the Conference and was appointed principal of the Montgomery District High School at Notasulga, serving three years. He then transferred to Louisiana where he served three years as professor in Centenary College, Jackson, La., returning in 1903 to the Alabama Conference. His appointments here were Whistler, Centreville, DeFuniak Springs, Dexter Avenue in Montgomery, Church Street in Selma, Selma District, Government Street in Mobile, retired for one year, Troy, Dexter Avenue in Montgomery a second time, First Church in Pensacola, and Greenville. Failing health compelled him to retire in 1932 at the end of his year in Greenville. His funeral was conducted by E. A. Childs, E. C. Moore, H. W. Rice, and the writer.

Men come and go, but the work must go on—and did. Death brings its sorrows, but it also links heaven with earth, and becomes a source of inspiration for greater zeal and harder work for the Church. Many a local church was moving forward. Debts were being paid and churches were being dedicated, parsonages built or remodeled, and new churches organized.

Sometimes special local services with large Christian significance were being held such as the one just prior to the holding of the 1953 Conference, when our Dauphin Way Church, Mobile, held a special service that may not have made the first pages of metropolitan newspapers but which, nevertheless, had important Christian bearing. That Sunday, May 10th, 1953, marked the 28th anniversary of Hayes Brinkley's services as senior janitor of the church. For 28 years this humble man has rendered a most important service—sweeping the floors, dusting the pews and furniture, firing the furnaces, preparing for special dinner meetings, emptying garbage cans, cleaning up after weddings, and serving in dozens of ways. It was proper for the church to devote a special service of

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recognition to this faithful servant of Christ and His Church. On that Sunday, the Church bulletin said of Hayes Brinkley: "He came to us because we asked him to . . . he has stayed with us because he learned to love us and we have learned to love him. . . . He has won for himself a place in the hearts of hundreds and hundreds of the people who have gone in and out through the portals of this church through the years."

One of the events of the year was the observance on June 7, 1953, of the 50th anniversary of the Forest Avenue Church in Montgomery, when Rev. C. E. Barnes, and his people had the pleasure of having Bishop Purcell preach at eleven o'clock, and W. F. Calhoun at the late afternoon service. This church was organized June 28, 1903, by Rev. Frank Seay, a son of Governor Seay, J. S. Frazer being the presiding elder. There were thirty-four charter members, and 1804 members in 1953.

About the same time, a new church, to be known as Grace Church, was organized in Marianna, Florida, under the sponsorship of the Helpers' Class, of First Church Sunday School. Mrs. W. T. Lyford was president of the class and E. T. Denmark was the teacher. Joe Baker was general chairman of the project. C. A. Hughes, Mrs. H. D. Cox and Mrs. Pauline Hall were members of the first official roll. M. G. Ford, pastor of First Church, preached the opening sermon in the new church, and A. E. Middlebrooks, district superintendent, presided at the organizational meeting.

In Mobile, Wesley Chapel, S. F. Dill, pastor, organized in the fall of 1952 had sufficiently completed its first unit on a ten acre lot, to use it in July 1953. The church was sponsored by Government Street Church during the pastorate of C. B. Wilson. Harmon Grayson was the first chairman of the official board of this new church. W. L. Walton, superintendent of Mobile District, gave every cooperation in the establishment of the new church.

The newly organized Grace Church in Marianna and Wesley Chapel in Mobile were made possible by the help of the stronger churches in these cities. (Happily, this could be said of other newly organized churches also.) If First Church, Marianna, and Government Street Church, Mobile, had declined cooperation on the grounds that these new churches might draw some of their members or might call upon them for financial aid—which they did in both cases—the new churches might never have been undertaken. But these two stronger churches gladly helped the young churches, thereby strengthening Methodism and the Kingdom of God in those regions.

During the Conference year, a new parsonage, valued at \$10,000, was opened at Columbia, enabling the pastor, David J. Jones, and his family to move in during the early part of the year. Another important event was when White Oak Church, Eufaula, on Highway 241, was named "The Church of the Year" for 1953, in a project sponsored by Emory University and the Sears-

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Roebuck Foundation. Ennis G. Sellers was pastor of this progressive church, which dates back for nearly a century.

On Thursday, Sept. 24, 1953, the beautiful new church at Headland was dedicated, Charles L. Allen, of Atlanta, preaching the dedicatory sermon. R. I. Lawrence was pastor. A new charge, Cloverdale, Dothan, was among the appointments for the year. Westside in Geneva, became a station this year. In the Troy District, Glenwood, formerly on Brantley Charge, became a station and a new charge. In that district New Brockton also became a station, as did Pleasant Ridge, formerly on New Brocton Circuit. Also in the Troy District Summerville Road, Phenix City, became a new charge.

Two new station churches came into being in Panama City—St. Mark and Springfield, hitherto being together. Highland View, previously known as Bayview, was taken from Port St. Joe, and became a new station. Similar progress was being noted in Mobile District. Two churches, Tanner Williams and Wilmer, heretofore together, had now become stations. In Pensacola District, both Baar's Street and Brentwood became stations. In Selma District, Government Street, Greenville, formerly with Bolling, became a station. A new church was organized at Thorsby and became a part of Clanton Circuit. All of these changes spelled progress.

Some new district superintendents are listed 1954: S. M. Baker, Demopolis District; A. S. Turnipseed, Mobile District; and H. P. Mathison, Troy District. Among other special appointments was that of A. L. Martin as Executive Secretary of the Commission on Town and Country, succeeding J. A. Zellner who had given several years of wise leadership to the work. Deaconess Mary Cameron was appointed to South Alabama rural work. Rev. and Mrs. William M. Pickard, Jr., after three years of fine service at Thomasville, were accepted by the Board of Missions for work in the Philippines.

The Conference year closed with brighter prospects ahead. Blue Lake was ready for increased activity. There were six cottages comfortably furnished; a kitchen equipped with a walk-in cooler, deep freeze, a ten-eye, double-oven gas range; and a large tent, erected as an assembly hall for the summer, with plans on foot for the construction of the regular assembly hall and additional cabins in the near future.

The lay activity work was moving rapidly forward. There were at this time 600 regularly scheduled lay speakers with an organized lay speaking program in each of the eight districts. The 82 Men's Clubs reported in 1953 had increased to 133 which busied themselves with increasing church attendance, improving the physical equipment of churches, landscaping church grounds, and other forms of service.

One new home costing \$10,245 was built at Camden during the year for the Retired Ministers' Board under the supervision of a local committee consisting

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of S. C. Godbold, Clarence Smith, B. H. Matthews, and Rev. U. L. Martin. J. F. McLeod, the Executive Secretary said, "It is a perfect example of what many other towns should do." A duplex home was purchased in Montgomery during the year.

In every other phase of the work there was reason for encouragement. A total of 4,824 had been received on profession of faith. There were 592 church schools with 6,799 teachers and officers and a total enrollment of 77,751. The Woman's Society of Christian Service had 401 local societies, the total number of members, including the Wesleyan Service Guild, being 15,252. The chartered Methodist Men's Clubs had a membership of 5,345.

The total contributed for all purposes was \$4,633,796 (more than one-half million more than the year before—\$4,001,629). Those who participated in the year's work, preachers and laymen, assuredly had much to be thankful for as they looked back over the many evidences of progress.

We come now to the last year of this quadrennium and to the last year to be considered in this history. The 17th Conference since Unification was at Huntingdon College, May 31 to June 3, 1955, Bishop Purcell presiding. The opening was at Dexter Avenue Church, P. A. Duffey, pastor. Immediately following the Sacrament of the Lord's Supper, the "Service of Commemoration" was held for the two ministers who had died.

C. B. Wilson joined the church about 1919 under A. F. Howington; was licensed to preach in 1933; graduated from Birmingham-Southern College in 1937; received his B.D. degree at Candler School of Theology, Emory University, in 1938. His consecration, energy and ability enabled him to take high rank in the Conference, as the following appointments will show: Taylor Circuit, Ashford, Midland City, Fairhope, Trinity in Opelika, and Government Street in Mobile, where he was in the midst of a highly successful pastorate when he passed away. His brief career was filled with significant results. His personality endeared him to his fellow-workers. On August 7, 1932, he married Minnie Eunice Monk, and to them two children were born—Mae Elizabeth (now Mrs. Geoffrey Lee Story) and Cullen Bryant, Jr. Cullen was a brother of Rev. Robert Lee Wilson, a nephew of Rev. J. O. Wilson, and a cousin of Revs. Si, Paul, and Ovie W. Mathison, all of the Alabama Conference. F. S. Moseley, his memorialist, is right in saying, "No words can adequately describe his life's usefulness."

E. M. Bell died at a little past 95 years of age. He joined Pleasant Grove M.P. Church, and was licensed to preach in 1894. He joined the Alabama M.P. Conference in 1897, and served Wilcox, Macon, Montgomery, Macon again, Montgomery again, Clarke, Lee, Evergreen, Wilcox again, Clarke Mission, Tuscaloosa, Dallas, Clarke again, Macon a third time, and Clarke a third time. His health became impaired in 1930, and he superannuated. He married

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Jennie Rush Baker on Nov. 29, 1899, and to them were born four children including Edgar Rush Bell, Nazarene Minister at Fairfax. His memorialist, B. F. Miller, says he was a man of one Book—the Bible, and was a great believer in prayer. His last years in Fairfax were a benediction to that community.

Some elect preachers' widows passed away during the year: Mrs. J. W. Menefee, in Texas, Aug. 18, 1954; Mrs. J. O. Lawrence, Aug. 20, 1954; Mrs. J. A. Seale, Oct. 16, 1954; Mrs. C. W. Walton, Nov. 4, 1954; Mrs. S. W. Roberts, Dec. 26, 1954; and Mrs. R. A. Moody, April 15, 1955.

At this 1955 Conference nineteen were admitted: Charles Hampton Boland, Jr., William Thomas Browne, James Thomas Carr, David Worthington Carter, James Black Cogdell, James Patrick Dannelly, Jr., Leon Fillingim, Jr., James Benjamin Fulmer, Billy Doyle Gaither, George Maxwell Hale, Jr., Herbert Clayton Hill, Jack Holland, William Jennings Hughes, Jr., Letcher Calhoun Mitchell, Jr., Gerald Earl Munday, Douglass Athan Newsome, Joseph Eugene Pelt, William Kenyon Waits, Jr., and George Clyde Weekley.

Louie Milton Cutchen, James Earl Robbins, James Hamilton Moore and Charles Ray Pittman, transferred in from the North Alabama Conference; Charles Robert Britt, from the Liberia Conference; and Johnnie Doyle Trobaugh, from South Georgia. (Richard Elgin Jordan had been transferred to North Alabama and was immediately transferred back to the Alabama after being ordained.)

The Conference lost William Marshall Pickard, Jr., to the North Philippines Conference; and Russell Nettles Burson, Jr., to the Louisville Conference. W. H. Bozeman located at his own request. Three retired: A. E. Shafer, S. T. Trotter and M. A. West.

This session elected delegates to the 1956 General and Jurisdictional Conferences after many ballots: Clerical delegates to the General Conference: H. P. Mathison, H. E. Peacock, T. S. Harris, and G. S. Frazer. Clerical delegates to the Jurisdictional Conference and reserves to the General Conference: E. L. Hardin, W. J. Hughes, Sr., G. W. Kerlin, S. M. Baker and C. H. Hildreth. Clerical reserves to the Jurisdictional Conference: M. K. Vickers, F. L. Davis, C. B. Liddell and J. H. Bullington.

Lay delegates to the General Conference: Lee Roy Ussery, C. R. Paul, Hubert F. Searcy, and L. S. Moore. Lay delegates to the Jurisdictional Conference and reserves to the General Conference: R. J. Lawrence, Grover Ray, Hartwell Davis, J. P. Dannelly, and Howard Haygood. Lay reserves to the Jurisdictional Conference: Paul Hutto, Hamp Morris, III, G. Frank Jones, and J. Herbert Orr.

A number of interesting memorials to the General Conference were adopted, including one signed by the eight district superintendents asking that the time-

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honored title of "Presiding Elder" be substituted for the present title of "District Superintendent." A memorial, signed by J. B. Nichols, chairman of the Conference Board of Ministerial Training and Qualification, asking the General Conference to "take immediate steps to make provision for an expanded program of theological education," was adopted. The Conference unanimously adopted a memorial signed by G. S. Frazer, D. P. Slaughter, T. A. West, Jr., "and many others," asking "the General Conference to retain our present Jurisdictional system and boundaries as provided for in the Constitution of the Church. Sec. VIII, Article I."

Debate began in earnest, however, over a resolution signed by Griffin E. Lloyd and L. Powers McLeod. Only five members of the Committee on Memorials (consisting of G. W. Kerlin, W. L. Walton, J. C. Miller, O. Vance Mason, Steve Hicks, Charles Walker, James A. Rice, and Douglas Newsome) were present when the Lloyd-McLeod memorial was discussed. Three of the five concurred and it was submitted to the Conference. Whereupon, G. S. Frazer, D. P. Slaughter, and T. A. West, Jr., "and others," presented a substitute memorial, which carried a three-to-two "non-concurrent approval" by the members of the Committee on Memorials who were present. The exact wording of the Lloyd McLeod memorial was as follows:

"Dear Fathers and Brethren:

"Whereas, We recognize that The Methodist Church is a world-wide Church, gathering as it does into one fellowship men and women of all races and nations, and

"Whereas, We recognize the constant call of God to re-assess and re-fashion our social patterns to accord with the principles of His Kingdom, and

"Whereas, In this area, our difficulties of adjustment to the changing racial customs are multiplied,

"Therefore, We memorialize the 1956 session of the General Conference to enact only such legislation as will allow our churches, schools, colleges, assemblies, and Conferences to adjust, as they are ready, willing and able, to conform to the ideals of our Christian faith."

The Frazer-Slaughter-West "and others" memorial was as follows:

"Resolved that the Alabama Conference hereby petition the 1956 session of the General Conference NOT TO ENACT ANY LEGISLATION that will interfere with the right to maintain present racial customs in churches, schools, colleges, assemblies, and Conferences within The Methodist Church;

"OR that will abridge or nullify the right of Jurisdictions, Conferences, and churches to establish such racial practices within their boundaries as will respect the right of each race to worship God in its own way;

"OR that will deprive official governing boards of schools, colleges, and assemblies owned by The Methodist Church or operated under the supervision

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or control of The Methodist Church, of the right to determine their own policies of admission with due respect for accepted racial customs;

"NOR to pass any resolution that will be printed in the *Discipline* of the Church and may come to be regarded as the official position of The Methodist Church, that declares the right to respect and maintain time-honored racial customs is un-Christian." After prolonged debate, a standing vote was taken, "resulting in 222 to 147 for the substitution of the substitute memorial, which was then adopted by a majority vote."

In this concluding chapter of this history, we again call attention to the remarkable work of the laymen. With C. R. Paul continuing as Conference Lay Leader, and Hartwell Davis as Secretary-treasurer of the Board of Lay Activities, the work was arranged in several departments. Lee Roy Ussery was elected Director of Christian Stewardship; Harry McDavid, Director of Methodist Men; J. P. Dannelly, Director of Christian Literature; Judge Howard Haygood, Director of Training; and Charles Walker, Director of Lay Speakers.

At the 1955 Conference the Board of Lay Activities reported 161 Methodist Men's Clubs. Special recognition was given to Earl Fraelish, Subdistrict Director of Methodist Men, and to Paul Hutto of the Subdistrict of the Dothan District, who reported a Men's Club in every church in their areas.

Lee Roy Ussery reported an organization in each of the eight districts with a District Director of Stewardship. At least twenty-three churches in the Conferences had active programs of Christian Stewardship and Tithing.

Charles Walker, Conference Director of Lay Speaking, reported 546 certified lay speakers actively filling unoccupied pulpits in the rural churches. J. P. Dannelly, Conference Director of Christian Literature, reported that the *Alabama Christian Advocate* was going into all homes of approximately ninety percent of the churches of the Conference.

Leaders were being trained for this special work. Judge Howard Haygood announced a Pilot Institute of Training to be held in Montgomery shortly after Conference, to be followed soon thereafter by District and Sub-District Institutes. This lay activity gave inspiration to less interested laymen, and gave new courage to pastors. The efficient work of these Godly laymen deserves a niche in this permanent record.

The officers of the Conference Board of Lay Activities were: Charles Ralph Paul, Geneva, Conference Lay Leader; J. P. Dannelly, Phenix City, city-chairman of the Board; Hartwell Davis, Montgomery, secretary-treasurer. The members of the new Board include the district superintendents and the following laymen.

Andalusia District: George H. Proctor, Andalusia; Luther E. Brown, Andalusia; Claude Nevin, Kinston; Ward Alexander, Evergreen; John B.

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Barnett, Jr., Monroeville. Demopolis District: A. L. Payne, Jr., Grove Hill; Frank Morrison, Greensboro; John C. Moore, Marion; Curtis Ford, Thomasville, Louis Adair, York. Dothan District: Paul Hutto, Ariton; A. A. Smith, Hartford; D. H. Morris, III, Geneva; Robert C. Reynolds, Ozark; Emmett White, Columbia. Marianna District: Joe Baker, Marianna; Earl Thomas, Panama City; Robert Williams, Graceville; K. G. Skaggs, Marianna; George F. Suber, Port St. Joe; Edward D. Pinckard, DeFuniak Springs. Mobile District: Mack Blake, Mobile; Harry McDavid, Eight Mile; Calhoun Granade, Le Roy; Keener Blackmaar, Mobile. Montgomery District: J. Herbert Orr, Opelika; W. O. Barrow, Auburn; Fletcher Segrest, Tuskegee; Taylor Kirby, Opelika; J. O. Sentell, Montgomery; Lee Roy Ussery, Montgomery. Pensacola District: Charles Walker, Pensacola; J. M. Mays, Atmore; B. C. Gilmore, Pensacola; Charles Morris, Milton, Fla.; Tappy Bradford, Fairhope. Selma District: Howard Haygood, Greenville; Carl Golson, Fort Deposit; Russell N. Burson, Selma; Ed. S. Gray, Prattville; G. H. Fulmer, Clanton. Troy District: J. P. Dannelly, Phenix City; George Little, Eufaula; Merlin Bryant, Brundidge; Willie Ray Davis, Troy; Ford Watson, Luverne.

Among others who had served with great devotion during the preceding year were Clatis Green, York; Thomas B. Yeager, Jr., Marion; Benton Boozer, Thomasville; T. H. Butts, Fort Walton Beach; Harmon P. Pierce, Chipley; J. C. Leavell, Montgomery, W. S. Easters, Sardis; and William Newby, Prattville. To them, and to hundreds more whose names might well be mentioned, The Methodist Church is under lasting obligations for work well done.

The Board of Evangelism, C. H. Hildreth, chairman, and J. C. Miller, secretary, reported that 211 of the 285 charges in the Conference had participated in the "Four-Nights-For-God" evangelistic mission, enlisting 1,746 new members on profession of faith, and 1,479 by transfer. No phase of evangelistic work was neglected.

The Conference Historical Society is gathering historical data which will be valuable in years to come. Officers (1955) are F. S. Moseley, president; O. C. Weaver, Jr., and Sam E. Yearby, Jr., vice-presidents; J. A. Hand, secretary-treasurer; Peter A. Brannon, Director of the State Department of Archives and History, Curator. This Society and the one in the North Alabama Conference have assisted greatly with this history.

The Commission on Christian Vocations, R. W. Nichols, chairman, and R. I. Lawrence, secretary, held a Conference during the year at Blue Lake, at which 156 were present. A questionnaire sent out by the Commission revealed that 34 young people were particularly interested in the pastoral ministry; 28 in becoming directors of religious education; 27 in the medical field; 50 in

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missionary work; 22 in church music; 7 in social work; 14 in teaching; 23 in general commercial fields, and 99 undecided.

The Conference Assembly Ground Commission reported that the Conference now has a deed to the beautiful tract in the heart of Conecuh National Forest which includes three-fourths of the shore line of Blue Lake. One cabin, accommodating eight people, had been erected during the year. A pavilion had been constructed which would seat approximately fifty persons. The Administration Building and Assembly Hall (seating 500) had been sufficiently completed to use. John H. Lane was continued as Executive Secretary.

The Board of Missions and Church Extension had, during the past three years, assisted in the organization of 17 new churches, which now have had a total membership of 1,885, with budgets totaling \$174,668. It was anticipated that five new congregations were to be organized soon after Conference. Aside from this inspiring report of the extension work, the churches had sent \$35,000 for Advance Specials. Many individual churches were supporting missionaries and foreign missionary enterprises. The Board was much pleased with the year's accomplishments.

A final word must be said about Retired Ministers Homes. J. F. McLeod, Executive Secretary of the Board, reported 38 units valued at \$224,500. Most of these were in good repair, many of them new, and some of them compared favorably with our station parsonages.

Gratifying reports were made by G. P. Cantrell, chairman, and W. O. Calhoun, secretary of the Board of Hospitals and Homes. These included reports by George P. Turner, chairman of the Selma Children's Board of Trustees; and by Max Livingston, superintendent of the Home; by C. A. Corbitt, director of Golden Cross; and by the trustees of the Home for the Aging, which home is still in the making. Both the Alabama and the North Alabama Conferences have appointed trustees, and adopted resolutions looking toward raising funds. It is verily believed that before these lines are in print, some of the buildings of the Home for the Aging will be under construction.

Andalusia District was born this year, necessitating many changes in boundaries. There were also many new station churches established this year, as, indeed, there had been for several years. Among those attaining station status this year were: Silas, Demopolis District; Madrid, Dothan District; Gulf View, a new church in Marianna District; Grand Bay, Theodore, Saraland, and Southwest Mobile, the last two being new churches, in Mobile District; Ensley, Pensacola District, besides Gulf Breeze, a new church in that district, and Pearl Street Church in Crestview; Millbrook, Robinson Springs, Pine Level (formerly on Deatsville Circuit) and Thorsby, until recently on Clanton Circuit, all in Selma District.

In Troy District, Hamm's Chapel was taken from Elba Circuit to form the

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Hamm's Chapel-Zoar Charge, Zoar being a re-opened church. Camp Ground was taken from the Goshen-Camp Ground Charge and made a station. Mt. Zion, Troy District, was re-established and added to Memorial Church in Opp.

Montgomery District announced the union of Mt. Meigs Church (from LaPlace Circuit) and Matthews (from Fort Davis-Fitzpatrick Charge) to make the new Woodland Church, which was added to Pike Road (formerly on Fort Davis-Fitzpatrick Charge) forming the Woodland-Pike Road Charge. Pine Grove and Liberty, formerly on the Lee Circuit, were formed into the Pine Grove-Liberty Charge, while the Lee Circuit continued with Hopewell, Morris' Chapel, and Pierce's Chapel, thus making two charges grow where formerly one grew.

This Conference adjourned with nine districts instead of the eight with which it convened. Since this is our last look at this Conference, we will give the superintendents: Andalusia, G. W. Kerlin; Demopolis, S. M. Baker; Dothan, S. R. Jones; Marianna, A. E. Middlebrooks; Mobile, A. S. Turnipseed; Montgomery, W. F. Calhoun; Pensacola, J. T. Ellisor; Selma, J. E. Tate; and Troy, H. P. Mathison.

Some of the non-pastoral appointments were as follows: Professor, Birmingham-Southern College, O. C. Weaver, Jr.; Executive Secretary of the Assembly Ground (Blue Lake) Commission, J. H. Lane; Conference Director of Golden Cross, C. A. Corbitt; Conference Missionary Secretary, R. L. Wilson, and pastor at Graceville, Florida; Executive Secretary, Town and County Commission and pastor at Toulminville, A. L. Martin; Montgomery District Service Project, E. B. Paul, a retired minister; Montgomery District Church Extension Secretary, T. J. Gross, a retired minister.

Professor in Candler School of Theology, Emory University, A. E. Barnett; Executive Secretary, Retired Ministers' Homes, J. F. McLeod; Executive Secretary, Board of Christian Education, Welton Gregory; Conference Director of Youth Work, D. W. Cauley; Editor, *Alabama Christian Advocate*, T. P. Chalker; Director Auburn Wesley Foundation, A. D. Shaw; Chaplains in the Army, W. G. McLeod, W. R. Bottoms, and A. T. Noland; Chaplains in the Navy, J. E. Hull and G. A. Oglesby; Chaplain in the Air Force, R. C. Culver.

The following are the Alabama Conference missionaries: Rev. and Mrs. J. R. Allison, Jr., India; R. C. Howard, Burma; Rev. and Mrs. Haniel Jones, Burma; Rev. and Mrs. Wm. M. Pickard, Jr., Philippine Islands; Raleigh N. Pickard, India; Rev. and Mrs. Ben Sawada, Japan; Clyde Ray Smith, North Africa. The Alabama Conference Missionaries sent out by the Woman's Division at this time were Miss Virginia Chapman, North Africa; Miss Mary

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McMillan, Japan; and Miss Mae Wiggins, India. Retired missionaries were Rev. and Mrs. L. C. Brannon, living at Headland.

Alabama Conference leaders in the Woman's Society of Christian Service included the following: Jurisdictional Officers—Mrs. Charles Ratcliffe and Mrs. J. F. McLeod; Honorary President, Mrs. R. L. Hobdy, Union Springs. Conference officers: President, Mrs. E. C. Rogers, Pensacola; Vice-President, Mrs. J. A. Crook, Union Springs; Recording Secretary, Mrs. J. T. Allen, Cromwell; Treasurer, Mrs. A. W. Oliver, Union Springs; Secretary of Promotion, Mrs. Hartwell Davis, Montgomery; Secretary of Missionary Education and Service, Mrs. C. M. Nuttall, Montgomery; Secretary of Christian Social Relations and Local Church Activities, Mrs. S. R. Jones, Dothan; Secretary Wesleyan Service Guild, Miss Nadine Turnipseed, Troy.

Secretary of Student Work, Mrs. Fred L. Davis, Port St. Joe, Fla.; Secretary of Youth Work, Mrs. S. D. Bradley, Mobile; Secretary of Children's Work, Mrs. C. H. Sherrer, Pensacola; Secretary of Spiritual Life, Mrs. R. I. Lawrence, Headland; Secretary of Literature and Supplies, Mrs. F. S. Arant, Auburn; Secretary of Supply Work, Mrs. H. C. Coleman, Pensacola; Secretary of Status of Women, Mrs. Russell Cook, Chipley, Fla.; Secretary of Missionary Personnel, Mrs. A. D. Williams, Graceville, Fla.; Chairman of Public Relations, Mrs. W. C. Carter, Prattville; Chairman of Constitution and By-Laws and Parliamentarian, Mrs. H. R. Cogburn, Mobile; Chairman Mobile County Rural Center, Mrs. Clyde Moore, Mobile; Chairman Troy District Rural Work, Miss Annie Cloud Bass, Brundidge; Chairman Special Memberships and Additional Gifts, Mrs. W. H. Robertson, Clayton; Historian, Mrs. C. S. McDowell, Eufaula.

Since we are looking at this Conference for the last time, let us compare some figures of the first meeting in 1832 with the reports made in 1955. In 1832 there were four districts: Tuscaloosa, Tombeckbee, Coosa, and Chatahoochee. Today there are nine. In 1832 there were 28 pastoral charges, many of which (including Tuscaloosa, Jones Valley (Birmingham), Blount, and Talladega Mission were in what is now the North Alabama Conference; and several (including Columbus, Noxubee Mission, and others) were in what are now the Mississippi Conferences. Today there are 315 pastoral charges.

In 1832 there were 10,966 members (8,196 white and 2,770 colored), many of them being in what is now the North Alabama, the Mississippi and the North Mississippi Conferences. Today, the membership in the Alabama Conference alone is 122,565. In 1832 there were 2 superannuated ministers. Today there are 67. In 1832 there were 16 men on trial, including six admitted that year. Today there are 49.

The question "Where shall the next Conference be held?" in 1832 and in 1955 had the same answer: Montgomery, only in 1832 the answer was: "At

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Montgomery, Montgomery County, Alabama," Dec. 11, 1833. In 1832 they did not report financial achievements—if any. In 1955 the contributions for all purposes amounted to \$5,165,469, this being the first year that it passed the five million dollar mark.

During 1832 the Conference owned no hospital, orphanage, college, or other institution. Today she owns one-half interest in the Methodist Children's Home at Selma; in Huntingdon College; in Birmingham-Southern College; and in the *Alabama Christian Advocate*; one-third interest in Seashore Assembly at Biloxi, Miss.; and full interest in Blue Lake Assembly Ground.

The Conference owns church buildings valued at \$19,918,632; parsonages valued at \$2,769,598; district parsonages valued at \$205,000; homes for retired ministers valued at \$244,500; and other church property valued at \$851,183.

The author takes pleasure in quoting the well-known Simon Peter Richardson, a Georgian, who was from 1866 to 1876, a member of this Conference. He, in 1900, referred to the 1872 Conference thusly:

"At that time, the Alabama Conference was the strongest in the Church, South. It was a grand body, composed of educated, cultured, representative men." He says the Conference was well equipped with educational advantages, and mentions Centenary and Tuskegee Female Colleges, and the Southern University and Auburn, all of which, he says, were "in full blast" when the war came on. W. M. Wightman, Chancellor of Southern University, was "a finished scholar and preacher, and the embodiment of propriety. T. O. Summers was a great worker. J. Hamilton, originally from Boston, but a true Southern man, was not only a great preacher, but a great thinker and perfect man. A. H. Mitchell, a Georgian, and a graduate of the State University (Georgia) was a man full of good works. Edward Wadsworth was one of the finest theologians in the whole Church. Philip P. Neely was a natural born orator. William Murrah was a statesman. J. L. Cotten ranked among the best scholars and thinkers of the Conference. . . . The younger men, H. D. Moore, A. S. Andrews, M. S. Andrews, W. A. McCarty, Anson West, J. W. Rush, J. O. Andrew—all these were young men fast coming to the front."

Richardson also said: "The intelligence of the laymen was abreast with their preachers. Alabama was not settled by adventurers, but many of the better and more wealthy classes from the older states went around and got into the rear of the Creek Indians, and developed that rich country. Alabama has more agricultural and mineral resources than any other Southern State (1900). Some of the richest lands in the world are the black or cane-brake lands in Alabama. There are mountains of ore and fields of coal, rich valleys and flowing streams, and endless timber resources."

The great preacher was picturing Alabama as it was three-quarters of a

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century ago. It is vastly richer and greater today. If our fathers could establish schools and organize churches and build parsonages and equip orphanages and other institutions, we today cannot only follow in their train, but can venture into even broader fields of service—and we will!

1956

The Alabama Conference admitted on trial: William Rufus Bailey, Terrell Leo Brannon, Arthur Bernard Clausen, Jr., Chubbie Ross Collins, Frank Perry Dannelly, Harold Marquette Devane, Garland William Emmons, Jr., James McClellan Ford, Jacob Columbus Guy, Jesse Dale Guy, Otis Talmadge Guy, Robert Bruce Johnson, Donald Eugene Montgomery, Ordice Rasco and Holland Rex Vaughan. Joel Edwin Cumbie was re-admitted: and Jake Bufford Brown, William H. Perkins, Jr., Thomas Worley Sowell and Geoffrey Lee Story, Jr., were received by transfer. R. J. Mills, J. J. Hardy, J. P. Peacock and C. J. Fuller died during the year.

1957

The Alabama-West Florida Conference admitted on trial: D. L. Adams, F. A. Arnold, Jr., D. R. Bailey, Asa Boozer, J. L. Brown, C. D. Coleman, C. J. Couey, C. Edwin Daniel, J. Walter Ellisor, F. L. Hosey, H. C. Jones, 3rd, W. B. Price, W. J. R. Shearer, W. R. Sullivan, J. P. Thomas, and C. R. Walker. Carl Henry Williams was re-admitted. D. A. Blanchard, K. C. Campbell, L. W. Coles, D. E. Collins, H. L. Davis, Roy Gamblin, J. C. Jackson, R. O. Sigler and O. H. Vanlandingham, were received by transfer. F. M. Atchison, R. R. Ellison, A. H. Moore, W. P. Pattillo, C. C. Wilkerson and H. E. Houseman, died during the year.

1958

Admitted: E. M. Andress, D. G. Brown, J. W. Bryan, W. E. Calhoun, N. S. Carr, G. H. Crenshaw, Jr., T. M. Ellisor, Jr., B. F. Hall, C. J. Harper, M. L. Heaton, F. T. Hyles, Jr., B. C. Johnson, E. H. Jones, F. I. Lloyd, Jr., W. O. Lynch, Jr., J. P. May, J. E. Savage, E. R. Sells, M. P. Shell, J. A. Tanton, J. T. Terry and J. E. Trost. By transfer: E. R. Dickerson, H. B. Hilbun, Jr., Haniel Jones, James L. Jones, J. C. Martinson, C. M. Prestwood, Jr., T. J. Sheppard and C. M. Tyndal. Died: George Wesley Jones and Carleton Preer.

1959

Admitted: E. Z. Baxter, B. D. Bradley, J. M. Dooling, L. A. Gandy, C. C. Hayes, Jr., J. I. Lewis, D. C. Newton, J. C. Rains, M. L. Roberts and B. C. Sparkman. By transfer: J. B. Cogdell, J. H. Collins, W. L. Rhoads, J. A. Redmond, O. H. Scott, Jr., W. H. Shelton and R. A. Vanlandingham. Died: George William Carpenter, Joseph William Gibson, Robert Williams Judkins, William Elbert Middlebrooks, Dow Perry Slaughter, Arnold Oliver Spivey and Robert Chappell Williams.

CHAPTER 74

The North Alabama Conference, 1952-1955

WE NOW BEGIN THE THRILLING STORY of the last quadrennium of the North Alabama Conference. From the beginning to the end of this chapter there is gratifying progress. Maybe not all was done that should or could have been done, but almost every issue of the *Alabama Christian Advocate* carried an account of the building of some church or parsonage, the formal opening of some new church or parsonage, the dedication of some church property, the installation of new church furniture, or some other evidences of the onward march of Methodism in this growing Conference. Here are some items that will illustrate what we mean:

A new electric organ in the church at Collinsville, J. P. Gilbreath, pastor, was dedicated on Jan. 6, 1952, Guy B. McGowan, a former pastor, bringing the message on that occasion. A bit later plans were announced to build a recreation room for our church at Courtland where Marvin Swilling was pastor—a progressive move for one of the oldest churches in North Alabama. On March 9th, 1952, the new \$15,500 parsonage at Fairview, Birmingham, was dedicated, J. H. Chitwood, Birmingham District Superintendent, preaching the sermon for O. S. Gamble, the pastor, and his people. Announcement was made that the church was then making plans for a new educational building.

At Ensley Highlands (organized 1914) a handsome new sanctuary formally opened March 16, 1952, which was the realization of a dream of many years. J. E. Harris was pastor and C. D. Swann was chairman of the building committee. Russellville Church educational building was completed about this time on a most desirable lot on Main Street where it was sure to catch the eye of thousands, and silently proclaim the interest Russellville Methodists have in teaching God's Word. J. D. Hunter, Jr., was pastor there then.

On Jan. 4, 1952, the Quarterly Conference of First Church, Florence, knowing that its already large Church School Annex was now too small, authorized the erection of an enlarged one to cost about \$100,000. The Finance Committee consisted of Clyde Anderson, B. F. O'Steen, T. E. Campbell, O. L. Chambers, Henry Lamar, L. N. Gentry, J. G. Getsinger, Fred Long, Mrs. B. C. Luna and Mrs. J. W. Cunningham, O. K. Lamb was the pastor and J. C. Draper, Jr.,

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was his associate. Work began shortly, and today (1955) they have one of the finest educational annexes in the entire Church.

While this was going on in Florence, Wesley Chapel on Cloverdale Charge, near Florence, was remodeled into one of the loveliest rural churches in the Conference, I. D. Howard, pastor. Miss Inah Mae Young, local church historian, believes this church was organized in the early 1820's. Rock Church, Tarrant City, was destroyed by fire on Feb. 3, 1952, the loss being estimated at \$60,000. J. C. Calhoun, pastor, and his people set about immediately to rebuild, and today are worshipping in a far better church than before.

In the northern part of the state, near the Tennessee line, stands Hazel Green Church, for a number of years on Meridianville Circuit, but which, a few years ago, became a station. This called for a parsonage which they soon completed. Then they built an educational annex and dedicated it on May 25, 1952. W. B. Baker was pastor at that time, and J. F. T. Brown was the Huntsville District Superintendent. The dedicatory message was brought by M. E. Lazenby, editor of the *Alabama Christian Advocate*, and a former superintendent of Huntsville District.

Bishop Purcell dedicated the \$20,000 parsonage of our Ft. Payne First Church, Oct. 5, 1952, Robert Dane Cook, pastor. About the same time J. L. Hallmark, Florence District Superintendent, was dedicating the \$20,000 eight-room parsonage of the St. James Church in Florence, J. D. Boyd, pastor. A year or so prior to this time a magnificent \$20,000 parsonage had been built and furnished at Scottsboro, O. B. Sansbury, pastor.

J. L. Hallmark, Florence District Superintendent, dedicated the new Lexington Church on Sept. 28, 1952. Plans for the church had been made during the ministry of J. J. Webb; construction was begun under T. N. Kitchens; completion and dedication took place under W. R. Crumpton. E. S. Springer was superintendent of the Church school at that time.

But it must not be imagined that our pastors and people were giving all of their strength and money to material growth. Not so! All during the year, special training schools, institutes, conferences, assemblies, and the like, were being held. The Conference-wide Conference on Evangelism was at Central Church, Gadsden, March 11th and 12th. Dr. Dow Kirkpatrick, of Georgia, was the principal speaker, though many Conference members participated in this worthwhile Conference. At an art seminar March 28-30 at the Wesley Foundation of the University, Dr. Warner Sallman, world-famous artist, was the guest lecturer, under the leadership of William Graham Echols, director of the Foundation. During the year the General Board of Evangelism, under Bishop Cushman and Harry Denman, scheduled thirteen metropolitan and state-wide evangelistic missions over the nation. One of these was held at Florence, March 1-9.

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From Jan. 24-31, an evangelistic campaign designated as "Cuba for Christ" was held throughout the Island of Cuba, under the direction of Bishop Short and Dr. Denman. The North Alabama ministers assisting in this campaign were S. A. Balch, Jr., H. F. Ledford, J. S. Christian, T. J. Chitwood, McCoy Guthrie, G. M. Hamby and A. D. Montgomery. Alabama Conference ministers assisting were C B. Harbour, E. L. Hardin, and M. C. Mathison. Dr. Denman reported that there were 1,500 decisions for Christ as a result of this campaign.

A School for Christian Workers was held for twenty churches in and around Gadsden, Feb. 17 to 21. Instructors in this school were W. A. Shelton, W. W. Scott, D. N. Franklin, J. E. Rutland, and Mrs. E. Mauldin. The Board of Managers were S. O. Kimbrough, the District Superintendent, Joseph E. Morris, H. T. Hammer, Mr. and Mrs. Joseph Lewis and L. S. Beaird.

Nor was the Board of Education idle. All over the Conference, E. H. Clark, Executive Secretary, and members of his staff, Miss Mary Elizabeth McDonald, Miss Nina Reeves, and Miss Effie Kelley, were holding Leadership Training Schools. A Young Adult Assembly was held May 30 to June 1 at the Alabama School for the Deaf at Talladega. On June 23-26 at the same place, an Older Adult Assembly was held, the platform speaker being W. A. Shelton.

During the commencement of Athens College, Sim Wilbanks, of Alexander City, was the alumni banquet speaker; Dr. J. O. Gross was the commencement preacher; and Dr. Walter K. Greene delivered the commencement address and was given the Doctor of Literature honorary degree. P. S. Dunnivant, Huntsville merchant, was given the Doctor of Humanities honorary degree. Special citations were given Homer Crim, principal of Butler High School in Huntsville, and to Charles Owens, James Warren, and Miss Fay Vann. At the special summer commencement exercises the degree of Doctor of Literature was conferred upon Mrs. W. G. Henry, of Anniston, and the Doctor of Divinity was conferred upon Rev. John. S. Christian.

On Oct. 12th, 1952, the Eleventh Avenue Church, Birmingham, E. M. Barnes, Jr., pastor, observed its fiftieth anniversary. This church was organized by W. E. Morris. W. G. Henry, a former pastor, preached the anniversary sermon. There was a preaching mission at First Church, Sylacauga, Oct. 18-26, the guest minister being E. Stanley Jones. D. C. Whitsett, pastor, and M. A. Thurman, chairman of the church's evangelistic committee, invited ministers and laymen from both the Alabama Conferences to this meeting, and many attended.

Hundreds of local revivals were held over the Conference, some with notable results. Youth assemblies, laymen's retreats, and special study periods by the Woman's Society of Christian Service were held. Methodism was putting on

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programs that resulted in the social, cultural, religious and spiritual growth of the people.

At the Jurisdictional Conference at Roanoke, Virginia, June 25-29, Bishop Purcell made a gratifying report for the Birmingham Area. During the quadrennium, there had been received on profession of faith 14,909 in the Alabama, and 19,865 in the North Alabama Conference. There had been a net gain of 6,885 in the Alabama Conference, and 9,205 in the North Alabama. There had been an increase in Church school enrollment of 14,238 in the Alabama Conference since 1947, and an increase of 10,720 in the North Alabama.

The bishop spoke of the development of the Children's Home at Selma, of the assembly grounds at Camp Sumatanga and at Blue Lake, of the Wesley Foundation campaigns, of the enlarged giving to World Service and to Advance Specials, and of the church colleges within the Area. Bishop Purcell's report said that at least 100 new churches and educational buildings had been erected during the quadrennium, and that he himself had dedicated 44 of these.

The 14th Conference was at First Church, Tuscaloosa, Oct. 29 to Nov. 2, 1952. U. S. Pitts was pastor and Aubrey Dominick was chairman of the Board. B. F. Tingle was Tuscaloosa District Superintendent. Bishop Purcell presided, thus beginning his second quadrennium in this Area. He had served as pastor of the host-church more than two decades ago, and knew personally many of the older members and much of the church's history. He was welcomed not only by the Conference, but by the local church, of which he had once been pastor.

Tuscaloosa had long been a popular meeting place for Annual Conferences. It entertained its first Conference in 1824 when the church was six years old, and had been host to eighteen Annual Conferences, the Mississippi Conference 1824, 1826, 1828 and 1830; Alabama Conference 1832, 1835, 1839, 1847 and 1853; Mobile Conference 1864; and North Alabama Conference 1872, 1879, 1887, 1896, 1907, 1926, 1950 and 1952. The lot where the present handsome church stands was bought in 1831 for \$300.

Until rather recent years, the bishop and the presiding elders and other members of the Conference were entertained in the homes of the members of the host-church. The bishop was usually entertained in one of the largest homes, where presiding elders would gather and carry on the work of making the appointments. Now it is customary for the bishop and cabinet to stay in a hotel where a special room is engaged for cabinet meetings.

Bishop Short spoke at the anniversary meeting of the Board of Missions and Church Extension, in place of Bishop Kern, who was sick. Bishop Branscomb, a native of Union Springs, of the Jacksonville (Florida) Area,

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spoke at the anniversary of the Board of Evangelism. Bishop Franklin, a former member of this Conference and still an honorary member, of Jackson (Mississippi) Area, was a guest. At that time Bishops Dobbs and A. J. Moore were honorary members of the Conference, and upon motion of G. M. Davenport, were sent messages of greeting.

The secretary of the Conference for the coming quadrennium was C. M. Pinkard. E. E. Bridges was elected Conference statistician, succeeding S. A. Balch, Sr., who had been elected Conference treasurer, succeeding P. S. Haley who had held this responsible position since 1920.

W. W. Scott, acting by request of the Commission on World Service, called Dr. and Mrs. Haley to the chancel and read a resolution concerning Dr. Haley's service as Conference treasurer, stating that he has given his best efforts to this important work and expressing to Dr. Haley the appreciation of the Conference for this long period of distinguished service, and assuring him and Mrs. Haley of their continued love and prayers. Brother Scott then announced that the Conference, "through gifts from the districts is presenting to Dr. and Mrs. Haley a television set which will be installed in their home next week." To these words of appreciation, Dr. and Mrs. Haley made suitable response.

An interesting feature of this Conference was W. G. Henry's fiftieth anniversary sermon. Admitted into the Conference in 1902, Dr. Henry has been highly honored by the Conference and by the General Church, and he has been an honor to the Conference and to the Church. A gifted scholar with degrees from several universities, Dr. Henry has represented his Conference in both General and Ecumenical Conferences, and was for eighteen years a member of the Judicial Council. His message was heard by a great congregation of his brethren and friends.

It was at this 1952 session that the Conference began its work on "The Enlargement Program For Accumulative Endowment, Superannuate Homes, and Retirement Pay." For years, the Conference had been building homes for its claimants, and efforts had been put forth to raise an endowment fund with which to supplement the pensions paid claimants, which efforts are not to be underestimated. But at this session, W. N. Guthrie, Executive Secretary of the Board of Superannuate Homes, presented a paper from this Board which, after thoughtful consideration, was adopted, ushering in a better day for claimants.

It called for goals based on pastors' cash salaries. Of the amount collected, 30% was to supplement the pay for claimants; 40% was to be used in repairing homes and in building new ones; and 30% was to be used in adding to the Accumulative Endowment for Conference claimants. Dr. Guthrie threw all of his energy into this plan and was given the hearty co-operation of Bishop Pur-

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cell, district superintendents, pastors and laymen. Guthrie's work will never be forgotten by the present claimants, nor by those who will in years to come, benefit from the Endowment Fund.

At this session, Harry Denman, Executive Secretary of the General Board of Evangelism, began a movement that may have far-reaching effects. Immediately after the mid-day lunch hour, permission having been secured from the city, he, with a group of ministers, held a street-preaching service in front of the Court House. Hundreds stopped to hear the sermon and the singing. Many appeared interested; all appeared reverent. Dr. Denman demonstrated that such services could be free from every objectionable feature and that this type of John Wesley street preaching might do much good.

The report by H. M. Hudson, chairman, and Grant Parris, secretary of the Board of Evangelism, rejoiced "in the many new churches that have been established in our Conference this year"; urged all churches "to put special emphasis on the Sunday evening service, the mid-week prayer meeting, and on special services of an evangelistic nature," and called for the whole-hearted support of all our people to the Jurisdictional United Evangelistic Mission, "that great program of evangelism suggested by our own Bishop Purcell." . . . "If we are to be successful in reaching the lost in our Conference through this program," the report continued, "we must follow the direction given us by Harry Denman and the Board of Evangelism." The leaders felt, and rightly, that Dr. Denman was working under the leadership of the Holy Spirit.

J. L. Brasher, approved evangelist, who that year answered Conference roll call for the 59th time, reported that he had held two revival meetings, three camp meetings, traveled 4,302 miles, preached 67 times, taught Sunday School classes 23 times, and led 200 persons to the altar in search of the better life.

John Evins, Secretary, read the Conference Board of Lay Activities' report, which touched upon practically every phase of Methodist endeavor, and expressed the heartiest co-operation of the laymen in all Methodist work. The Board noted the resignation as Conference Lay Leader of V. B. Taunton, who had served nearly five years, during which time he had traveled "approximately 51,000 miles, not including travel to and from Ecumenical, General and Jurisdictional Conferences." In this period he met 362 engagements and made 249 public addresses. The Board elected the following for the new year: F. M. Cook, Lay Leader and Chairman of the Conference Board of Lay Activities; Dr. C. R. Wood, Vice-Chairman; W. C. Brannon, Secretary; and L. L. McCullough, Treasurer.

The Conference gave an hour to the Board of Temperance of which Judge Hugh A. Locke was chairman and Mrs. T. H. Wilson, secretary. Guest speakers were Rev. Waymon Reese of the First Baptist Church of Jasper, and Melvin Hutson, layman, of our Central Church, Decatur. The Board's

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report declared that "we endorse and work for State and National Prohibition."

A letter from C. H. Jennings told of the Goodwill Industries in Birmingham, saying that during the year, 98 handicapped individuals had been employed, with an average of 57 on the weekly pay roll. "Over \$66,000 had been paid in wages to these people who want not charity but a chance."

During the year approximately \$42,000 was collected on Laymen's Day for Camp Sumatanga Assembly Ground. The report of the Assembly Ground Commission paid high compliment to Public Relations Director, J. N. Floyd, who had, in Conference, District, and local church meetings, effectively presented this important work. Under the superintendency of David Hutto, much construction work was completed, and even more planned for the next year. During the summer of 1952, approximately 5,000 campers attended Camp Sumatanga, coming from all parts of the Conference, and some from Malaya, Germany, Turkey, Palestine, China, Japan, Hungary, Canada, and England.

The Conference was saddened by the news of the illness of J. L. B. McGill, and of the automobile accidents that caused serious injury to Rev. and Mrs. W. R. Duncan and to Rev. Ezra Allred and his family. An offering (\$380.50) was taken to help these dear friends.

At the 1952 Conference twenty-five were admitted on trial: Lewis Eugene Atkins, Wayman Monroe Bensinger, Thomas Lane Butts, Jr., Edward Paul Castor, Robert Leslie Caufield, George Barnett Creel, Edwin Snowden Davis, Herman Jackson Downey, Jr., John Clifton Draper, Jr., Robert Elwin Elliott, Warren Drake Gaston, Lawrence Wesley George, Arthur Earl Gordon, John Arnold Hunt, George Depew King, Hoyt Lambuth Logan, Lawrence Eston McGinty, Jr., Luther Delbert Nance, Oliver Lee Parker, Dwight William Pearson, David Randolph Phelps, Thomas Leroy Smith, Hillard Clarence Vance, Fred Palmer Whidden, and William Mack Wilson.

Ralph Benton Porter and Eugene Sample Jackson transferred in from the Mississippi Conference, both on trial in the class of the first year. E. R. Naylor transferred to the Holston Conference; J. W. Goodwin to the North Carolina; and T. L. Butts, Jr., to the Alabama. D. W. Akins, G. M. Hamby and I. M. Sewell withdrew. H. A. Gray, A. W. Gregg, V. H. Hawkins, C. M. Nolen, J. H. Roberts, R. L. Stallings, and Marvin Swilling retired. Seven died during the year.

R. W. Greene was one of the most loved men in the Conference, and a member of one of the State's greatest Methodist families—son of Rinaldo McKeen and Martha Ann Greene, the former a Confederate Army captain and the latter a sister of General Robert Lee Bullard. Raleigh graduated at Auburn 1892 and at Vanderbilt 1896. He joined the Conference 1896 and was appointed to Washington Street Church, Eufaula; then to Water Street, Selma;

then to Washington Street again; then principal of Eufaula District High School at Clayton, after which he served Midway Circuit, Girard, Lockhart, and Clayton Street (now Frazer Memorial) in Montgomery. He then served as principal of Southern University Fitting School at Greensboro from 1911 to 1916; then as president of the State Normal School at Moundville, 1916-1919; then as vice-president of Downing Industrial School for Girls at Brewton, 1919-1921; then as professor of English at Simpson High School, Birmingham-Southern College, 1921-1932. During this period he was part-time visiting pastor at First Church, Birmingham, being associated with G. R. Stuart and A. J. Moore. In January, 1932, he joined the staff of First Church, Birmingham, giving full time as visiting pastor, serving with R. E. Goodrich, Clovis Chappell, Angie Smith, J. A. Smith, Fred Chenault, J. L. Horton, and Paul Hardin, Jr. During a considerable part of this time, Harry Denman was business manager of the Church, and the two became steadfast friends. Birmingham-Southern honored itself by honoring Brother Greene with the Doctor of Divinity degree, and while no man ever wore that degree more worthily, he continued to be "Brother Greene" to thousands of Birmingham people. He married May 10, 1899, Anne Lela Phillips, of Opelika. Their fine children are Anne, Paul, Dan, Ernest and Lois (Mrs. Seals) who has been for years, organist of First Church in Birmingham, where Doctor Greene's funeral was held, the great auditorium being filled. Paul Hardin, Jr., his memorialist wrote: "For more than a quarter of a century he, through loving service, wrote his name upon the heart of First Church. He was a center of loyalty, a carrier of happiness, a preacher of the Gospel, a helper of the unfortunate. He married hundreds of couples and baptized their babies. He probably conducted more funerals than any minister in Birmingham. In his late seventies he reminded us of youth. He was a cultured man who kept the common touch. He was humble in spirit and spirited in action."

W. W. Heflin came from a distinguished family of Methodists. His parents were Dr. and Mrs. Wilson L. Heflin, of Randolph County. His brothers were Marvin, a retired member of the North Alabama Conference; Senator J. Thos., Judge Harrington P.; Dr. Howell T., John T., of Roanoke; and Wyatt, a well-known Birmingham physician. Walter W. attended Roanoke Normal College and old Emory College in Georgia. He was licensed to preach and joined the Conference in 1900. Henry Hurst, long-time friend, lists his appointments as Weogufka, Rockford, Empire, Walnut Grove-Lipscomb, Moulton, Leighton, Altoona, Holmes Street in Huntsville, Central Park in Birmingham, Vernon and presiding elder of Russellville District. He had ability and an attractive personality. "He held his friends and destroyed his enemies by making friends out of them." Brother Heflin never married. He died in his own home across the street from the Central Park Church, Birmingham.

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J. S. Martin taught school twelve years. The next 29 years he served Cragford, Danville, Margerum, Cloverdale, Princeton, Pettusville, Somerville, Ranburn, Wynnville, Remlap, Baileyton, and Flat Rock. He retired in 1940, moving to Somerville, where his health gave way, when he rented a house near Elkmont to be near one of his six children. He married Ophelia Strong in 1909. G. M. Davenport, his memorialist, says: "His loyalty to our itinerant system was striking. . . . Never did he waver in his appointments. . . . He preached sermons of evangelical power. . . . He lived like a child of God here. He knows the etiquette of the realm of glory."

J. C. Maske's memoir, by his brother, J. S. Eddins, says he was educated at Westminster Theological Seminary in Maryland and joined the Alabama M.P. Conference in 1920. He preached at Panola, Herd's Gap, Evergreen Circuit, and Jennings Chapel, serving this last named charge for eleven years. On May 15, 1924, he married Velma Nolen. There was one foster daughter. Brother Maske retired in 1945 because of failing health. He had a fine sense of humor, was tender in heart, broad in his sympathies, and deep in his convictions.

J. W. McBrayer's obituary by V. B. Taunton, who knew and loved him, calls him a "nobleman, a devoted husband, a loving father, and unquestionably a Christian gentleman." With few educational advantages, he became self-educated. "He could grace the pulpit of any church, no matter how high the steeple." On Feb. 9, 1908, he married Lillie Katherine Ashley to whom one daughter, now Mrs. H. F. Collins, was born. After the death of his wife he and his daughter lived a few years with his parents until, on May 6, 1914, he married Hattie Josephine Parrish, and to them one daughter, now Mrs. Roy Dewberry, was born. Brother McBrayer served Keener Mission, Hokes Bluff, Baileyton, South Hill, East Gadsden, Gaylesville, Valley Head, Winfield-Guin, Lafayette, Mignon in Sylacauga, McCoy in Anniston, Trinity in Talladega, Lanett, Oneonta, Beverly, First Church in Pratt City, Fountain Heights in Birmingham, and Red Bay. Even after retiring he served as assistant pastor at Shawmut where he lived in a superannuate home. Horace Keeble and W. M. Harris conducted his funeral.

C. A. Sherrill married on Oct. 7, 1896, Ethel Richardson. Among their five children is L. A. Sherrill a member of the Conference. Brother Sherrill's pastoral charges from 1923 to 1940 were Beaverton, Fernbank, Cochran-Dancy, Coaling, Beaverton again, and Detroit. Prior to 1923, he supplied several charges. He retired in 1940, but served Coaling Circuit from 1942 until 1946, having already once served that charge five years. After serving Piper, and later Belgreen, he moved in 1949 to the superannuate home in Huntsville. Services were conducted at Unity Grove Church, Pickens County by D. Y. Register and Z. R. Carpenter. Brother Sherrill's fidelity to the Book, his loy-

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alty to the Church, his love for God and God's people, and his passion for the lost, remained with him until the end.

E. D. Totherow moved to Alabama in early childhood and was educated at Hartselle High School and Birmingham-Southern College. He served: Toney, Hamilton, Hanceville, Bailyton, Belgreen, Lookout Mountain, Hollywood, Paint Rock, West Huntsville, Falkville, Austinville, Steele, and Lookout Valley, where in 1931 he superannuated. He married in 1905, Nora Estelle Pettus, sister of Rev. W. H. Pettus, and to them were born seven children, including Rev. J. M. Clark's wife (Julia). G. M. Davenport wrote his memoir, saying, "He knew the Bible, he knew the doctrines of the Church, and many charges where he served heard an adequate interpretation of the Gospel at the hands of a well-prepared man. . . . He moved frequently, not because he could not preach, but because he would not compromise with what he thought was wrong. . . . He kept the faith and has been crowned by the hand of his Lord."

During this year there passed away also one of our best, most loved, and most useful local preachers, J. W. Payton, who supplied for many years. Few, indeed, served the charges to which they were sent more efficiently than he. His good wife preceded him to the grave a few months. Others who died during the year were the wife of Bishop Franklin, Mrs. G. E. Driskill, Mrs. E. B. Ogburn, Mrs. J. M. Shores, and Mrs. R. E. Tyler, elect women who had graced many a North Alabama parsonage.

During the year several churches became stations. In Bessemer District, the Mulga-Oak Grove Charge became the Mulga Station and the Oak Grove Station. The same thing became true of the Bayview-Short Creek Charge. In addition, there was one newly organized church at Midfield. A new church was organized at Vestavia Hills in the Birmingham District, and added to Bluff Park. This church developed into a station. Alton, previously on the Alton-Overton Charge, became a station, while Cahaba and Overton became a charge.

In Gadsden District, there were three new station churches. The Steele-Mt. Zion Charge was dissolved and Steele and Mt. Zion became station churches. Curtiston was taken from Crawford's Cove Charge and made into a station. In the Tuscaloosa District, two old and well-known rural churches, Bethlehem from Fayette Circuit, and Berry from Covin Circuit, were made station churches. These are unmistakable evidences of growth. Other churches that had been having services only once a month, now stepped up to half-stations.

There were no new district superintendents this year. There were, however, some changes in appointments. During the year F. E. Still, pastor at Taylor's Chapel, was appointed chaplain in the Navy, and E. S. Jackson from the Mississippi Conference was appointed to Taylor's Chapel. C. O. Butler, who

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had recently finished at Candler School of Theology, Emory University, was appointed missionary to Panama. J. E. Elliott was appointed Army Chaplain at Frankfort, Germany. George Duke was appointed assistant chaplain to Bryce hospital.

The secretary reported 447 pastoral charges in the Conference, and 439 ministers, of whom 105 were retired. Of the 283 effective men, 254 were pastors and district superintendents, 27 were under special appointment, and two were without appointment to attend school. Of the 51 men on trial, 24 were serving pastorates, one was under special appointment, and 26 were without appointment to attend school. It is a blessed thing that the Conference had 126 approved Supply Pastors to man nearly one-third of the pastorates.

The statistician's 1952 report showed a decrease in church membership of 733, in spite of the fact that there was an increase of 546 members received on profession of faith over the last year. The loss came from the total number removed from the roll—13,561 in 1952 and 12,454 in 1951. The financial report was more encouraging, it being \$5,867,911, nearly half a million dollars larger than the \$5,379,886 in 1951.

This year marked the 145th year of Alabama Methodist history and was the 15th session of the North Alabama Conference of The Methodist Church, which met Oct. 7-11, 1953, at First Church, Huntsville.

When James Gwynn was appointed to this territory in October 1808, he probably never dreamed that the church he was organizing at Hunt's Spring, would one day be one of the largest in the Conference. A. H. Nabors, pastor, reported 2,027 members in 1953. The 1954 *Journal* reports seven Methodist churches in Huntsville with a membership of about 3,716, with a total contribution for all purposes of approximately \$189,199.

Bishop Purcell presided. Huntsville was profuse in its hospitality, welcome addresses being made by A. H. Nabors, the pastor, J. F. T. Brown, the superintendent, R. B. Searcy, mayor of Huntsville, and Senator John Sparkman, an official member of First Church. The altar flowers for this session were placed by Mrs. Scott in memory of her husband, R. R. Scott, who had served as pastor of this church, and of his father, W. W. Scott, Sr., both of whom had joined the Conference in this church. W. W. Scott, Jr. is pastor of this church at the present time (1955).

Twenty-seven were admitted on trial: Ralph Kenneth Bates, Milton Earl Blackburn, Kenneth Lewis Bohannon, William Jasper Brown, William Everett Bush, Harry Underwood Campbell, Gerald Riley Duncan, Sydney Joseph Elmore, Paul Marshall Gauntt, Wayne Silas Graham, Leland Brooks Hall, David Austin Higginbotham, Robert Epperson Hughes, Wallace Joseph Hurst, Jr., James Alton Jones, Lemuel Curtis Kaylor, Henry Newton Maloney, James Joseph Nabors, Burl Lee Oliver, Jr., Samuel David Pickard,

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James Maderson Seymour, Jr., Jimmy Gordon Short, George Hasson Thomas, Byron Chancellor Waites, Charles Randall Wallace, and Robert Francis Storey. Daniel W. Akins was re-admitted on trial. The average age of the twenty-seven admitted was about 26 years and 7 months. Nineteen were college graduates; some had B.D. degree; some were still attending college, and all had attended college or some summer school of theology.

James H. Chestnutt transferred in from the Tennessee Conference; J. B. Pooley, from the Iowa-Des Moines Conference, who was then granted Sabbatical leave, and transferred back to Iowa-Des Moines; and Arthur E. Thompson from the Tennessee. T. D. Peterson (transferred to the New Jersey Conference for ordination purposes) was transferred back to the North Alabama Conference. C. O. Butler transferred to the Central American Provisional Conference; P. H. Eubanks to Memphis; T. L. McMinn, Jr., to South Carolina; and F. J. Mitchell to Virginia. A. R. Doyle, T. B. Jordan, J. M. Holland, M. E. Lazenby, B. F. Miller, D. Y. Register, K. L. Rudolph, W. M. Treadaway, C. G. Martin, and H. A. Screws, Jr., retired. Twelve Conference members and one approved supply pastor died during the year.

W. E. Aldridge (one of three brothers—Frank, Henry, and Ned, as he was generally known, all members of the Conference) joined the Conference in 1898. After serving as junior preacher to F. H. Gardner on the Russellville Station one year, he served Oleander Mission, Warrenton, Cleveland, Village Springs, Hanceville-Stout's Mountain, Gurley, Fortieth Street in Birmingham, St. Paul in Birmingham, West Anniston, Bethel-Boyles, Piedmont Station, Carbon Hill, Kansas, Sunnyside Station, Inglenook, Brookwood Circuit, Sixty-seventh Street in Birmingham, Agent for the Methodist Benevolent Association in Nashville, Tenn., junior preacher in Athens, supernumerary, junior preacher at Woodlawn, junior preacher at Mt. Vernon in Birmingham, supernumerary again. He retired in 1932. He married first, Alice Hamer to whom two children were born, secondly, Mrs. Pattie Rand, of Leighton.

S. W. Brooks gave nearly 40 years of service. His memorialist, J. A. Gann, says, "He knew and loved and preached the doctrines of the Methodist Church." He was an exceptionally good preacher, and was much in demand for revivals. His wife, the former Sarah Adaline Cantrell, of Hackleburg, died June 4, 1952. The surviving children, Mrs. Floyd Landers, Mrs. Robert L. Young, Cecil and Hubert, are a credit to their parents.

J. F. Dunn married on March 30, 1917, Onie Kate Bruce, and to them one daughter, Ann Beth, was born. Brother Dunn graduated at Kingswood College in Kentucky in 1913. He joined the South Dakota Conference in 1914 and the North Alabama Conference 1915 in which he gave 38 years of service, holding some of our best appointments, including Fort Payne, Walker Memorial in Birmingham, Talladega, Athens, and the Huntsville and Florence

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Districts. His last appointment was at Leighton. A. H. Nabors, his memorialist said, "He had an unshaken faith in the Scriptures and in Jesus Christ as his Saviour. . . . He came to life's sunset in the triumph of a living faith in Christ whose Gospel he faithfully proclaimed, and passed to his eternal reward where there is 'no sighing, no dying, and no crying, but glory gleaming, and love-light beaming forever more'."

C. C. Godbey, whose father was also an honored member of the Conference, was licensed to preach in 1896. On Dec. 28, 1898, he married Sarah Elizabeth Tipton, and to this union were born eight children, all of whom are earnest Christians, and two are ministers, Luther Dobbs in the Nebraska Conference, and James M., in the North Alabama. G. M. Davenport, who wrote C. C. Godbey's memoir, says that there have been forty-four Methodist ministers in the Godbey family. The subject of this sketch served 45 years, his first charge being Princeton Circuit, and his last being Fortieth Street Church in Birmingham, where he served six years, retiring in 1942. His last years were lived in the neighborhood of our Sixty-seventh Street Church in Birmingham. "He filled to the full the places with which the Conference trusted him. . . . He lived the life that becometh the Gospel."

W. R. Howell was universally loved for his humility and strength of character. During his boyhood the family moved to Bessemer. He was educated at Southern University where he was licensed to preach 1900. On June 5, 1907, he married Annie Davenport. Except for six years in the New Mexico Conference, all his work was in North Alabama. He retired in 1937. F. K. Gamble, his college mate at Greensboro, wrote his memoir, in which he said: "The foundation on which Will Howell's life work rested was his clean, upright character. . . . He never stooped to a mean, low deed, and his mind was not defiled with unholy thoughts and desires. He kept company with his Lord and Saviour, and those who knew him realized that a man of God was in their midst." His services in Walker Memorial Church, Birmingham, were conducted by G. F. Cooper and Dr. Gamble, and graveside services by Ford McDonald and Dr. Gamble.

J. D. Kaylor was a son of Thomas Jefferson Kaylor, all three of whose sons entered the ministry. He taught school ten years, joining the Conference in 1914. On Dec. 22, 1907, he married Elsie Lou Hanson. To them six children were born. Brother Kaylor served Wedowee, Belgreen, Falkville, Nauvoo, Bevelle-Russell Mills, Calera, Sulligent, Millport, Reform, Berry, Sumiton, Sycamore, Gardendale, Cleveland, Riverview, Brighton, Lipscomb, Bethlehem, and Boyles. Officiating at his funeral at Boyles, where he was pastor, were G. M. Davenport, J. M. Wigley, and S. A. Balch, Sr. No more faithful man ever preached the Gospel of Christ than Jesse Kaylor.

S. O. Kimbrough was of a strong Methodist family and joined the church

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at ten under H. M. Stevenson. Feeling the call to preach, he likewise felt the call for more education. He sold a pony, his only possession, and arrived at Birmingham College with only \$50.00. Through the instrumentality of Gov. Comer, he was appointed chaplain for Pratt Mines, and was thereby able to work his way through college, graduating in 1912. On Dec. 26, 1912, he married Ruth, daughter of J. B. Gregory. At the request of Bishop McCoy he had served in West Virginia, but returned in 1913 to North Alabama, serving Fairfield, Tanner-Elkmont, Owenton, Cullman, Eleventh Avenue in Birmingham, Central in Decatur, Woodlawn in Birmingham (six years), Birmingham District, First Church in Anniston, Anniston District, Woodlawn in Birmingham (five more years), Beverly in Birmingham, and Gadsden District, 1951 to 1953. Guy B. McGowan says in his memoir that he served with distinction on nearly every committee of the Conference, and in several General Conferences, and was presiding elder host to the last General Conference of the Southern Church. His alma mater conferred the D.D. degree upon him. He was "a man with many excellencies, a deep student with wide intellectual grasp, an untiring and capable administrator." Dr. Kimbrough was an uncle of Drs. S. T. and R. E. Kimbrough.

W. E. Morris, D.D., was one of the most warmly loved ministers of the Conference. Perhaps he did as much to produce the Conference as any man of his time. Bishop Purcell, who was invited by his widow to write his memoir, says "Somehow, I have always thought of W. E. Morris as a prince of the Church." This author, who knew Dr. Morris for a quarter of a century, wholly concurs with the bishop. Ed was a gentleman, as was his father, Rev. J. T. Morris, and as is his brother, J. E. Morris, who survives him. W. E. Morris graduated in 1890 at Greensboro. From 1895 until 1908, when he was appointed a presiding elder, he was assistant Conference Secretary. Dr. Morris was elected secretary in 1913 and served with distinction until 1942. For 43 of his 47 years as an active minister he sat at the secretary's table. Bishop Purcell lists his appointments as Bessemer Mission, Wylam-Ensley, Cullman, Albertville, Sylacauga, Eleventh Avenue in Birmingham (which he organized), Bessemer, Huntsville District, Woodlawn in Birmingham, Highlands in Birmingham, Decatur District, Florence First, Norwood in Birmingham, Birmingham District, First Church in Anniston, First Church in Huntsville, Avondale in Birmingham, Anniston District, and Hartselle, where he reached the Disciplinary retirement age. But even after that, he served several years as a retired supply, his last work being minister of visitation at Norwood in Birmingham. Dr. Morris was a member of the 1922, 1926 and 1930 General Conferences, and of the Uniting Conference of 1939. In 1925 Birmingham-Southern College conferred the D.D. upon him. On May 18, 1898, he married Frances Irene Sheldon, and to them five children were born including Dr.

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Joseph Sheldon Morris, Eutaw. In summing up the characteristics of his life, Bishop Purcell lays stress upon his culture, faith, courtesy, and fidelity. On these, his godly and useful life was built. Funeral services were at Norwood.

W. H. Pettus was a son of Dr. W. D. Pettus, who married Ann, the daughter of Rev. Hartwell Brown. On Jan. 23, 1895, he married Martha Jane Kelly. Eight children were born to them. H. M. Stevenson, his memorialist, says that while he was serving St. James Church in Florence, he organized the North Wood Avenue Church, now one of the finest churches in that section. Brother Pettus received into the membership of the church 1,031 persons, baptized 93 infants, performed 128 marriage ceremonies, conducted 332 funerals, and preached about 4,600 times. Truly, it can be said of him, "He went about doing good."

W. L. Rice, in point of service, was second on the chronological roll. Educated at Southern University, he joined the Conference in 1888, and served Deposit, Island Creek, Fabius, Cordova, Coalburg, Cloverdale, Covin, Boaz, Whiton, Pinson, Falkville, Baileytown, South Hill, Toney and Albertville. Chaplain Willis T. Howard, who wrote his memoir, quotes a sentence from Brother Rice's diary, saying, "During my active ministry I served 92 churches and (served) fifteen charges. I never served any church, the people of which paid me more than \$850, and yet we never left a charge owing a debt." This gives an idea of his character. He married in 1896, Malvina Howard. Their three sons are Rev. Perry Gordon, Lucian Candler and Edmund Lee, a medical missionary in Pakistan; and their daughters are Mrs. J. A. Buck and Mrs. J. K. Shelton, well-known Alabama teachers, and Mrs. J. H. H. Berckman, who, with her husband, is a missionary in Singapore. Brother Rice superannuated in 1922, and lived in Albertville. There he died at ninety—"Ninety years that were good years," says Chaplain Howard, "because he made them good," closing the merited Eulogy with these words: "We salute thee, gallant Christian soldier, standing tall and proud on the piers of the New Galilee. Do wait there for us. It will not be a long wait."

B. T. Waites, noted for his affability, and his Christian service, earned his B.S. degree from Valparaiso College, Indiana; B.D. from Vanderbilt University; and Ph.M. from the University of Chicago, and was given an honorary D.D. by Birmingham-Southern. On July 2, 1908, he married Martha Evelyn Finley, of Charleston, Mo., and to them were born—Sarah Frances (Mrs. Robert Fulmer Guthrie); Sidney Logan, deceased; and Bennett Taylor, Jr., a Birmingham attorney. He was licensed to preach in 1903 and joined the Conference in 1908, serving Wadley Circuit; Camp Hill-Waverly; as Professor in Birmingham College; First Church, Ensley; Roanoke District; Superintendent of Protestant Work and Religious Education on the Govern-

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ment Reservation at Muscle Shoals, Alabama (1918-1920); Walker Memorial, Birmingham; First Church, Bessemer; First Church, Anniston; Birmingham District; Woodlawn, Birmingham; First Church, Gadsden; and then First Church, Athens (seven years), retiring 1947. He moved to Montevallo, and served the Camp Branch Circuit as a retired supply. He held many places of responsibility; was a member of the General Conferences of 1930 and 1934; and was from 1930 to 1944 actively connected with the Federal Council of Churches of Christ in America. He died from injuries from an automobile accident suffered nearly two years prior to his death, during which time he was a patient sufferer. Services were conducted at Highlands Church, Birmingham, by Bishop Purcell, Guy McGowen and W. A. Shelton.

G. M. Randle's death brought to a close a long and useful life. On April 11, 1886, he married Leona K. Garrett. To this union six children were born. Brother Randle joined the Conference in 1901, having served as a supply pastor twelve years. Due to greatly impaired hearing, he superannuated in 1926. He had served some of the hardest and largest circuits in the Conference, always without a word of complaint. His life was characterized by devotion and fidelity. He was survived by three sons—Clyde, Will, and Marvin, and one daughter, Mrs. Blanche Loggins.

J. D. Shaddix, an approved supply pastor, a man of strong faith, unquestioned integrity, and unflagging zeal, died right in the midst of a happy and useful pastorate. The following preacher's wives and widows: Mrs. F. W. Brandon, Mrs. S. W. Brooks, Mrs. W. E. Faust, Mrs. R. G. Pugh, Mrs. J. T. Millican, Mrs. O. L. Millican, Mrs. H. M. Stevenson, and Mrs. S. B. Smith, died during the year.

The Conference moved forward with steady tread. Reports showed progress along many lines, some of which we shall mention. The Camp and Assembly Commission reported that approximately \$40,000 had been collected on Laymen's Day for Camp Sumatanga, now containing over 1,000 acres with about 200 acres under cultivation or in pasture, which has been greatly improved during the year. There was also \$11,654 worth of buildings, construction work, and equipment donated. Even better, was the work accomplished there. Of the more than 5,000 campers during the summer, 90 youth returned home to unite with their local churches; 37 pledged themselves to full-time Christian service; and six answered the call to the ministry. The Commission heartily approved the services rendered by Superintendent David Hutto, Public Relations Director J. N. Floyd, and by Frank Dominick, chairman of the Fund Raising Committee.

C. E. Tatum, who had been transferred from the Veteran's Administration Hospital in Montgomery to Birmingham, during the year had reached through personal and group ministry approximately 4,000 men; distributed approxi-

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mately 20,000 leaflets, magazines and other types of literature; distributed 800 New Testament; held 135 worship services and 36 communion services; and reported 20 professions of faith.

Among those who retired 1953 was M. E. Lazenby, who that year closed a three-year term as Editor and Business Manager of the *Alabama Christian Advocate*. T. P. Chalker was elected to succeed him. W. F. Franke, President of the Historical Society, brought in a resolution asking Bishop Purcell to ask Dr. Lazenby to compile a new history of Methodism in Alabama. J. L. Brasher, for 36 years secretary of the Alabama M.E. Conference and J. S. Eddins, for many years president of the Alabama M.P. Conference, were asked to assist in this work. Dr. Eddins died soon after, but J. L. Brasher has rendered every possible assistance. Bishop Purcell was requested to ask the Alabama Conference to join in this enterprise, and they did unanimously vote to join in the undertaking.

Special attention was given to the Golden Cross Society. J. H. Owens, chairman, and B. Guy Smith, secretary, of the Board of Hospitals and Homes, reported that during the year the Golden Cross had taken care of 992 patients with expenditures amounting to \$15,903.52. For these patients, the Norwood Clinic doctors had given free professional services worth \$49,811.50, and the Clinic free services worth \$6,641.00, a total of \$72,346.02. The Board expressed deep regret that "we are losing J. M. Holland as chaplain. He initiated this service in our hospital. He has ministered unto countless numbers. . . . He has been the main force in bringing the chaplaincy and the Golden Cross to the present very commendable status."

The total income for the Children's Home at Selma for the year was reported by Max Livingston, the Superintendent, as \$252,106.70. W. N. Guthrie, Executive Secretary of the Superannuate Homes Board, reported our "best year for this great cause." He had raised during the year \$80,000 under the enlargement program, besides \$34,000 in designated gifts for homes only. The Conference was much pleased with his splendid work.

F. M. Cook, the Conference Lay Leader, had traveled over 8,000 miles in his work, and had visited every district in the Conference "not once but quite a few times." He had spoken in large churches and small. He had rendered a great service in this field. This was one of his last reports to this Conference. Soon afterwards he accepted the vice-presidency of the Guaranty Savings Life Insurance Company in Montgomery, where he became a most useful member of First Church. He died in June, 1956.

The Town and County Life Commission, G. M. Davenport, secretary, recommended, and the Conference adopted, a goal of \$35,000 for the Sustentation Fund. The Board of Missions and Church Extension, the Board of Education,

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and the other Board reports indicated success in past efforts, and faith and courage for the future.

When Bishop Purcell read the appointments, it was noticed that five new district superintendents were named: R. L. Archibald, Bessemer District; R. L. Dill, Jr., Birmingham District; O. E. Kirby, Jasper District; A. L. Branscomb, Gadsden District; and P. D. Wilson, Tuscaloosa District. Other special appointments: F. P. Grisham, Librarian at Vanderbilt; D. E. Howell, chaplain Air Corps; L. W. Collins, chaplain Carraway Methodist Hospital and Director of Golden Cross; J. K. Elliott, teacher in Malaya; and W. K. Grove, Conference Missionary Secretary, in addition to his work as pastor of the Forest Lake Church in Tuscaloosa.

Among the churches becoming stations this year was Village Springs Church, one of the oldest in Albertville District, Harry Moore, pastor. In Anniston District there were four new stations. The Parkwin Avenue Church, by a vote of its membership, came into the Methodist Church from another denomination, and being merged with Buttram's Chapel, became a station with D. W. Pearson as pastor. Eden, recently on the Eden-Easonville Charge, became a station, known as the First Church of Eden, with W. M. Bensinger continuing as pastor. Coldwater was taken from the Iron City Circuit and became Coldwater Station, Claxton Henson, pastor. Lincoln, on the Lincoln-Craig Memorial Charge, became a station with Robert Maxwell as the new pastor.

In the Bessemer District, Edgewater became a station with Jack Rosser, a local preacher, as pastor. The Birmingham District reported two new station appointments. Bluff Park-Vestavia Charge was divided and both Bluff Park and Vestavia became station churches, the former with H. M. Hudson continuing as pastor and Earl Gossett, Jr., a local minister, as the associate pastor, and Vestavia with Thomas Ogletree as its new pastor.

Trinity Church, in Decatur District, was announced as a station appointment, with Sheat's Chapel as an afternoon appointment, with Charles R. Wallace as its new pastor. Shady Grove, an old church in Florence District, became a station, with Dorsey Thomas, a local preacher, continuing as its pastor. Sheffield Highlands was announced as a newly organized church, beginning as a station, with R. L. Melvin as its first pastor.

Shiloh, one of the oldest churches in Huntsville District, was taken from New Market Circuit, and made a station, with B. M. McElroy, a local preacher, as its first station pastor. Esther Mission, in Huntsville, became a station, with Ezel Esslinger, a local preacher, as pastor. Bethel Camp Ground was taken from Bethel Circuit and made a station, with C. M. Taylor, an Approved Supply, as pastor.

The development of station churches was just one evidence of church prog-

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ress. There were many other evidences, ground-breakings, corner-stone layings, formal openings of new buildings, and dedications of debt-free churches.

One of the first ground-breakings of 1953 was Feb. 15 for the new two-story, nineteen-room educational building for Crumly's Chapel (first built in 1859) in Bessemer District, William Warren, pastor. Participating in this service were G. M. Davenport, district superintendent, Mrs. J. A. Isaacs, Mrs. J. H. Grimes, and Miss Clay Crumly. Speakers included Congressman Laurie Battle, Associate County Commissioner E. H. Gilmore, and District Lay Leader W. C. Brannon. Mrs. T. A. Vanderver was the finance chairman, and Dr. R. E. Baker was building treasurer.

May 10th marked the ground-breaking service for the new educational building at West Woodlawn, Birmingham, H. F. Ledford, pastor. J. H. Chitwood, district superintendent, was the speaker. Seven charter members of the Church were present: Mr. and Mrs. A. H. Cather, Mr. and Mrs. B. M. Keener, Mrs. Mamie Montgomery, Mrs. Hazel Wetzel, and J. D. Douglass. The building committee consisted of N. L. Harris, A. H. Abernathy, M. L. Hyde, C. C. Priest, Roy K. Dawson, J. D. Lee, W. R. Brown, C. M. Jones, E. P. Gillespie, W. O. Godwin, and H. F. Ledford, pastor.

On Sunday, May 17, 1953, a ground-breaking service was held at Eleventh Avenue Church, Birmingham, J. C. Draper, Sr., pastor. This was also the 50th anniversary of the church. The new educational building was to be a three-story, fire-proof edifice. Assisting the pastor in this service were Bishop Purcell and J. H. Chitwood.

On June 14th, ground-breaking ceremonies for a third addition took place at Lake Highland Church, Birmingham, L. E. Price, Jr., pastor. This was a comparatively young church, now over-crowded because 691 new members had come in during the past five years. The ceremonies were led by Judge E. M. Creel, a Charter Member, assisted by Henry A. Fowler, Program Chairman, F. E. Lacey, Official Board Chairman, and Knox Davis, Building Committee Chairman. On the Fund-Raising Committee were J. Q. Weaver, Hall A. Allen, Sam Covington and Mrs. C. H. Ferguson.

A corner-stone laying for the rapidly rising new sanctuary of our Sixty-seventh Street Church in Birmingham, C. C. Turner, pastor, was held this year. The building committee consisted of J. E. Tidwell, chairman, C. H. Alverson, A. L. Ferrell, Roy E. Jones, E. O. Stinson and Doug Thaxton. The structure is now completed and seats about 400.

The formal opening of the new Rock Church at Tarrant City was May 17, 1953, replacing the church destroyed by fire. J. C. Calhoun was pastor at the time of the fire and at the time of the opening of the new fire-proof structure seating about 450. The building committee was J. P. Bryant, O. F. Self, M. M. Murphree, W. H. Carter, J. M. McCullough, J. H. Anders, C. E. Carnes,

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J. R. Whitley, W. C. Cornelius, Paul Stapp, Jr., and Richard Beasley. Herman Lollar was Official Board Chairman.

Several churches were dedicated debt-free, including the handsome new Eden church on Sunday, March 1, W. M. Bensinger, pastor. Bishop Purcell officiated, assisted by J. M. Gibbs. Anniston district superintendent. The material for this lovely church was given by Dr. and Mrs. E. D. Hixon during the former's life time. The architecture was planned by Mrs. Hixon. The work of raising funds was begun under Rev. Sidney Edwards, assisted by Mrs. Helen Inzer, Mrs. Lexie Inzer, Fred Lewis, Melvin Truitt, and Mrs. E. D. Hixon. A new parsonage hard by the Eden church is also a source of joy.

Central Church, E. B. Ogburn, pastor, dedicated May 31, 1953, was named "Central" because it is centrally located between Siluria and Alabaster, two fine towns that adjoin at the juncture of Federal Highway 31 and State Highway 119. It is also almost in the very center of the State. Bishop Purcell officiated.

The Hargrove Memorial Church, Gordo Circuit, is an old church, but the present building is new, and is one of the finest rural churches in the Conference. M. Manderson, who has since died, was pastor at the time of its building and dedication. The building committee was appointed Jan. 21st, 1953, ground was broken on Feb. 2nd; the church was formally opened on April 25th; was dedicated on May 31st, and entertained the Tuscaloosa District Conference (and did it admirably) later in the summer! The building committee was John H. White, Eugene Burkhalter, C. E. Miller, Jesse O. White, J. W. Burkhalter, Kermit Price, and Harvey Bridges. The finance committee was Woodrow Lowe, Dr. R. B. Bridges, Misses Fieldon Mills, Joy Mills, Nina Fay Burkhalter, Jo Lee Mills and Frances White.

One on the most important dedications during the year was that of the educational building at Sylacauga, on Sunday, Sept. 13, 1953, which was the 100th anniversary of the erection of the first Methodist church in Sylacauga. In fact, so far as could be ascertained, it was the first church of any denomination in Sylacauga. Methodism began in that area with the Talladega Mission in 1832. Sylacauga was represented at the first Quarterly Conference ever held in Talladega County, at Bethel Church, near Talladega, on May 25th, 1833, by Robert C. Wilson, who was elected a steward, it being probable that he was the first steward ever elected for the Sylacauga Church. The first church was built 1853 and served until the 1880's, when a larger building was erected. In 1912 another, and for that day, handsome church was built. It served until about the first of July, 1956.

As we type these words (1956) the giant machines are excavating for the new church, which will be one of the finest. It will probably be completed by the time this book is published. (Methodist history moves rapidly in Syl-

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cauga!) Anyway, on Sunday, Sept. 13, 1953, with D. C. Whitsett as pastor, Bishop Purcell dedicated the new educational building, one of the finest in America. Participating in the ceremony were J. M. Gibbs, superintendent of Anniston District, and L. W. Young, minister of visitation. This building, costing approximately \$300,000, was erected as a part of the Forward Movement Program headed by Dr. French Craddock, Sr., chairman, and J. W. Brown, Jr., financial chairman. The centennial celebration lasted a week, the preacher for the closing Sunday being Bishop Branscomb, who, as a young man, lived in Sylacauga. A highly interesting history of the Sylacauga church was issued for the celebration, written by Carolyn Lane Luttrell and Marion Thurman.

Many home-comings and anniversary services were observed during the year. We mention two of them because of the unusual age of the two churches. Bethlehem Church, not far from Fairfield, is one of the oldest churches in Jefferson County, dating back to the work of Ebenezer Hearn in 1818. Its home-coming was on May 24, 1953, Don Howell, pastor. J. M. Holland, who had married Miss Gera Owen, a Bethlehem girl, was the guest speaker.

Walker Memorial, Birmingham, G. Fred Cooper, pastor, celebrated its 135th anniversary with a home-coming on May 31st. This church, the first Methodist church in what is now Birmingham, was once known as Elyton Methodist Church, Elyton once being the seat of Jefferson County, established in 1819. Elyton Church, (Walker Memorial) is older than Jefferson County, and than the State. Some of the most loyal laymen in Alabama are members of this church. Some of the official members then were: Raiford Ellis, chairman Official Board; A. C. Montgomery, chairman Board of Trustees; J. W. Prickett, Superintendent of the Sunday School; Mrs. L. S. Evins, president of the Woman's Society; Miss Linnie Busby, president of the Guild; Howard Collins and Bonny Smith, Youth Directors; W. Sam Green, minister of music; Mrs. Charles B. Bernhard, organist, with John Marberry as assistant; L. H. Brice, church treasurer; Mrs. Kathryn Mullins, church secretary; J. Ward Nelson, assistant pastor. K. E. Cooper, chairman Board of Trustees of the Children's Home at Selma, is a member of this church.

Hundreds of Methodists will remember the United Evangelistic Mission in the Southeastern Jurisdiction in 1953, Bishop Purcell is credited with being the one who had this idea. The Executive Secretary of the General Board of Evangelism, Harry Denman, gave direction to the movement in which thousands of churches participated.

Guest director of the movement in the Birmingham Area was Rev. L. G. Jacobs. At the end of the "Week of Operation," as the preaching and visitation week was known, Jacobs reported that 760 churches had participated—293 in the Alabama Conference and 467 in the North Alabama. The pastors

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participating numbered 561 (Alabama Conference 212 and North Alabama 349). There were 201,875 active members in the participating churches (Alabama Conference 68,097 and North Alabama 133,778).

The number of "prospects" at the beginning of the "Week of Operation" was 32,817 (12,922 in Alabama and 19,895 in North Alabama). The number of lay visitors was 6,870 (2,624 Alabama, and 4,246 North Alabama). Interviews reported: 29,488 (10,292 Alabama and 19,196 North Alabama).

Members received on profession of faith and by vows totaled 4,546 (2,040 Alabama, and 2,506 North Alabama). Members received by transfer: 3,854 (1,666 Alabama, and 2,188 North Alabama).

The number received since the beginning of the Conference year was 18,176 (8,588 Alabama Conference, and 9,588 North Alabama). A total of 10,140 persons attended the several youth rallies, while 492,982 people attended all of the services held during the Mission. It is probable that the Conferences of the Southeastern Jurisdiction received more members on profession of faith that year than they had ever received before in one year.

Various special meetings were held throughout the Conference, including the Pastors' School at Athens College, June 29-July 3. The Platform Speaker was Dr. Guy McGowan, and the instructors were Dr. Edmund D. Soper, Dr. Arthur P. Whitney, and Dr. Horace Weaver, all well known.

Brasher Springs Camp Meeting held its 14th annual session at Attalla, Rt. 2, July 17-26. Assisting J. L. Brasher, the president, were: Dr. Peter Wiseman, of New York; Rev. Don Humble, of Ohio; Rev. J. H. Brasher, of Pennsylvania; Miss Jessie Stroup, of Alabama City; Rev. Oscar Bynum, of Talladega; and Rev. and Mrs. Hobart Murphree of Wedowee.

A sizeable and worthwhile volume could be written on the interesting and helpful activities of the churches of this Conference during this year. North Alabama gave to the World-Wide Evangelistic Campaign then under way, Harry Denman, one of America's most widely known Methodist laymen. The other co-director was Dr. W. E. Sangster of London.

The 1953 Conference year closed with a total membership, active and inactive, of 190,736. Of these 5,571 had been received on profession of faith. A total of 1,616 had been received from other denominations, while 780 had been lost to other denominations. A total of 1,230 had died. The Conference received by transfer and re-instatement 8,618, but lost by transfer 11,349 members, so that the net gain was 2,645. The amount contributed for all purposes was \$5,996,727. Taking all things into consideration—the special evangelistic efforts, the enlarged interest in missionary and educational endeavor, and the increased gifts for all church purposes—1953 was a good year.

Two sessions of the Conference were held in 1954. The first was a called session, at First Church, Birmingham, Jan. 14th, to organize for the forth-

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coming Huntingdon College campaign to raise \$1,500,000. Bishop Purcell presided. Bishops Watkins and Branscomb were present to participate. Another guest speaker was Dr. J. O. Gross, Executive Secretary of the General Board of Education, of Nashville. Speaking also in the interest of the campaign were A. F. Delchamps, president Board of Trustees of Huntingdon College, of Mobile, Dr. Hubert F. Searcy, president of the College, Montgomery; and Milo W. Henke, chairman of the Huntingdon College 100th Anniversary Fund Campaign. Bishop Purcell directed the program of the day. The campaign was approved by the Conference.

The 16th Conference was at Birmingham-Southern College, Sept. 8-12, 1954. The opening session was at McCoy Memorial Church, where the sacrament of the Lord's Supper, and the memorial service, were held.

Bishop Purcell was the preacher for the impressive Service of Commemoration, following which the Conference repaired to Munger Hall where all subsequent sessions were held. This was the first time, to the writer's knowledge, that this Conference had ever convened other than in a church. For years, the Conference because of its size, had been finding it difficult to meet in a church, there being few large enough to seat the ministers, delegates and visitors. The college is able to house all the members of the Conference on the campus; and the large dining room can accommodate delegates and visitors without much delay; and parking space is ample.

The Conference admitted on trial: Joe Hubert Robison, Leonard Allen Bates, William Nelson Guthrie, Jr., William Henry Shelton, Gervais Milton Hearin, Jr., Jack Reed Crawford, William Fred Lamar, Jr., Edward Herbert Cramer, George Lee Tillery, Clarence Bedford Davis, Edge Benjamin McGahee, John Franklin Phillips, James Rutland Wood, Thomas Smith Lee, Jr., Ellis Jackson Johnson, Joe Benton White, William Wesley Brown, William Wayne Hitt, and Brady Leon Railey. Three were received on trial for the Alabama, and immediately transferred to that Conference: James Earl Robbins, Louie Milton Cutchen, and Charles Ray Pittman. The following were also received: J. C. Wallace and Thomas Higgins from the Tennessee Conference; and M. Francis Christie from the Little Rock Conference. Joseph Alexander Porter was received as an elder from the Congregational Church. G. A. Harper transferred to the Montana Conference; Edwin Davis, to Florida; L. W. George, to Virginia; E. F. Lunceford, Jr., to South Carolina; and T. D. Peterson, to New Jersey. R. E. Jordan had transferred from the Alabama Conference for ordination purposes, and was at once transferred back. W. D. Gaston, L. C. Kaylor, and J. K. Elliott were discontinued. Eight retired: J. W. Brooks, I. T. Carlton, J. D. Hunter, W. A. McKee, A. H. Nabors, W. L. Thompson, J. J. Webb, and S. D. Lankford. One approved supply pastor, T. J. Williams, of Huntsville, also retired. The total number

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of retired men at the close of this session was 109. The Conference lost eight by death.

J. C. Persinger's memoir by W. G. Henry says that he was licensed to preach when eighteen and joined the Conference at twenty. From 1883 until 1936, he served missions, circuits, stations and districts with great ability. After retiring, he affiliated with our First Church, Woodlawn, being helpful to every pastor. In 1889 he married Mary Eleanor Nabors at Pickensville. Their children are Oline (Mrs. P. O. McGlathery), Jessie (Mrs. Henry H. Hibbs), and Mary (Mrs. Frank G. Bell). Brother Persinger served well his day and generation; some of his best work being in the cause of temperance.

O. A. Bonner, son of John Wesley Bonner, married Cora Eunice Strothers, and had seven children, six of whom are living: Trent, Clint, Mary Edna (Mrs. C. L. Johnson), Marion, Francis and Elton. Brother Bonner joined the Conference in 1906, retiring in 1949, following his pastorate at Centre-Fairview. He moved to Avondale in Birmingham where he gave to his pastors the fullest co-operation. Perhaps no higher tribute can be paid him than was paid him by B. F. Tingle, his memorialist, calling him "a prince and a great man," a man who believed with all his heart the great doctrines of the Scripture, fervent and able in prayer.

W. R. Duncan's family moved when he was seven to Murphysboro, Ill., later to Warrior, Ala. On April 4, 1928, he married Rowena T. Kirby who survived him, living in Decatur. His funeral was from Central Church, Decatur, conducted by T. J. Chitwood, Roy Hewlett and W. N. Guthrie, Sr.

J. W. Graham was converted in childhood and educated at Birmingham College. He served Bear Creek Circuit, Brilliant, McCalla, Mt. Carmel, Southside Station in Tuscaloosa, Siluria, Lookout Valley, Keener, Easonville, Bethel, Gorgas-Aldridge, Kellyton, Ragland, Townley, Gordo Circuit and Piper-Marvel. He retired in 1942. On Oct. 27, 1921, he married Daisy Alice Eaton and had one child, Margaret Hortense. G. M. Davenport says, "He and I were in college together. He came to Birmingham College with the whole armor of God and wore that armor as bravely as a knight of old. . . . He dared to be different in his college days . . . thoughtless boys often made light of his strict mode of living, but John Graham walked his straight and narrow path with unswerving devotion to his ideal of Christian conduct. The day came when men who remembered him as a college boy universally agreed that he was the best man they ever saw."

C. W. Reed's father (from New Castle, England) and mother (from Martheyra, Wales) moved to Warrior, Alabama, when Charlie was a baby. Here he joined the church. On Feb. 5, 1902, he married Vessie Roselli Morton, and to them four children were born. He was a supply until 1913 when he joined the Conference, serving faithfully until 1950 when, his health failing,

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he retired. He married secondly Mrs. Bertha Moore, of Decatur. R. G. Pugh, his memorialist, says much when he said: "He was a good preacher who never allowed his work to trail in the dust."

R. L. Stallings is described by H. M. Stevenson, as one "of nature's noblemen, enriched and refined by grace, a faithful and diligent minister, an understanding pastor, a workman who had no need to be ashamed." He joined the church July 15, 1891. His first appointment (1909) was Altoona. He retired in 1952. He married 1906 Zula Rebecca Murphree, daughter of Rev. U. W. Murphree. She, with one daughter, Verna Mae (Mrs. J. C. Joiner), survived him. He was buried at Blountsville where he was licensed to preach, where he met the lovely girl who later became his wife, and where he held his last pastorate.

A. N. Vail's ministry was brief but effective. He graduated in pharmacy and settled in Bessemer as a druggist. There, on Jan. 23, 1928, he married Beatrice Averitt. Soon after this he felt a definite call to the ministry. He was licensed to preach in 1943 and joined the Conference in 1944, serving Coker, Wilton, Southside in Tuscaloosa, and was serving Memorial Drive Church in Decatur when death suddenly overtook him. Memorial Drive Church, which he had been serving as pastor for just a few weeks, was packed for the funeral, conducted by Roy Hewlett, Woodrow Williams and B. F. Tingle. Tingle wrote his memoir, saying, "He was a winsome preacher, and his greatest love was to win people to Christ. . . . Six young men now serving in the Conference were called to preach under his ministry."

The Conference *Journal* records the death of the following wives or widows of ministers: Mrs. B. M. Bellenger, Mrs. J. S. Chadwick, Mrs. L. W. Collins, Mrs. J. D. Ellis, Mrs. L. A. McConatha, Mrs. W. W. Scott, Sr., and Mrs. J. R. Turner.

Four new district superintendents were appointed: O. K. Lamb, Anniston District; J. S. Eddins, Decatur District; J. E. Harris, Florence District; and J. S. Christian, Huntsville District. Shortly after Conference, J. S. Eddins died suddenly. O. E. Kirby, who was serving Jasper District, was transferred to Decatur District and J. C. Draper, Sr., just appointed to Pell City, was appointed to the Jasper District.

The "special appointments" were: A. H. Nabors, Vice President of Snead Junior College (R.S.); Miss Ethel Harpst, Deaconess at Snead Junior College; R. L. Caufield, Missionary to Bolivia; C. P. Hamby, Jr., Army Chaplain; F. Fagan Thompson, Counselor in Psychology, Vanderbilt University; J. D. Hunter (R.S.), Director of Public Relations, Camp Sumatanga; M. F. Christie, Associate Professor, Birmingham-Southern College; Paul Castor, Missionary to India; J. H. Warren, Professor Scarritt College; R. E. Hughes, Secretary Southern Regional Conference; John S. Smith, Associate Director, Wes-

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ley Foundation, University of Alabama; M. E. Lazenby (R.S.), Conference Historian; and George D. King, Professor, Brevard College.

At this Conference, six churches became stations: Mt. High, Altoona, and Skirum in the Albertville District; Salem, formerly on Massey Circuit, Decatur District; Collinsville, Gadsden District; and Taylorville, previously on Tuscaloosa Circuit, Tuscaloosa District. One new church, Ider, in the Huntsville District, was organized during the year, and was made a station.

Following the burning of their church, Rock Mills in the Roanoke District, broke ground for a new church in April 1954, under the leadership of G. W. Bailey, pastor, and W. M. Harris, district superintendent. On June 20th, 1954, ground was broken for the new Bemiston Church, near Talladega, R. B. Porter, pastor. The first shovel full of dirt was turned by Russell Wells, Manager of the Bemiston Brothers Bag Company.

On July 25, Central Park, Birmingham, had a ground-breaking for a new parsonage. Before the year was over, this parsonage was dedicated, and plans made for still larger expansion. R. B. Lavender was pastor and H. P. Waits (R.S.) was associate pastor. Another ground-breaking took place at Spring Garden, Anniston District, Jack Rosser, pastor.

With the coming of 1954, came the opening of many new churches, parsonages, and educational buildings. On Jan. 3rd, the newly erected Gate City Church was formally opened by Bishop Purcell, R. L. Dill, Jr., district superintendent, and J. E. Johnson, pastor. The lots for this church were given by Dr. L. E. Kirby. Help in building came from our East Lake, Woodlawn, Sixty-seventh Street, and Fairview churches in Birmingham.

In rapid succession there were formal openings of other churches. Vestavia Hills was next. Begun as an appointment attached to the Bluff Park Church, with H. M. Hudson as pastor and Tommy Ogletree a Birmingham-Southern student, as associate pastor, this church grew rapidly, keeping pace with the growth of the population of that new section. Easter Sunday, April 5, 1953, was charter-member Sunday. Ground was broken for the new church building on June 21, 1953. The church was opened for use on Jan. 24, 1954. At the last Conference it was made a station. Some of the officials on opening day were: F. Williams, chairman Official Board; W. A. McLendon, chairman Finance Committee; Virgil Humphries, chairman Committee on Furniture and Fixtures; with the following members of the Building Committee: H. J. Tillia, T. M. Burgin, J. T. Cain, J. D. Hester, and W. N. Chambers. R. L. Dill, district superintendent, preached on the opening day. Tommy Ogletree was pastor then.

The next Sunday, Jan. 31, 1954, marked the formal opening of the new \$50,000 sanctuary of the Fortieth Street Church, Birmingham, Z. R. Carpenter, pastor. The opening sermon was by Guy Wallace who was pastor when

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construction on the new church started. The new church included also a new educational building. On Feb. 7th, the handsome new educational building of our Eleventh Avenue Church in Birmingham, was opened, J. C. Draper, Sr., pastor, and John C. Stewart, chairman of the Building Committee.

Next among the openings was the new Bethlehem parsonage near Fayette. At the 1952 Conference, Bethlehem, long-time a part of Fayette Circuit, was made a station. Next they began a new parsonage under the ministry of Orville Ray in 1953. It was formally opened Feb. 15, 1954. Valued at \$10,000, it was to be dedicated that April. Approximately \$25,000 was expended enlarging and beautifying Holmes Street Church in Huntsville during 1953. This was opened in the early spring of 1954, during the ministry of M. E. Coleman. This church had recently bought a new parsonage.

About the same time Epworth Church, Huntsville, formally opened its new \$15,000 parsonage, J. B. Haskew, Jr., pastor. The building committee was: Oakley Counts, W. W. Newby, Vernie Elledge, and Comon Daniel. The finance committee was: Lannia Sanders, William Hill, C. W. Parker and Harold Brock. This church made remarkable progress under D. Y. Register, who preceded Haskew. On Oct. 3, 1954, the handsome new West Huntsville Church, under the leadership of C. D. Dobbs, was formally opened. The building committee was: William Hollingsworth, E. H. Hall, S. D. Gill, Homer Hopper, and Shelby Drake. The official board chairman was Clarence R. Fulmer, and the Church School superintendent was J. N. Cobb.

Duncan Memorial Church, near Alexander City, was opened April 25, 1954. This new brick veneer church was erected during the ministry of J. H. Roberts, a retired minister, with the wise co-operation of W. M. Harris, district superintendent. The laymen of the community gave days of diligent labor in the construction of this edifice. El Bethel (formerly Buncom) on Unity Circuit in Tuscaloosa District, was opened the first Sunday in August, A. Felps being pastor.

Mt. High, long a part of Albertville Circuit, but recently made a station, had the formal opening of its new educational building, and was moving rapidly forward. For this special occasion, J. H. Robison, pastor, W. H. Curl, district superintendent, and a great host of people were present. Joe Starnes, of Guntersville, was the guest speaker.

Also opened this calendar year was the beautiful new church at Gardendale, Gus Buttram, pastor. The old church was left to be converted into an educational building. The building committee was: J. H. Ardis, W. B. Swanson, and L. A. Nation.

On Nov. 22, 1953, Bishop Purcell, assisted by W. N. Guthrie, dedicated a third retired minister's home at Montevallo, which had been willed to the Conference by Dr. Minnie Steckel, of the faculty of the Alabama College.

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On Dec. 6th, 1953, the church at Earnest (organized 1897 by Rev. H. E. Wheeler), Bessemer District, was dedicated by Bishop Purcell. Lee Tillery was pastor and Stancel Riley was official board chairman, and Mrs. Ward Pack was superintendent of the Sunday School.

The Central Park parsonage was dedicated Dec. 12th by Bishop Purcell. Among those leading in the building and dedication of the parsonage, which was a part of the \$120,000 expansion program of that church, were: Ralph Culver, chairman Board of Stewards; John K. Black, chairman Board of Trustees; F. H. Coupland, Church School superintendent; R. T. Hubbard, chairman Finance Committee; W. C. Brannon, Lay Leader Bessemer District; Mrs. W. M. Barksdale, president of the Woman's Society; Mrs. C. D. Moore, Wesleyan Service Guild; Gordon Carrell, president Men's Club; and Dorothy Weems, representing the Youth Fellowship. R. B. Lavender was the pastor, and H. P. Waits the associate pastor.

Following this, during 1954, there was one dedication after another. The handsome \$16,000 New Hope parsonage, Huntsville District, W. L. Barber, pastor, was completed 1952 and dedicated by Bishop Purcell in February 1954. Haleyville's new parsonage (begun under J. M. Shores) was dedicated March 7th, at which time a committee was appointed to begin work on a new educational building, Ralph Jolly, pastor.

On Sunday, March 14th, Bishop Purcell dedicated the parsonage at New Site, Roanoke District. On March 28, the educational building at Vernon was dedicated, W. N. Dark, pastor. On the afternoon of that same day Bishop Purcell dedicated the new Sulligent educational building (initiated under T. B. Jordan). Warren Candler Hamby and his people made a great occasion of this. O. E. Kirby, district superintendent, preached at the morning hour and the dedication took place after lunch. The building committee was J. D. Rowland, E. C. Lawhon, Sr., Floy Hamm, and B. R. Hollis. Fred Ogden was official board chairman.

May 23rd was a great day for First Church, Ensley, when Bishop Purcell preached, and dedicated the handsome parsonage located across from Ensley Park. O. B. Sansbury was pastor, and the building committee consisted of C. C. Wilborn, J. Miles Sprague, John B. Looney, and J. M. Sessions, Sr.

Allowing Bishop Purcell time to go to Montgomery to the Alabama Conference and make the appointments of some 300 preachers, the dedications began again June 13th when the lovely Center Point Church, near Birmingham, was dedicated, S. Allen Balch, Jr., pastor, but built during the ministry of Marvin Swilling. Then came, on Sunday, June 20th, the dedication by Bishop Purcell of our Mt. Vernon Church on Mt. Vernon Circuit, which had served more than a century. The new church, completed under L. E. Beasley, was completely paid for in November, 1953, during the ministry of Marvin Bridges who

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was serving a second pastorate there. The building committee was: Clyde Cargile, F. C. Hankins, Roy Renfroe, Selma Robertson, and Mark Hawkins.

The new Cloverdale parsonage, Florence District, was dedicated by J. L. Hallmark, district superintendent, on July 18th, Carl Harrison, pastor. Dedication and home-coming day were combined at Trussville on Aug. 22, when their fine new educational building was dedicated by W. E. Dean, pastor. E. M. Barnes, Jr., of Hartselle, preached the home-coming sermon.

The next day, Aug. 23rd, was dedication day at Minor, Bessemer District, when Bishop Purcell dedicated the new \$25,000 educational building. Ralph K. Bates, the pastor, had the assistance of the following building committee: Hudson Young, Earl Vines, Carl Langraf, and Carey Powell. The trustees were W. H. Sharp, Charles H. Young, and J. Hudson Young.

The fifteenth dedication for the year took place on Oct. 31st, when the new \$125,000 Jonesboro Church was dedicated by the bishop; assisted by J. A. Kaylor, pastor; O. C. Clackerby, chairman official board; J. E. Moore, chairman building committee; Robert McCorkle, and B. E. Ingram, members of the official board; and R. L. Archibald, district superintendent. In May, 1954, Rev. and Mrs. J. A. Kaylor moved into the beautiful new \$14,000 parsonage.

McCoy Church, adjacent to Birmingham-Southern College, Paul Clem, pastor, put on a \$300,000 campaign to build a new parsonage, purchase more land, and greatly enlarge the educational building. The dream of this expansion took place when R. E. Branscomb was pastor. Trinity in Homewood had grown so rapidly that expansion was absolutely necessary. Calvin Pinkard was the pastor when their \$367,000 campaign was initiated. A similar program was inaugurated at First Church, Gadsden, Denson Franklin, pastor, and has now been opened and is greatly appreciated by the people, and admired by all visitors.

Perhaps the most ambitious enlargement plan in the Conference was that at First Church, Anniston, R. E. Kimbrough, pastor. Setting the goal at \$500,000, they put on their drive April 11th, 1954. At the close of that day's campaign they had, in cash and pledges, \$132 more than their goal! And by April 27th, the amount had been increased to \$556,000, "with more to come." It is not surprising that they sang "Praise God from Whom All Blessings Flow."

In many smaller churches expansion campaigns were put on. Times were good, people were interested, and it was not difficult to collect money for the Church. The grand total contributed for all purposes during the year was \$6,209,497.

In view of all these magnificent financial advances, it is bad to have to report an actual loss in membership. Our total 1953 membership was 190,736 and 189,291 in 1954, a loss of 1,425. This author believes there was a typographical error made in the printing of these reports in the *Journal*, and that actually

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there was a gain of 1,200 members which is all too small for our large Conference, especially since there has been unmistakable progress along every other line.

Alabamians in general and North Alabamians in particular were glad the "Methodist Family of the Year" award at the National Family Life Conference held Oct. 8-10, in Cleveland, Ohio, went to Mr. and Mrs. Henry Asbury Barker, of Boaz, and their ten children—Mrs. Q. V. Amberson, of Florence; Dr. Hampton E. Barker, of Boaz; Rev. Paul A. Barker, of Charleston, Tenn.; Mrs. T. A. Coleman, of Moulton; Dr. Creston H. Barker, of Kingsport, Tenn.; Mrs. D. H. Miles, of Gadsden, Rev. Horace N. Barker, of Abingdon, Va.; Evan G. Barker, of Birmingham; Lloyd Wesley Barker, of El Segundo, Cal.; and Mrs. William D. Coleman, of Gadsden.

Following the 1954 Conference, Methodism continued her onward march, just as though there had been no break in the work while the Conference was in progress. The new district superintendents moved immediately to their new homes, and the former ones went back to their districts. So also did the pastors, new and old. By the Sunday after Conference every man was in his place, a magnificent testimony to the Methodist system. Lovely receptions were held in many places for the new pastors, and in many other places the pastors, new and old, were given generous pantry-showers, another fine feature of the Methodist system. In less than a week's time, the new year had started in every pastoral charge!

District Stewards' Meetings were held. Apportionments for benevolences and for district work were suggested and accepted. Goals for the new year were adopted. Inspirational messages from the district superintendents, pastors and laymen were heard. Enthusiasm, faith, courage, consecration, were all manifested in these meetings. Methodism was again on the march! Hardly had the new Conference year started before there were announcements of revival meetings, and of various functions denoting a determination to do battle for the Lord. There was to be no stand-still.

On Nov. 6th, 1954, ground-breaking ceremonies were held for a new church at Pinson, John O. Weathers, pastor. The building committee was J. P. Robertson, J. A. Thomason, J. A. Trammell, Jr., R. E. Ingram, C. R. Hicks, and G. M. Little. Others participating in the exercises of the day were W. W. Brewer, Church School superintendent, and H. L. Roddam. Ground-breaking exercises were held on Nov. 21st at Huffman, a fast-growing suburb of Birmingham, now part of Birmingham, where W. W. Lovett was pastor.

Shortly after January 1, 1955, these ground-breaking meetings started again. One was Jan. 16th for the educational building at Fultondale Church (formerly Fulton Springs) where Gordon McKinney was pastor. Assisting were H. L. Walker, chairman Board of Stewards; Mrs. Nadine Jennings and Mrs. Mattie

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Buxton, charter members; Teresa Crowley and Kathy Simpson, two of the youngest members; and W. T. Tyson, chairman Board of Trustees.

On May 1st more than 750 people witnessed the ground-breaking exercises for the new \$275,000 educational building and chapel for the McCoy Memorial Church in Birmingham. Four well-known members, J. R. Gardner, M. E. Wiggins, L. Frazer Banks, and N. M. Yeilding, assisted pastor Paul Clem, in these exercises. Others participating were L. J. Walker, Cal Posey, Ann Armistead, Bob Williams, and Ricky Reeves.

May 8 witnessed the ground-breaking for the new \$12,000 combined Susan Moore-Ebenezer Church, Wynnville Circuit, on the old Ebenezer Church lot near Boaz. The pastor, C. E. Fiquett, Jr., was assisted by the following building committee: Jesse Burns, Vernon Byrum, Malton Jackson, and Aubrey Wigley. Another ground-breaking in Albertville District was June 21 for the new parsonage at Walnut Grove, where Leonard Bates was pastor, and James White was chairman of the Board.

The ground-breaking for the new church and educational building at Lacey's Springs, Decatur District, took place on July 10th. Here the pastor, E. B. McGahee, and the co-chairmen of the building committee, J. S. Bartee and Karl Hough, had the assistance of O. E. Kirby, district superintendent. Ground was broken for the new \$80,000 Trinity Church in the western section of Alexander City on July 24, J. W. Forshee, pastor. Actual construction began two weeks later. On July 31st, similar ceremonies were held for the new \$45,000 educational building of the Vestavia Hills Church. Only three years old, this church then had 350 members. Participating with T. W. Ogletree, pastor, were H. J. Tillia, chairman of building committee, and Jim Kimbrough, Sunday School Superintendent.

Leading the procession of newly opened churches this year was Bemiston, in Talladega, whose \$75,000 church was completed Dec. 17th and opened for use Dec. 19, R. B. Porter, pastor. The project was begun under C. T. Stovall. At Addison, under the leadership of Jasper District Minute Men, Al Blanton, president, and J. O. Argo, treasurer, work began on a new \$15,000 church, H. B. Johnson, pastor. Improvements were also made on Addison parsonage. About Nov. 15th work began on the new Center Church, Jasper District, J. R. Miller, pastor. New churches were built at Arley, W. G. Rhodes, pastor, and at Beaverton, L. F. Pitts, pastor. A new church was begun at Five Points, serving Bankhead Farmstead Community, Jasper District.

Gadsden First Church's enlarged house of worship was opened Feb. 27th 1955. This church, established in 1847 under the leadership of Gen. D. C. Turrentine, became the "mother of organized churches in Gadsden." The first church erected 1854, and replaced by another church, dedicated in 1893 during

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the ministry of S. L. Dobbs. D. N. Franklin is the pastor of the church, and J. E. Morris and Pete Furio are the associate pastors.

The \$40,000 Youth Center and Education Building of First Church, Haleyville, was opened in the spring of this year, W. A. Parris, pastor. The opening of another handsome new (\$140,000) church, Shadyside, took place during the summer. Though in Birmingham, it is in Bessemer District. F. M. Slater was the pastor, and J. G. Fanning was chairman of the building committee. In March, Hueytown Church, Bessemer District, bought a new eight-room parsonage, one block from the church, J. L. Williamson, pastor.

A church was organized in Talladega early in the year. A house was bought and used as a church and named Clare Purcell Chapel. It is now a full-fledged church with R. L. Hennessee as pastor. Mrs. G. L. Weaver was elected Sunday School superintendent, and Mrs. Johnny Quarles, secretary and treasurer. The enterprise was begun by O. K. Lamb, district superintendent. The basement unit at Huffman, which cares for 700 people, was formally opened on May 29th, 1955. The rest of the structure is going up as we write. New parsonages were opened during the year at Carbon Hill where M. E. Blackburn was pastor, and also at Detroit, where Martin Luther Pitts was pastor.

On Jan. 16th Childersburg Church, under the pastor, H. P. Williams, began a campaign to raise \$40,000 for a new church, where a few years back a new parsonage had been erected. Three weeks later a campaign was launched by First Church, Sheffield, for \$125,000 for a new educational building and the total amount collected and subscribed was \$136,595. J. A. Gann was pastor, and Floyd Landers was official board chairman and one of the canvassing committee.

In a campaign launched March 13th at Centre, Gadsden District, \$29,885.00 was secured in cash and pledges for an education building to accommodate 300 people, C. D. Mays, pastor. There were many dedications during the year, and Methodists do not dedicate buildings until they are debt-free.

Some of the buildings, about whose ground-breaking ceremonies we have told, were now being dedicated. One of these was Hargrove Church, Gordo Circuit. Here Bishop Purcell officiated. The church name honors Dudley Hargrove (a cousin of Bishop McKendree), who moved there 1820; his son, Daniel Hargrove, for half a century a class leader and steward; and the latter's son, Bishop Robert Kennon Hargrove.

The \$30,000 Stanton Education Building of Mignon Church, Sylacauga, was dedicated Feb. 13, and named for W. W. Stanton, Sr., who was for forty years treasurer of the church. H. T. Vaughn was pastor during the building and dedication. The building committee was W. J. McKemie, Otha K. Nivens, and F. W. Hickman; the finance committee was Brady Hatcher and Luther Mizzell.

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A new parsonage for Musgrove-White Springs was dedicated Feb. 27, by Bishop Purcell, assisted by P. D. Wilson. E. M. Williams was pastor. Leaders in building this parsonage were Fred Webster, Don Earnest, Arvil Moore, Lester Webster, Kenneth Miles, Bob Earnest, Redus Sullivan, Marvin Smith and Luther Miles. The Corbinville parsonage, begun under J. H. Robison, was dedicated May 1st, by W. H. Curl, district superintendent, assisted by the pastor, E. B. Goodwin, and by W. T. Maltbie, building committee chairman.

On Sept. 4th, the new education building of McCoy Church, Anniston, was dedicated by Bishop Purcell. Participating were: D. E. Draper, pastor; O. K. Lamb, district superintendent; B. Guy Smith and E. B. Ogburn, former pastors; Raymond Allison, building committee chairman; W. L. Montgomery, chairman board of trustees; Ed. Jordan, chairman official board; Hubert Baker, Sunday School superintendent; and Charles E. Hagan, H. W. Buckner, H. W. Blanton, and T. A. Mullendore, of the building committee.

Highland Church, Haleyville, burned about the first of February, and they decided to unite with First Church, Haleyville, rather than rebuild. The church at Remlap burned early in March. J. L. Fincher and his people went right to work and laid the corner-stone of the new building on Aug. 31st, with Bishop Purcell and W. H. Curl, district superintendent, officiating.

A called session of the Conference was held Feb. 14 at First Church, Birmingham, to discuss the Church Extension Program outlined by Bishop Purcell and W. K. Grove, Conference Missionary Secretary. A brochure, outlining the special church extension needs of the Conference was distributed. Grove introduced a resolution calling for the organization of laymen in each district in groups of "Kingdom Builders," who would pledge \$20.00 a year for church extension in their own district. The plan was unanimously adopted.

Another Conference-wide meeting of importance was held at Fairfield, March 8th and 9th. Here a great crusade for evangelism was inaugurated under H. M. Hudson, chairman Conference Board of Evangelism. The speakers included Bishop Purcell, H. E. Finger, Jr., president of Millsaps College in Mississippi, Paul Hardin, Jr., Denson Franklin, T. J. Chitwood, L. E. Atkins, L. B. Stewart and S. T. Kimbrough.

Still another Conference-wide meeting of importance was the Annual Conference of the Woman's Society of Christian Service, which convened at First Church, Huntsville, April 12th, under the presidency of Mrs. Frank Hornsby, of Roanoke. Their theme was: "We Go Forward Together." The annual meeting of the Wesleyan Service Guild was held April 2-3 at the University of Alabama, under the leadership of Mrs. E. J. Finnell. The theme was: "We Go Forward Together—The World to Serve."

The election of Bishop Purcell as President of the Council of Bishops in

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1955, so pleased the Methodists of Alabama and West Florida, that they held a "Service of Recognition" in honor of Bishop and Mrs. Purcell, at Munger Bowl, Birmingham-Southern College, June 27th, 1955. It brought together the largest body of Methodists in Alabama during the year.

A barbecue supper was served on Birmingham-Southern Campus, after which, the several thousand people there, repaired to Munger Bowl. On a large platform in front of the spectators' seats were seated Bishop and Mrs. Purcell, their children and grandchildren and other close relatives; Bishop Moore, of Atlanta; Bishop and Mrs. Franklin, of Jackson, Miss.; R. L. Dill, Jr., Birmingham district superintendent, who presided; United States Senator John J. Sparkman; Sidney Smyer, Birmingham attorney; Mrs. J. C. A. Hamilton, vice president of the North Alabama Conference Woman's Society (serving in lieu of Mrs. Frank Hornsby, the president, who was on a world tour); Dean John K. Benton, of Vanderbilt School of Religion; President George R. Stuart, of Birmingham-Southern; P. D. Wilson, Tuscaloosa district superintendent, who led the opening prayer; Raymond Anderson, of Birmingham-Southern, who lead the singing; J. D. Hunter, one of the speakers; R. L. Archibald, who pronounced the benediction; and all of the other district superintendents of the Conference. Seated on the platform also were three who joined the Conference with the bishop: S. E. Maples, J. J. Sandlin, and P. L. Newton, all retired but serving as supplies.

Harry Denman, who had modestly taken his seat with the spectators, was called to the platform, and given an ovation as he made his way to the front. R. L. Dill, presiding, announced that Dr. Denman had thought up this "Service of Recognition" which had been planned by a committee: R. L. Dill, Jr., R. L. Archibald, P. D. Wilson, C. R. Wood, Clarence Pinson, W. C. Brannon, and Harry Denman. The publicity had been in charge of W. N. Guthrie.

The first speaker, Dean Benton, brought greetings from Vanderbilt where Bishop Purcell had graduated when that school was a Methodist institution. The Dean mentioned the fact that three of the four chancellors Vanderbilt has had were from Alabama, namely: L. C. Garland, formerly of the University of Alabama; O. C. Carmichael, now (1955) president of the University; and B. Harvie Branscomb, son of L. C. Branscomb, of the North Alabama Conference.

J. D. Hunter spoke on "Clare Purcell as a Member of the North Alabama Conference." Senator Sparkman, introduced by Sidney Smyer, spoke on "Clare Purcell as a Citizen." Bishop Moore, introduced by Harry Denman, spoke on "Clare Purcell as a Bishop." Bishop Franklin brought greetings from the Methodists of Mississippi. George R. Stuart presented a citation from Birmingham-Southern of which Bishop Purcell is an A.B. graduate, with also an honorary degree of Doctor of Divinity. It was a memorable occasion and

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at its close, Bishop Purcell, in a brief, sincere statement, thanked his friends for the "Service of Recognition."

This brings us to the 17th Conference, an account of which will close this volume of our history. The first service was at McCoy Church, Birmingham, Tuesday evening, Sept. 13, 1955. Following the communion was the memorial service held for the nine ministers and for Bishop Dobbs (a former member of this Conference, and an honorary member since elected Bishop), who had died during the year. Olen Cornelius, chairman of the memoirs committee, presided, G. A. Rice led the prayer, and Bishop Purcell brought the address.

The Wednesday, Thursday, Friday and Saturday morning sessions opened with devotional services conducted by L. E. Atkins, S. A. Balch, Jr., W. E. Curl, and M. P. Hughes, Jr. Prayer services were conducted each evening at 6:30 o'clock under the leadership of C. L. Ellis. Special afternoon preaching was done by Robert E. Goodrich, Jr., whose father was once in this Conference. Special speakers at this Conference were Dr. Mary Alice Jones, for the Board of Education; Dr. Houston Cole, president of the Jacksonville State Teachers' College, Board of Lay Activities; C. O. Butler, missionary from the Panama Canal Zone; R. D. Cook, D.D., Board of Temperance; Bishop Watkins, Board of Missions; and James Armstrong, of Jacksonville, Florida, who spoke at the Conference-wide youth rally on Saturday evening.

On Wednesday morning, Harry Denman presented resolutions (signed by himself and M. E. Lazenby) in appreciation of Bishop Purcell, which are carried in full in the 1955 *Journal*.

Following the reading of the resolutions, W. G. Henry presented a Substitute Resolution (signed by him, Virgil McCain and others) which "was accepted by the signers of the first resolution as a part of the Original Resolution and it was adopted by a unanimous standing vote." Following the preamble, Dr. Henry's resolution invited Bishop and Mrs. Purcell to be guests of the 1956 Annual Conference; and requested Bishop Purcell to preach his semi-centennial sermon during the Conference; and that the Conference insert the Bishop's name among the Honorary Members beginning with 1956, and that the Conference secretary communicate our wishes to the President of the Conference soon after the new Episcopal appointments are published.

This 1955 Conference preceded the 1956 General Conference, and several memorials to the General Conference, dealing with racial issues and with the Jurisdictional System of Methodism, especially the Central Jurisdiction, were introduced.

In May, 1954, the United States Supreme Court declared racial segregation in public schools illegal. This did not affect church schools. Nevertheless, at the 1954 session of the Conference, G. M. Davenport introduced resolutions signed by himself, B. F. Tingle, R. B. Lavender, W. C. Brannon, "and others,"

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which declared, "It is our honest conviction that it is for the good of whites and Negroes that separate schools be maintained." After considerable opposition, this resolution was adopted.

Harry Denman, who had opposed the above resolution, introduced a resolution saying that the Supreme Court decision "upsets the traditions and customs of the people in many states of our nation," and that "to conform to this decision, our state, county and city boards of education will face many problems," but added that it be resolved "by the North Alabama Conference in session at Birmingham, Sept. 11, 1954, that we not only call upon our people to obey the laws of our nation, state, county, and municipalities, in order that our democracy may live, but also to be prayerful and show Christian patience as all of us work together for the good of all men." This resolution was adopted at the 1954 Conference.

At the 1955 session, G. M. Davenport introduced another resolution, quoting his own 1954 resolution, and much of Dr. Denman's resolution, called attention to the fact that the newspapers reported that "the North Alabama Conference had modified or in large measure had repudiated the action of the Conference in passing the first resolution," and added that "The first resolution introduced by G. M. Davenport was not rescinded nor reconsidered and no mention was made to rescind or to reconsider the first resolutions." Then his resolution resolved:

"1. That the North Alabama Conference re-affirm its stand on the resolution introduced by G. M. Davenport in 1954; and

2. That the North Alabama Conference is in hearty agreement with the plans of the Legislature and of school boards to maintain segregation in our schools with equal equipment and pay for teachers for Negroes as is provided for whites." These resolutions were signed by J. L. Williamson, G. M. Davenport, Ben L. Ingram, C. M. Pinkard and W. C. Brannon. Harry Denman moved that action be deferred until next day. The Conference, however, voted for immediate action on the resolutions.

R. L. Dill, Jr., then offered, as a substitute, a resolution signed by himself and J. H. Chitwood, which had been prepared as a memorial to the General Conference. On these resolutions presented by Dr. Davenport and Dr. Dill, the outstanding debate of the Conference took place. The debate was heated but for the most part was not bitter. Dr. Dill's resolution, which was the conviction of the Conference at that time, was adopted and made history, so we give the gist of it here.

In 1939, three major branches of Methodism adopted a Plan of Union, including the jurisdictional system as an integral part of the plan, which has succeeded wonderfully in protecting the rights of racial and sectional groups. It is our conviction that to weaken the jurisdictional system would be a re-

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pudiation of a sacred agreement, and would work only harm to the church, and possibly cause a division.

We therefore memorialize the 1956 General Conference to respect the Plan of Union; and we endorse the 1955 statement of the bishops of the South-eastern Jurisdiction supporting the jurisdictional system; and also pledge ourselves to a closer co-operation with our people of the Central Jurisdiction.

We request the General Conference to direct that a footnote be attached to the Social Creed in the *Discipline*, saying that the Creed is a majority opinion of members of the General Conference, and not the law of the Church.

The following delegates to the General and Jurisdictional Conferences were elected:

Clerical delegates to General Conference: J. H. Chitwood, R. L. Dill, Jr., R. E. Kimbrough, C. M. Pinkard, W. N. Guthrie, and P. D. Wilson; clerical delegates to the Jurisdictional Conference and reserve delegates to the General Conference—L. D. Tyson, O. E. Kirby, D. N. Franklin, John E. Rutland, Paul Clem, E. C. Johnson, D. C. Whitsett, and W. M. Harris; reserves to the Jurisdictional Conference—W. W. Scott, R. L. Archibald, Paul Hardin, Jr., J. E. Harris, and A. T. Sprouse.

Lay Delegates to the General Conference—C. R. Wood, B. L. Ingram, W. C. Brannon, J. L. Lewis, Oscar Horton, and L. L. McCullough; lay delegates to the Jurisdictional Conference and reserve delegates to the General Conference—Julian Harris, Amos Kirby, Howell Heflin, V. B. Taunton, P. S. Haley, Mrs. T. J. Cottingham, Guy E. Snavelly, and Mrs. Kate Hornsby; reserve delegates to the Jurisdictional Conference—T. H. Napier, Roscoe Hicks, Clarence Pinson, R. Q. Shotts, and W. F. Franke.

Thirty-two were admitted in 1955 on trial, the largest class ever admitted, namely; Ernest Greely Bellamy, James Graham Berry, Jake Bufford Brown, Luther Marvin Brown, Emory James Calvert, Wesley Bryant Clifford, Howell Earl Collins, Joe Wheeler Cook, Paul Earl Cosby, Hugh Jackson Dillard, Charles Ernest Fiquett, Jr., Vincent Peter Furio, Jr., Thomas Edward Giles, Eley Bert Goodwin, Jr., Earl Fowler Gossett, Jr., Henry Lewis Heath, Jr., Lemuel Curtis Kaylor, Robert Edward Lee, Robert Gordon McKinney, Lawrence Edward Morgan, Joseph Lee Nutt, Gene Brown O'Quinn, Milton Sewell Palmer, Thomas Buren Roberts, Jack Milton Rosser, Henry Jackson Segars, Thomas Worley Sowell, Clifford Rudolph Stewart, William Raymond Warren, Charles Coolidge West, John Pierce West, Jr., and James Emmett Wilkerson.

An unusually large class was admitted into full connection: D. W. Akins, R. K. Bates, K. L. Bohannon, W. E. Bush, G. R. Duncan, S. J. Elmore, P. M. Gauntt, A. E. Gordon, W. S. Graham, L. B. Hall, D. A. Higginbotham, R. E. Hughes, J. A. Jones, J. J. Nabors, B. L. Oliver, Jr., M. F. Owens,

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S. D. Pickard, J. M. Seymour, J. G. Short, J. S. Smith, R. F. Storey, F. W. Vickery, B. C. Waites and C. R. Wallace. L. W. Collins, C. L. Ellis, Oscar Hyche, R. S. Rains, and T. H. Wilson retired.

The Board of Lay Activities elected the following officers: Chairman of the Board and Conference Lay Leader, C. R. Wood, of Jacksonville; Associate Lay Leader, Joseph L. Lewis, Gadsden; Secretary of the Board, Newman M. Yeilding, Birmingham; Treasurer, L. L. McCullough, Decatur. The following district leaders were elected: Albertville District Lay Leader, Jesse Culp; Associates, Virgil B. McCain, J. D. Reynolds, Joe Starnes, L. P. Waid; Anniston District Lay Leader, Alfred T. Gautt; Associates, R. C. Williams, Wales Wallace, Jr., B. Q. Scruggs, Joe Wilson, I. A. Fambrough; Bessemer District Lay Leader, W. C. Brannon; Associates, P. E. Darden, J. M. McCullough, J. M. Thomason, W. H. Truss; Birmingham District Lay Leader, Clarence M. Pinson; Associates, Frank Dominick, Dr. W. M. Harris, Jr., J. E. O'Toole and N. M. Yeilding; Decatur District Lay Leader, L. L. McCullough; Associates, Earl Proctor, Robert Sapp, J. I. Thomas, and Phil Wasson; Florence District Lay Leader, Howell Heflin; Associates, J. R. Bowden, H. J. Holland, W. R. Rutledge, and Victor Wood; Gadsden District Lay Leader, Joseph Lewis; Associates, John Chestnutt, W. N. Dunson, George Hundley, Burt Purdy and Daniel Westcott; Huntsville District Lay Leader, Joe Payne; Associates, Paul W. Conley, John C. Richey, W. W. Sanderson and Gurley Stringer.

Jasper District Lay Leader, Alton Blanton; Associates, A. A. Black, J. A. Dennis, R. S. Glasgow, Paul S. Haley, R. L. Hill, J. M. Mauldin, Jr. and Clyde Nix; Roanoke District Lay Leader, Van B. Taunton; Associates, H. Keener Barnes, Russell King, A. L. Martin and Elton Whatley; Tuscaloosa District Lay Leader, Ed Montgomery; Associates, Robert Langdon, Guthrie Smith, T. W. Lawrence, and Reynolds Q. Shotts.

The Conference decided "by a tremendous majority," to "join the Alabama Conference in the plan to put the *Alabama Christian Advocate* into every home in all churches voting participation." Editor Chalker expressed the belief that this would run the *Advocate's* circulation to at least 70,000, and maybe more, which would probably give the *Advocate* the largest circulation of any Conference organ in American Methodism.

A new Sylacauga District was formed of charges from the Birmingham, Bessemer, Tuscaloosa, Anniston and Roanoke Districts. The districts and superintendents appointed or re-appointed this year were:

Albertville, T. J. Chitwood; Anniston, O. K. Lamb; Bessemer, R. L. Archibald; Birmingham, R. L. Dill, Jr.; Decatur, O. E. Kirby; Florence, J. E. Harris; Gadsden, A. L. Branscomb; Huntsville, J. S. Christian; Jasper, J. C.

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Draper; Roanoke, W. M. Harris; Sylacauga, L. D. Tyson; and Tuscaloosa, P. D. Wilson.

Special appointments included: J. A. Porter, Associate Student Pastor North Carolina State College; M. R. Boucher, professor Olivet College, Michigan; R. M. Blakely, Gatun-Union Church, Canal Zone; H. H. Howell, Professor Cleveland Bible College, Ohio.

The report of E. E. Bridges, Conference Statistician, showed 1,727 infants baptized; 4,601 members received on profession of faith; 1,510 received from other denominations; 8,148 received by transfer and re-instated; removed by death, 1,271; removed to other denominations, 885; removed by transfer, 10,710; total removed, 10,866. This gives a membership of 190,445, a net gain of 1,583. The Conference reported 781 church schools, with an enrollment of 121,633. The number of Woman's Societies was 487 with 22,806 members.

The estimated value of all church buildings, equipment and lands was \$29,-409,830; parsonages, furniture and land \$4,133,800; other church property \$1,155,027. The total indebtedness was \$1,743,232. At the Conference of 1955, the Conference owned property, debt free, valued at nearly \$33,000,000, and this does not include colleges, orphanages, and other institutional property and endowments.

Additional financial statements follow: Total paid on indebtedness during the year \$512,380; for building and improvements, \$2,406,436; for other expenses and incidentals, \$1,360,401; for church school administration, \$246,-025; pastors' salaries, \$1,327,762; district superintendents salaries, \$86,714; episcopal fund, \$26,427; Conference claimants, \$139,562; World Service, \$229,210; total paid for all purposes, \$7,395,004.

J. F. T. Brown graduated at Birmingham College and was licensed to preach in 1910, and was awarded the D.D. degree by Athens College in 1939. On Oct. 13, 1920, he married Irene Morris. Two daughters, Mrs. Virginia Wright and Mrs. Frances Clements, blessed this union. Dr. Brown's ministry was marked by fidelity and steadiness. His record shows that he received 445 persons into the church on profession of faith, baptized 121 babies, officiated at 270 weddings; held 382 funerals; preached 6,275 times; and assisted in 105 revival meetings. He died suddenly at Julia Street Memorial parsonage in Boaz. He had just completed a quadrennium on Huntsville District prior to going to Boaz.

W. P. Campbell was licensed to preach in 1912, and served in the conference with fidelity from 1922 until 1945, when, by the law of the church, he retired. He served, even after retirement, as an evangelist. He first married Loudenie Clay, and to them nine children were born, eight of whom survived him. He married secondly, Annie Laurie Wilson, who survived him. Brother Campbell

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tried to live by the teachings of Matthew 5:48—"Be ye therefore perfect even as your Father which is in heaven is perfect."

J. S. Eddins was a son of Rev. Thomas M. Eddins. He was licensed to preach at seventeen in the M.P. Church, in which he labored with acceptability until unification. He was a graduate of Birmingham-Southern and of Westminster Theological Seminary in Maryland which in 1929 conferred upon him the D.D. He served Bibb Street M.P. Church in Montgomery, Beverly Church in Birmingham, Eleventh Street (now Central) in Gadsden, the Gadsden district, First Church in Fairfield, and had just begun his work on the Decatur District when he died of a heart attack. He was a delegate to the M.P. General Conference four times: a delegate to the Uniting Conference in 1939, and to the first General Conference of The Methodist Church in 1940. He was a delegate to the Ecumenical Conference in 1931, and was a member of the Commission which gave the Plan of Union by which The Methodist Church came into being. He was survived by his wife, Mrs. Augusta Belle (Motes) Eddins, one son, J. S. Eddins, Jr., and two daughters, Mrs. John B. Gibson and Mrs. Jack Grist.

L. M. Harris was converted and joined the Church at the age of nine, was licensed to preach in his twentieth year; joined the Conference in 1903; married Minnie Lavinia Wilkerson on June 1, 1904. To their union were born four daughters and one son. He served Double Springs, Gamble Mines, Cordova, Haleyville, Centre, Oxford, West Gadsden, Sulligent, Fayette, Albertville, Carbon Hill, Piedmont, Leeds, Centre (again), Lineville, Shawmut, Guin, Arab, Madison, and Warrior, retiring in 1946 after 43 years of faithful service.

O. N. Holmes died in his 94th year. He married Rebecca Kirksey on Dec. 23, 1880; was converted and licensed to preach in 1889, joined the Conference in 1894, and served Sipsey, Hurd Shoals, Adger, Coaling, New Castle, Blountsville, Blossburg, Blossburg-Cordova, Banner, Hackneyville, Mineral Springs, Pratt Circuit, and Kimberly, from which charge he retired in 1924. "No man," writes Eugene Atkins, his memorialist, "has been loved any more by his church nor held in higher esteem by his community."

T. L. McDonald was born near the present McDonald's Chapel in Jefferson County. He graduated at Birmingham College in 1904, and received his B.D. from Vanderbilt in 1911. In 1936 Athens College conferred the D.D. upon him. He served, among his other charges, three districts, Roanoke, Gadsden, and Jasper. During the first World War he was a chaplain. He retired 1951 and lived at Cullman, where he served as associate pastor at First Church. In 1916 he married Frances Newman Dobbs, daughter of Dr. S. L. Dobbs. Bishop Dobbs was her half-brother. Their children are Sarah, a teacher in Alabama; T. L. Jr., of the Western North Carolina Conference; Mary Elizabeth (Mrs.

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Shirley S. Lowery) ; Samuel Dobbs, of Cullman ; and Marjorie Virginia (Mrs. L. A. Ormond) of Pensacola. O. S. Gamble, J. D. Hunter and Bishop Purcell conducted his funeral at First Church, Cullman.

A. W. O'Bryant joined the Mississippi Conference in 1912, but transferred to us in 1924. Here he served Cleveland, Gurley, Ethelsville, Woodstock, Ohatchee, Kellyton, Standing Rock, Oakbowery and Millerville. He also served several charges in Arkansas and Oklahoma. Retiring in 1953 he returned to Millport to live. He married in 1905 first, Annie Laurie Spurgeon and had seven sons and four daughters. Mrs. O'Bryant died in 1946. In 1948 he married the widow of Rev. E. B. Redus.

F. J. Schlosser came with his parents as a small child to live at Decatur, Ala., where A. H. Nabors says, that when he was four his mother left him sitting on the porch of their home never to return. Fred lived in an Orphanage in Nashville, until he was eight. At fifteen he attended a Protestant service, against the wishes of his father, an ardent Roman Catholic and was punished for his disobedience, which caused the loss of one eye, which he was glad to suffer for Christ's sake. "When he was 23, while remodeling a Negro church in Decatur, he became deeply convicted of sin, and climbed off the roof of that house. He went to a revival meeting at Basham Chapel, near Decatur, and was gloriously saved, and there received his call into the ministry." He preached eight years as a local minister. In the Conference he served Hanceville, Bessie-Palos, Oakman, Mt. Vernon on Covin Circuit, Vernon, Moulton Circuit, Shady Grove Circuit, Bellgreen, Cloverdale, Liberty, and Belle Mina. He married first Docia Brumbeloe. To them were born five children, only one, Mrs. Gussie Willingham, surviving. His second marriage was to Mrs. Tezzie Turner Collins, and to that union one son, Fred Franklin, was born. Brother Schlosser was "a builder of character, of temples of worship, and of homes for the ministry."

J. R. Turner, one of Alabama's best loved Methodist preachers, graduated with honors at the University of Mississippi, after which he served as a local preacher. His memorialist names some of his appointments as First Churches in Florence, Huntsville, Albertville, Roanoke, Huffman, Highlands and Eleventh Avenue in Birmingham, the Talladega and the Albertville Districts. Birmingham-Southern proudly lists him as a former president. Everywhere he "gave all his life, mind, body, and entire personality from early youth to death to the ministry. The Conference has had few men to surpass him as "a good minister of Jesus Christ." In 1898 Dr. Turner married Mattie Holmes Brown, who helped him in every appointment. To them were born three children, Warren, Holmes, and Helen, all of whom survive. Mrs. Turner died in July, 1954; Dr. Turner retired 1942, but he never retired mentally nor spiritually.

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Bishop Dobbs, son of Rev. S. L. Dobbs, was educated at Verner Military Institute, Tuscaloosa, (1895); Southern University (M.A., 1899); was the recipient of the D.D. and LL.D. from Birmingham-Southern; D.D. from Emory University; and Litt.D. from Florida Southern College. In this Conference he served Mt. Vernon, Fountain Heights, and Highlands churches in Birmingham. In other Conferences he served Central and Troost Avenue churches in Kansas City; First Church in Fort Worth; and dean of Southern Methodist University in Dallas. Returning to North Alabama in 1920, he was serving First Church, Anniston, when elected a bishop in 1922.

On Nov. 14th, 1906, he married Lessie Jackson, and to them were born: H. M. Jr., and Mrs. Margaret J. Bain. Due to ill health, Bishop Dobbs retired in 1944, living in Shreveport, La. A great preacher by the highest standards, he was an even greater man—kind, considerate, unselfish, gallant. He loved men and men loved him. When he was elected Bishop, the Conference lost one of her most beloved and most distinguished members, but one who never forgot his home Conference, and not a year passed that he did not send greetings to its annual meeting.

To this author, the study of every session of this Conference has been a source of inspiration and thanksgiving. His membership in the two Alabama Conferences—twenty-one years in the Alabama, and twenty-seven in the North Alabama—has been a source of joy and happiness. And for the fellowship of his brethren, clerical and lay, in both Conferences he thanks God, and looks to the future with the faith that these Conferences will render yet greater service, for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

1956

The North Alabama Conference admitted on trial: Earl Watson Arnold, Charles Farrar Betts, William Garlington Brockman, Finley Traweck Eversole, Henry Franklin Flowers, James Fred Gifford, Calvin Jefferson Havens, Jr., Thomas Homer Hayes, Aris Thaniel Haygood, Charles Henry Howard, Charles Philip Huckaby, Jr., Miles Jerome McElhany, Charles Gibson Manly, Jesse Howard Marks, Robert Lee Melvin, William Herbert Saxon, Jr., Thomas Jefferson Shepard, Dick Maple Sivley, Henry Ralph Smith, Jr., James Madison Thurman, and Billy Gene Wright. Admitted for the Alabama-West Florida Conference were: Dallas Anthony Blanchard, Karl Clarence Campbell, and Harold Lavond Davis. Re-admitted: J. H. Hallman.

Died during the year: L. D. Atkins, O. W. Barber, E. M. Dickerson, W. T. Holdridge and L. E. Price; also Marvin Manderson (AS), W. J. Pinnegar (AS). Cabe M. Smith (AS), and M. E. Shippy (S).

1957

The North Alabama Conference admitted on trial: Willie Jesse Alston, Barry Anderson, Jack Charles Boling, Vernon Brice, Danny Burttram, Virgil T. Cooley,

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Roy Wayne Driver, Billy Emerson, Paul Franke, Richard L. Freeman, William F. Gandy, Lawson C. Johnson, James A. Maples, Douglas Martin, Robert Morgan, Ivester A. Pope, Russell Lee Proctor, John Shelton, C. M. Taylor, Bill Tiffin and H. Grady Woods.

Died during the year: L. B. Brown, L. M. Brown, Fred A. Gore, V. W. Hamner, C. H. Lane, Joseph Owen, Edgar A. Price, J. B. Rice, T. K. Roberts, G. W. Ross, J. J. Sandlin, J. T. Simmons, J. T. Speer, R. C. Wilson, and M. E. Lazenby.

1958

Admitted: J. J. Anderson, O. C. Baker, J. E. Beasley, Jr., A. U. Bobo, D. A. Bolan, J. A. Cathie, W. L. Cole, Jr., W. W. Crews, G. L. Davenport, L. M. Davis, F. J. Dawson, G. W. Dobbs, J. J. Estes, L. D. Euler, R. E. Gonia, S. L. Graham, O. P. Hammonds, C. C. Henson, Tom Inglis, J. S. Johnson, D. M. Jones, H. M. Louis, L. O. McDowell, B. M. McElroy, L. D. Mosley, B. L. Nicholas, P. C. O'Shee, Jr., G. M. Randle, W. L. Rhoads, O. J. Ridgeway, H. D. Thomas, J. B. Thomas, M. A. Thompson, K. M. Tidwell, R. A. Vanlandingham, R. D. Wells, Jr., and J. C. Willingham. Received by Transfer: S. G. Dodson, R. E. Lee and W. K. Waits.

Died: F. L. Aldredge, Benson Bailes, Paul Cooke, L. B. Davis, T. H. Johnson, M. E. Lazenby, T. K. Roberts, W. W. Scott, C. F. Stephenson, C. E. Stone, Elijah Upton, and Mesdames J. M. McCleskey, W. L. Rice, M. R. Smith and R. T. Tyler.

1959

Admitted: J. E. Andrews, U. M. Bradberry, E. S. Butterley, K. A. Byrum, E. L. Dover, M. H. Edmondson, C. H. Ferrell, A. G. Finch, Jr., D. N. Franklin, Jr., E. P. Grice, Jr., D. W. Gunter, H. C. Hendricks, S. T. Kimbrough, Jr., J. H. Lammert, L. R. McClendon, R. M. McCutchan, A. M. Murphree, E. B. Peck, I. C. Pope, J. P. Rush, T. E. Self, J. E. Sisson and W. H. Smith. By transfer: C. E. Burton, R. A. Hayes, O. G. Smith and R. A. Vanlandingham.

Died: W. W. Aldridge, E. M. Barnes, J. W. Brooks, C. H. Gregg, I. F. Hawkins, T. B. Jordan, S. U. Lemmond, R. N. Moore, W. D. Peoples, W. F. Price, R. S. Rains, W. A. Shelton, F. M. Weston, Woodrow Williams, J. L. Williamson and Mesdames O. A. Bonner, C. M. Gilliam, J. S. Johnson, J. T. Miller, Guy Ponder and J. H. Roberts.

The Appendix

CHAPTER 1

Our Methodist Schools

NO ONE CAN ACCUSE the early Methodists of being uninterested in education—if they judge them by the number of schools they established or by the quality of the men appointed to conduct them, and to collect money for them. Our interest in education was so well-known that frequently, independent schools, when the going became rough, appealed to the Methodist Church to take over, and we took over more schools than we were able to properly conduct.

In the days when high schools were practically non-existent in Alabama and Florida, almost every growing town wanted its own college, and many made appeals to the Methodist Church. Among the schools established or taken over by the Methodist Church were: Sims Female Academy, Tuscaloosa; Tuscaloosa Female College; East Alabama Male College, Auburn; Auburn Female College; Oak Bowery Institute; Bascom Female College, later Huntsville Female College; Tuskegee Female College; Talladega Conference Institute; Andrews Institute in DeKalb County; Mallalieu Institute at Kinsey; Edwardsville Institute; Downing-Shofner Industrial School at Brewton; Flat Rock High School; Thomas Industrial School at DeFuniak Springs; Northwest Alabama High School; and others of a more or less temporary nature.

LaGrange College, near Leighton; Centenary Institute at Summerfield; Athens College, Southern University at Greensboro; Birmingham College; the Alabama Conference Female College; and Snead Junior College, will be given special chapters. A school was not necessarily a failure because it ceased to exist. Institutions, as well as individuals serve their day and pass out of existence—though not out of the lives of those who have been blest by their influence.

Sims Female Academy, at Tuscaloosa, ante-dating LaGrange, Alabama's first college, at least one year, did not claim to be a college. Edward Sims, a native of North Carolina, who had moved to Tuscaloosa, devoted much of his wealth to religious and educational purposes. An ardent Methodist, he built a two-story, six-room brick building, which was completed by Oct. 1, 1828, and turned it over to a Board of Trustees of the M.E. Church at Tuscaloosa. It was a purely local school. No Conference man was ever appointed to

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this school by this name. But, at the 1833 Annual Conference, H. W. Hilliard, who later became one of the State's noted orators, second only to Yancey, was admitted on trial, and appointed principal of Wesleyan Female Academy, Tuscaloosa. At the 1834 Conference, the Tuscaloosa appointments were: "Tuscaloosa Station, William Murrah; J. Foster, principal Wesleyan Female Seminary." (That year Hilliard was appointed to Montgomery and in 1835 located.) At the 1835 Conference, the appointments were: "Tuscaloosa, W. Murrah, John Foster, Prin. Female Academy." In 1833 it was "Wesleyan Female Academy"; in 1834, "Wesleyan Female Seminary"; in 1835, "Female Academy." It is not in the appointments the next few years. So far as is known to this writer the first Methodist school, in what was then the Alabama Conference to which the Conference made appointments, was Wesleyan Female Academy, or Seminary, at Tuscaloosa. In all probability, it was the successor of the Sims Female Academy established in 1828.

In the November, 1953, *Alabama School Journal*, Miss Clara Verner, a well-known Tuscaloosa educator, refers to "Wesleyan Female Institute" as having been "opened in 1834," and says it had "an interrupted history." After a few years, she says, it was bought by J. H. Hogan and used as his residence until 1856 when he sold it to Prof. Tuomey, and it again became a school for young ladies. It had to be closed during the War Between the States, but prior to this it had attracted some of Alabama's finest young women, one of whom was Virginia Clay-Clopton,, writer of *A Belle of the Fifties*, and third wife of David Clopton, one of the most distinguished Methodist laymen of this state.

After 1835, no Tuscaloosa school is listed until 1856, when John M. Bonnell was appointed "Principal of Tuscaloosa Methodist Female High School." He was re-appointed 1857. After this we hear no more of Tuscaloosa or Wesleyan "Academy," "Seminary," "Institute," or "High School."

Tuscaloosa Female College, John M. Bonnell, Francis M. Grace, appears among the 1858 appointments. The next year F. M. Grace was appointed president of Tuscaloosa Female College, and Bonnell was transferred to Georgia. There is some question as to just when this college was founded. H. G. Dowling, a well-known Tuscaloosa educator, of the well-known Methodist family, wrote a pamphlet in 1939 and refers to Tuscaloosa Female College as founded in 1834. Miss Verner says, "Tuscaloosa Female College, long known as the Methodist College, was first called The Alabama Athenaeum, and was founded in 1836."

In 1860 Tuscaloosa Female College is listed with Robert M. Saunders as president. No mention is made of the college or of Saunders in the appointments of 1861, but this probably was a typographical omission, for the college, with Saunders as president, is listed for 1862, 1863, and 1864. It is not

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listed 1865, and R. M. Saunders is listed as transferring to Georgia. He transferred back to the Mobile Conference in 1866 and that year and in 1867, is listed as "President of the American Female Institute, Berlin, Prussia."

Tuscaloosa Female College is not listed 1868 or 1869. In 1870, B. F. Larrabee, joined the North Alabama Conference, and was appointed President of Tuscaloosa Female College. So far as this writer knows, there is not a complete 1870 *Journal* of the North Alabama Conference, but the Conference and Larrabee entered into an agreement by which he was to conduct the college. For, at the 1871 Conference, J. D. Anthony, chairman of the "Visiting Committee" for the Tuscaloosa Female College made a long and glowing report of its "flourishing condition," it having "undergone a complete transformation." The buildings had been "thoroughly repaired, and a new one added, seventy feet by forty, two stories high and containing fourteen rooms." He says that the gymnasium was a "brick building, thirty by forty feet, standing apart, appropriately painted, and furnished with a full supply of dumb-bells, wands, rings, Indian clubs, and a piano. . . . It is not the least recommendation that a spirit of genuine piety pervades the whole institution, and during a recent revival in Tuscaloosa several pupils were converted in prayer-meetings held in the college." "Prof. Larrabee's account against the Conference for the board and tuition of ministers' daughters amounts to \$1,007.50, which your committee having carefully audited and found to be correct, recommend should be credited on the four thousand dollar claim of the Conference, in conformity to the contract entered into one year ago."

Larrabee continued as president through 1874. In 1875 the appointment reads: "Endowment Fund of Centennial University for Young Ladies, B. F. Larrabee, Agent." No subsequent mention is made of the school until 1895 when the Board of Education recommended that it be accepted as the property of the Conference as soon as all debts are liquidated. Trustees were appointed and J. D. Simpson was appointed president, and re-appointed 1896. For 1897 through 1902 W. F. Melton was appointed president. The Board of Education reported in 1901 that the college had passed out of the hands of the Conference, and was the private property of W. F. Melton, who was again appointed president.

On July 15, 1848, there met in Summerfield, a Methodist Convention on Education, to which a committee appointed to study the situation as regards education, reported in part as follows: "Resolved, That this Convention recommend that the Alabama Annual Conference take under its patronage and direction the institution about to be established at Oak Bowery, provided that they shall be satisfied that the buildings and grounds are put in good condition, and it be free from embarrassment, and that it be provided with a suitable endowment."

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The Conference of 1849 accepted the school which opened about the middle of the next month. G. W. Chatfield was appointed president, and John W. Starr, financial agent. Thomas B. Russell was appointed president 1850, and in 1852 William Flewellen Samford, an outstanding local preacher, was elected president and served about a year. He was a lawyer, editor, planter, teacher, and writer. A graduate of Randolph-Macon College, he was for a time a professor of belles lettres at Emory College. He was succeeded by Alexander Speer, who it was hoped would make a success of the school, but Oak Bowery Female Institute disappeared 1856 from the list of Alabama Methodist schools. George Washington Chatfield in 1859 was elected a Professor at Auburn, and died 1882 at Newton, Miss. His son John Bonnell Chatfield married Imogene Norville of Livingston, who was an active member of the Dexter Avenue Church, Montgomery, for many years, and sister of Hardynia Kate Norville, Methodist Missionary to Mexico 1899-1913, then World W. C. T. U. representative in South America 1913-1930, and welfare worker at Stockham Mission, Birmingham from 1936 until her death Feb. 1, 1941.

Macon Female College, in East Mississippi was under the supervision of the Alabama Conference from 1848 until 1855. Wm. Wier, a leader in the Conference was, in January, 1852, appointed financial agent for this college. This being no longer a part of the Alabama Conference, we shall follow its history no further.

Talladega Conference Institute, a female high school, was established by vote of the Conference which convened at Talladega, Dec. 13, 1854. Nine trustees, four preachers and five laymen, were appointed, as follows: Jefferson Hamilton, James S. Lane, D. Carmichael, and O. R. Blue, and J. G. L. Huey, John M. Moore, J. E. Groce, John Tyler Morgan and A. J. Cotten.

The Masonic fraternity had erected an excellent school building at Talladega and opened there the East Alabama Female Institute on Feb. 9, 1852. The school soon felt the financial pinch, and turned to the Alabama Conference, which took over the school in 1854, when James S. Lane was appointed financial agent. He was succeeded by Joseph T. Abernathy. In 1855, B. B. Ross was appointed president, being succeeded in 1857 by F. M. Grace. But the Conference was unable to continue the institution, and in 1858 turned it over to the State as a School for the Deaf, Dumb and Blind. This was Alabama Methodism's first gift of a school to the State.

Wesleyan University, at Florence, now the Florence State Teachers' College, was the outgrowth, not to say the successor, of Alabama's first college, located on LaGrange Mountain, about twenty miles slightly southeast of Florence, which was opened in 1830, and was for twenty-five years one of American Methodism's outstanding institutions. In 1855, the trustees voted to move the college to Florence, the citizens of which had made an attractive offer if the

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college would move to Florence. The Tennessee Annual Conference, owner of LaGrange College, adopted a resolution favoring the removal. The Alabama Conference, a supporting Conference, at its 1854 session adopted a concurring resolution similar to ones adopted by the Tennessee and Memphis Conferences, favoring the removal.

In 1855 the college was moved, but not without bitter controversy and even court action. The intention was to continue the use of the name, LaGrange College, then widely and favorably known, for the Florence institution. The LaGrange people were planning to continue a college on the old site and had no idea of permitting the name, LaGrange, to be used by the new college. When the trustees asked for a charter for the Florence institution, the Legislature declined to grant them the use of the name LaGrange.

The charter for the new college was issued in the name of the Wesleyan University, which at first occupied temporary quarters in Florence. By 1856, the building which stands (1955) as the main building of the State Teachers' College, known as Wesleyan Hall, was ready for occupancy. The school prospered greatly under the presidency of R. H. Rivers, and attracted students from Alabama, Tennessee, Mississippi, Louisiana, Texas, Nicaragua, and Cork Island. With the coming of the war in 1861, the college faced difficulties. "No commencement was held in 1861 because 'four professors and about one hundred of our students have gone to war.' Sherman's troops occupied Wesleyan Hall in 1863."

Following the war, the Methodists, unable to operate the college, offered it to the State for an agricultural school, but the offer was not accepted. The Church then offered it to the State for a normal school, and old Wesleyan University became the Florence Normal School, this by an act of the State Legislature in 1872. Tracing its history back through the Florence Normal School, Wesleyan University, and LaGrange College (1830), the present State Teachers' College at Florence "is the oldest state-supported teachers' college in the South." While it no longer has any official relationship to the Methodist Church, the president of the institution, E. B. Norton, is a distinguished Methodist layman, a son of E. B. Norton, D.D., long-time member of the North Alabama Conference.

East Alabama Male College, at Auburn, now the Alabama Polytechnic Institute, was born in the early 1850's because East Alabama wanted a male college. Some who were particularly sympathetic to the idea, sought to interest the 1853 Alabama M.P. Conference in session at Autaugaville, in the idea but without success. They then turned to the 1854 Alabama Conference of the M.E. Church, South, at Talladega. The idea was favorably received, but the Conference voted that \$100,000 should be raised before it could go any further. The friends of the proposed school at Auburn immediately set about raising

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the money, and were quite successful and reported at the Conference at Eutaw, 1855, that they were now ready for the Conference to proceed further.

In the meantime, the Greensboro people decided that they wanted the new college, and inaugurated a campaign for raising funds, and reported at Eutaw they they had raised \$200,000. The contest was sharp, even bitter. It is said that A. H. Mitchell, who spoke in favor of Greensboro, taunted the people of East Alabama on their poverty, saying that he had recently made a trip through that section, and that "everywhere I went, poverty stared me in the face." Whether that speech helped or hurt, Greensboro won in the contest.

The East Alabamians under the leadership of O. R. Blue were determined to have a college at Auburn, and worked until on Feb. 1, 1856, the Alabama General Assembly, incorporated the "East Alabama Male College," one week after Southern University at Greensboro had been incorporated by the same body.

The East Alabama Male College trustees were: John B. Glenn, N. J. Scott, A. Frazer, J. M. Carlton, J. B. Ogletree, W. T. Davis, Isaac Hill, C. Raiford, J. F. White, F. W. Dillard, Prof. John Darby, Dr. J. W. Jones, Wesley Williams, Simeon Perry, Edwin Reese, of Auburn, W. A. McCarty, O. R. Blue, Mark Andrews, Samuel Armstrong, C. D. Oliver, W. B. Neal, John E. Groce, of Talladega, William Garrett, of Coosa, E. R. Flewellen, of Barbour, F. G. Ferguson, Walter H. McDaniel, Lewis F. Dowdell, E. J. Hamill, of the Alabama Conference, Daniel Pratt, of Autauga, James F. Dowdell, Sam Harris, of Chambers, A. Lipscomb, David Clopton, J. W. Willis, Rupert Dougherty, of Tuskegee, R. A. Baker, Duke W. Goodman, of Mobile; Dr. N. B. Powell, Dr. W. H. Ellison, J. B. Banks, Esq., John Cunningham, Arnold Seals of Macon, John McTyeire, of Russell, Frank Gilmer, of Montgomery, John B. Tate, of Russell, John P. Nall, of Lowndes, Thomas H. Watts, of Montgomery, E. G. Richards, of Chambers, J. M. Jennings, of the Alabama Conference, and their successors. These trustees located the school at Auburn. If quantity and quality were ever combined, they were in this Board of Trustees.

The corner-stone of the East Alabama Male College was laid in 1857, the principal speaker being Bishop Pierce, of Georgia. The school opened its first session Oct. 1, 1859, and Nov. 30, 1858, spokesmen asked the Alabama Conference at Eufaula to take over the school. Immediately there was opposition from Southern University proponents on the ground that the Conference could not adequately support two male colleges, and that it had already pledged its support to Greensboro. Following a prolonged and exciting debate, the Conference voted to take over the Auburn school also, and now had two male colleges on its hands.

The author is obliged to Dean Zebulon Judd of the School of Education of Alabama Polytechnic Institute, for valuable information on the first presi-

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dents of the school at Auburn. The first president was William J. Sasnett, a man of eminent scholarship, and fine administrative ability. He held office until 1862, when the college suspended operation. During the remainder of the war the college buildings were used as a Confederate Hospital. Dr. Sasnett was nominally president until his death on Nov. 3, 1865.

The college re-opened in September, 1866, under James F. Dowdell, a graduate of Randolph-Macon College, a local preacher, and a man of wide experience, having served three terms in Congress, and as Colonel of the 37th Alabama Confederate Infantry. He served three years, being succeeded in 1869 by Alexander D. McVoy, highly equipped for this position, having served through the War as a Confederate Chaplain where he had had much experience in dealing with young men. He served three years as president, and was succeeded in 1872 by David Clopton who had graduated with highest honors at Randolph-Macon in 1840. He had served in Congress and was afterwards an Associate Justice of the Supreme Court of Alabama.

Judge Clopton rendered distinguished service to the college and Church, but the Conference was over-burdened with colleges. There was no abatement in its interest in higher education, but the financial load was simply too heavy. So the Conference offered the College to the State. On Feb. 26, 1872, the State accepted the offer, and located the Agricultural and Mechanical College, now the Alabama Polytechnic Institute, at Auburn. And so closed the brilliant history of the East Alabama Male College.

Huntsville Female College was first known as Bascom Female Institute. According to a story by an unnamed member of the faculty headed by Dr. A. B. Jones, the institute's last president, many were interested about 1850 or 1851 in establishing a female college at Huntsville until the time came for giving, when this interest died. "As the Methodist Church was the largest throughout North Alabama, and had many men of wealth and influence, it was thought best that the institution should be under the care of that church. A charter for the Bascom Female Institute was obtained from the Alabama Legislature on Jan. 27th, 1852." The charter was amended on Dec. 21, 1855, and the name of the institution was changed to Huntsville Female College.

A \$3,500 lot was purchased and it was estimated that the buildings, "necessary improvements, furniture, musical instruments, philosophical and chemical apparatus etc.," would cost \$50,000. But the campaign brought in, in pledges, "only about \$10,000, good, bad, and doubtful." The Board having already spent \$3,500, was "greatly perplexed and mortified." In the midst of this embarrassment, "Daniel B. Turner, Thomas S. McCalley, Wm. H. Moore, and Wm. J. McCalley, all of whom, or their families, were members of the Church, and among the most liberal contributors to the fund already subscribed, came forward" with a proposition accepted by the Board, and went

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ahead with the building of the college. The first president, spoken of as Acting President, was R. A. Young, of the Tennessee Conference, with Mrs. Jane H. Childs as vice principal.

In 1853, George M. Everhart, a minister of the M.E. Church, South, was elected president. The school prospered under him but in 1859, he withdrew from the Church, and from the presidency of the college. He was succeeded by Dr. A. R. Erwin, "a very superior man," who died in January, 1860. His successor was Dr. J. G. Wilson. Under him the school showed signs of prosperity, but had to suspend during the War Between the States. He made an effort to carry on until 1872 when "he voluntarily retired," whereupon Dr. G. W. F. Price, president at Tuskegee, was elected. He continued in the presidency until 1880.

In 1875 the charter was amended, placing the college, heretofore under the Tennessee Conference, under the North Alabama Conference. In 1877, during Dr. Price's administration, Dr. Everhart "entered suit to compell the payment of \$4,000 due him" and won the case, and the college property was sold to pay the debt.

"Dr. A. B. Jones bought the college at public outcry for \$15,282.89." He also bought the residence adjoining the college, which according to Mrs. Earle Ford, now (1955) a leading member of First Church, Huntsville, and a local church historian of ability, Dr. Jones sold to First Church, Huntsville, on March 7, 1897, for \$3,500. (It was used as a parsonage until 1954 when, according to Mrs. Ford, "it was sold to Mr. and Mrs. W. E. Spragins for \$20,000.")

The Huntsville Female College continued under the patronage of the North Alabama Conference, even after it was purchased by Dr. Jones. "The college was burned on Jan. 9, 1895, and the last catalogue, issued in 1894, gives 'The visiting committee appointed by the North Alabama Conference as J. T. Morris, Talladega, and F. P. Culver, Anniston.'" The college was not rebuilt, and so there passed into history another of Methodism's useful institutions, which, for some four decades, served the young women of North Alabama and of Tennessee.

Glennville High School, to which Allen S. Andrews of the Alabama Conference, was in 1854 appointed principal, was highly appreciated in its day, and from it went out not a few ministers as well as laymen. Andrews was in 1866 appointed president of Columbus Female Institute, Mississippi, and later served two different terms as president of old Southern University.

The Auburn Female College was first mentioned in the 1859 appointments, with Rev. Epaminondas D. Pitts, as president. He was quite an educator, and served Opelika Female College, Opelika Academy, and Opelika High School, from 1864 to 1872. In 1860, W. P. Harrison, later to become Book Editor of

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the Southern Methodist Church and one of its most distinguished ministers, succeeded Pitts as president of Auburn Female College, after which, this school was dropped from the appointments.

The Chunnennuggee Female College was another highly appreciated school of its day. In 1859, W. H. Ellison, widely known educator, was appointed president. The school is not mentioned after 1859. Dr. Ellison served the next two years as pastor at Glennville.

Other schools, to which Methodist ministers were appointed after the War, included Greensboro Female Adcademy, to which T. Y. Ramsey was appointed in 1865 and 1866. During 1867, J. W. Harmon was president of the Enterprise Female College, in the Macon (Mississippi) District, then a part of the Mobile Conference. In 1866, D. C. B. Connerly was appointed principal of the Stonewall Institute at Plantersville, and A. D. McVoy was appointed assistant.

Whether or not all of these were Methodist schools is not known. Many Methodist ministers were evidently highly trained for educational purposes, and were in demand as presidents of schools and colleges. F. M. Grace was particularly gifted along these lines, and held several college professorships as well as principalships. In 1865 he was appointed principal of the Dallas Academy, the well known school still in existence under this name, in Selma.

Later there was Greenville Collegiate Institute. Both John W. Rush and H. Urquhart once served as its head. Among the Methodist ministers who, during the 1840's, 1850's and 1860's, were prominent in educational fields were Allen S. Andrews, Mark S. Andrews, B. B. Ross, Edward Wadsworth, Wm. Wier, Samuel Armstrong, C. C. Callaway, Elisha Callaway, H. W. Hilliard, W. H. Ellison, A. H. Mitchell, A. R. Erwin, F. M. Grace, E. J. Hamill, R. K. Hargrove, John W. Rush, E. D. Pitts, D. C. B. Connerly, Joseph T. Abernathy, R. M. Saunders, W. J. Sasnett, G. W. F. Price, John M. Bonnell, James S. Lane, A. D. McVoy, Amos B. Jones, and many others.

After the re-entrance of the M.E. Church, efforts were made to establish schools such as Andrews Institute, which served in DeKalb County and adjacent territory. One of their best-known educational institutions was Mallalieu Institute, at Kinsey. Still another school that did good service for a few years was Edwardsville Academy. Snead College is the only one of their schools still functioning and is given a chapter elsewhere in this volume.

The M.P. Church made efforts to establish schools in Alabama. Some money was collected for a school at Robinson Springs, but the enterprise fell through and the money was refunded.

Downing-Shofner Institute, first known as Downing Industrial School for Girls and named for E. Downing, of Brewton, who gave generously of his means to establish it, was the outcome of a long cherished dream of J. M. Shofner. During the early 1900's there were few public high schools and many

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girls found it almost impossible to finance their higher education in private schools. The plight of such girls appealed to Shofner, and in May, 1904, he began seeking funds, and after many weary months of solicitation, was able to begin work on the school on a 117-acre tract of land, including the site of old Fort Crawford, one mile east of Brewton. The first session opened in the fall of 1906 with 30 pupils.

The school remained independent until 1912 when, at Shofner's request, it was taken over by the Alabama Conference, the management to be by a Board of Trustees. Shofner remained at the head of the school until mid-year, 1924, when he retired. During the latter part of 1921, through 1923, he had the very capable assistance of C. W. Northcutt, and during 1924 of Haley Lisenby. E. C. Moore, outstanding pastor, succeeded Shofner as president, serving six years. He had as his assistant and principal of the high school John H. Williams, and later J. William Horn who, when Dr. Moore resigned, was elected and served about one year. During the next year Mrs. Pauline Lazenby McCreary, of Monroeville, was made principal. Writing in the *Alabama Christian Advocate* of May 12, 1932, H. W. Rice, of the Board of Trustees, said: "Mrs. Pauline Lazenby McCreary has been principal of the Downing-Shofner School at Brewton the past year. At the meeting of the Board of Trustees last Thursday, May 3rd, so pleased were the trustees with the splendid way in which the school had been managed, Mrs. McCreary was elected President." But Mrs. McCreary never lived to read these words. Two days after her election she was killed (May 5) in an automobile accident. Mrs. Emma Bradshaw was elected to succeed her, and served with fidelity and efficiency.

By then, many cities and towns, and practically every county in the state had high schools, and it was becoming increasingly difficult to conduct schools like Downing-Shofner, which soon closed its doors. Its fine buildings are now used by the Escambia County school system.

The 1921 Alabama Conference *Journal* carries this note about Coley-Blackshear Institute: "We learn with great pleasure that J. M. Shofner, D.D., has established this school for boys at Hadley, and assure him of our interest in this project." D. Y. Register was appointed as vice-president of the school, and F. H. Gardner, a transfer from North Alabama, was a professor there. After 1929 it is not mentioned again, either in the appointments or in the reports of the Board of Education. A. P. Segars and W. M. Pickard, Sr., were among its presidents and superintendents.

The Thomas Industrial Institute, at DeFuniak Springs, Florida, was first mentioned in the 1915 Conference *Journal*. Nothing is given, as to how it at that time, became connected with the Alabama Conference. W. T. Tiller, a local preacher-educator, was its president that year. A board of trustees was named. The next year it was reported that the school had received a gift of \$8,500 and

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forty acres of land. In 1917, the school asked to be listed with the Conference schools and a committee consisting of J. S. Frazer, C. A. Rush and W. M. Newton was appointed to investigate the situation. In 1920, the school was transferred to the Alabama Conference. C. H. Motley was appointed its vice-president. In 1924, the Board of Education reported that the trustees had voted to discontinue the school.

Flat Rock High School, one of Methodism's best, served by principals and teachers of ability and consecration, opened 1911 with Dr. F. H. Gardner as Superintendent and R. H. Hartford as Principal. Among other principals were N. H. Price, I. T. Carlton, and L. G. Alverson, the last named serving from 1918 to 1920, and again for 1926 and 1927, giving unstintedly of his strength. Two of the leading professors then were W. W. Rutland and F. H. Gardner (who also served for a time as Financial Agent). For 1928 and 1929, S. L. Dobbs was appointed Superintendent and financial agent. These men all served sacrificially, but the financial burden was too heavy and the school was discontinued as a Conference institution. That it rendered a great service during three decades can never be doubted.

Northwest Alabama High School at Hackleburg was inaugurated 1921, because men of consecration saw a need for it. L. G. Alverson, then principal of the Flat Rock School was appointed as its first principal, and W. W. Rutland as one of its first professors. After two years, the school was moved to Haleyville. Others who served as professors were W. W. Levie and E. B. Ogburn. In 1924, the name of the school was changed to The J. O. Hanes High School. J. O. Haynes was named president; L. G. Alverson, principal; and E. B. Ogburn, professor. Two years later, 1926, Alverson was called back to the principalship of Flat Rock School, and Ogburn was appointed as president of Haleyville School. In spite of the tireless devotion of President Ogburn and his staff of instructors, the financial burden was too heavy and the school was discontinued in 1927.

There must have been a score of more schools opened by the Methodist Church, run for a few years, and then given up. This does not mean that they were failures. Only eternity can tell the good they wrought. Some of our most useful men and women today received their education in these schools. Every dollar invested in Christian Education by the Methodist Church has paid magnificent dividends. God blessed the efforts of our fathers, and is still blessing them.

CHAPTER 2

LaGrange College

ALABAMA HAD BEEN a state eleven years before the Methodist Church organized and opened the first college in Alabama. Some high-grade academies were doing a praiseworthy work, but the desire to have a college was accomplished in a most interesting way.

The Tennessee Conference, which then served north Alabama, had talked for several years of establishing a college, so in Nashville on Nov. 28, 1826, a Standing Committee was appointed to "inquire into the propriety of founding a college under the patronage of that Conference." This committee of five ministers and five laymen was as follows: William McMahon, Robert Paine, Thomas L. Douglass, Alexander Sale and Lewis Garrett; and William McNeil, James L. Armstrong, Turner Saunders, James Frazier and Joseph T. Elliston.

At the next Conference, at Tuscumbia, Nov. 22nd, 1827, the committee had to report that "nothing had been matured on the subject." The Conference was determined, and so the committee was continued, with three changes in its personnel: John Lytle, John M. Taylor and H. R. W. Hill were appointed in the places of Frazier, McNeil and Armstrong. This committee reported at the next Conference which opened under Bishop Roberts on Dec. 4, 1828, at Murfreesboro, Tennessee, that LaGrange, Alabama, then in Franklin but now in Colbert County, had agreed to give \$10,000 in money and a tract of land as a college campus on condition, of course, that the college be located there.

The Conference accepted the LaGrange offer and appointed a committee "for the purpose of securing the site, raising funds, and carrying the institution into operation," consisting of William McMahon, Robert Paine, Lewis Garrett, James McFerrin, John M. Holland, Francis A. Owen, Turner Saunders, John Southerland, John M. Taylor, Thomas Preston, Weston T. Rucker, Henry S. Foote, Hartwell King, John J. Winston, Alexander Sale, and Moses Hall. The Conference appointed William McMahon as "an Agent to visit the Mississippi Conference, and propose a union with them in the establishment and advantages of the college contemplated at LaGrange."

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McMahon went with Bishop Roberts to the Mississippi Conference, which convened at Tuscaloosa on Christmas Day, 1828, and told how the Tennessee Conference had unanimously accepted the LaGrange proposition, and had sent him to invite them to join in the new enterprise. "After due deliberation," says Jones, the Mississippi Conference historian, "the Conference accepted the offer, pledged hearty co-operation, and appointed seven commissioners consisting of Robert L. Kennon, Joseph McDowell, Alexander Talley, Thomas E. Ledbetter, Ebenezer Hearn, Thomas Owens, and William Spruill to meet a like commission from the Tennessee Conference at LaGrange for the purpose of founding the College."

McMahon brought a copy of the constitution of the new college, which had been adopted by the Tennessee Conference. The Mississippi Conference adopted the constitution, with amendments and concurred in the election of Robert Paine as first President, together with the two professors "who were expected to open the college for students at the earliest opportunity. The preachers were instructed to raise by subscription on their different charges what funds they could for the erection of buildings and endowment of the college," says Historian Jones.

The commissioners met Jan. 10th, 1829, and unanimously selected "that beautiful and commanding eminence called Lawrence Hill," as the site for LaGrange College. O. K. Lamb, in his dissertation on Leighton and its vicinity, says that the announcement was made that LaGrange was chosen as the place for the college not only because of its beauty, and of its unusually fine water, and of its excellent citizens, but also because of the advantages it offered for "educating one's children remote from the temptations of vice . . . free from the dissipated throngs which infest our more commercial towns and often give bad direction to the morals of our youth."

Robert Paine, through modesty, at first styled himself superintendent of the school. As a matter of fact he was the first president of the first college in Alabama. Concerning LaGrange, D. P. Christenberry, long-time member of the faculty of the old Southern University, says: "It was opened one year before the Alabama State University; two years before Randolph-Macon; seven years before Emory and Henry; twenty-four years before Trinity College (now Duke University) in North Carolina; twenty-one years before Wofford, South Carolina; and sixteen years before Howard College, Alabama. At the division of the Methodist Church it was one of the foremost in the United States."

Following Paine, who was president until elected bishop in 1846, were Edward Wadsworth, a graduate of Randolph-Macon College; James Ward Hardy, also of Randolph-Macon; R. H. Rivers, a graduate of LaGrange; and Felix Johnson, a Cumberland Presbyterian minister. In 1855 the college

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was moved to Florence, and President Rivers and all the faculty, save one, moved with it. The Legislature declined to permit the college to use the name, "LaGrange College," at Florence, so it became "Florence Wesleyan University," this by request of the trustees and by act of the Legislature.

A. G. McGregor, once of the LaGrange faculty, wrote a one-hundred-page history of the college. He tells in detail the story of the following faculty members: C. D. Elliott, Edward Dromgoole Sims, William M. Hudson, R. H. Rivers, Henry Tutwiler, Carlos H. Smith, B. H. McCowan, N. A. Pendland, James W. Hardy, Oscar F. Casey, Thomas G. Rice, B. B. Ross, Smith W. Moore, Thomas P. Hatch, and others.

Among the men graduating at LaGrange who went into the ministry, McGregor mentions Richard H. Rivers, Joseph E. Douglass, Wm. R. Nicholson, James A. Peebles, Thomas C. Wier, N. G. Augustus, James M. Patton, James S. Belton, and George Shaeffer.

The act of the Legislature chartering LaGrange College, was approved on Jan. 19, 1830, and named the following Trustees: Turner Saunders, Alexander Sale, Alexander Sledge, John Davis, Moses Hall, John Southerland, Jr., Benjamin B. Jones, Claiborne Saunders, Epps Moody, Henry S. Foote, Sion L. Perry, James B. Lockhart, William H. Winter, Dudley Dunn, Thomas Waldrige, Hartwell King, Bernard McKernan, John W. Hodges, John W. Scott, Freeman Fitzgerald, Richard Ellis, William Winans, Edmond McGehee, Alexander Covington, Greenwood LaFlour, John Ross, William McMahan, Alexander Talley, Joseph McDowell, James McFerrin, John M. Taylor, Henry W. Rodes, Jack Shackelford, Samuel W. Mardis, Robert Paine, Western (elsewhere spelled Weston) T. Rucker, Henry R. W. Hill, Thomas Brandon, John D. Bibb, Gilbert D. Taylor, Jesse Coe, Richard Jones, James Saunders, John M. Holland, James H. Mellard, Robert L. Kennon, David Moore, Robert W. Watkins, John R. Rowe, and John Coffee. Not a few of them, lay and clerical, were from what later became the Alabama Conference, and many of them were from what is now the North Alabama Conference.

After the establishment of Florence Wesleyan University, the name of LaGrange College was changed to LaGrange College and Polytechnic Institute, in 1858 to LaGrange College and Military Academy, and in 1860 to LaGrange Military Academy. In March, 1862, the Academy was suspended on account of the War.

On April 28th, 1863, Federal troops under the command of Col. Cornyne, burned the college, destroying every vestige of it, including the library of about 4,000 volumes, the chemical and philosophical apparatus, and all the furniture, consisting of chairs, desks, beds, mattresses, dining room and kitchen furniture, etc. These Northern troops called themselves "The Destroying Angels," and right well did they live up to their name.

LAGRANGE COLLEGE

Now only a marker on LaGrange Mountain, a few miles from Leighton, reminds the occasional visitor that here once stood a village of some 400 refined citizens, and old LaGrange, the first chartered college in Alabama—1830-1863.

Robert Paine, first president of LaGrange, says Cullen T. Carter, was born 1799 in North Carolina; converted while a visitor to the 1817 Tennessee Conference; baptized by pouring during the Conference, his pastor, Rev. Miles Harper, officiating; licensed to preach in January, 1818; joined the Tennessee Conference, 1818; was appointed presiding elder and elected a delegate to the General Conference in 1823 when he was but 24; elected college president when he was 31, and a bishop when he was 47. He preached before he was licensed, was a circuit rider less than a month after his conversion, and pastor of a station before he was 21. Flint Circuit, his first pastoral charge was partly in Alabama; Tuscaloosa Circuit, his second pastorate was wholly in Alabama. He was pastor at Tuscumbia one year while president of LaGrange College. He preached all over North Alabama. He was chairman of the famous Committee of Nine of the 1844 General Conference, and presented to the Conference the historical document known as "The Plan of Separation." He died in Aberdeen, Mississippi, Oct. 19, 1882.

Edward Dromgoole Sims was an M.A. Graduate of the University of North Carolina, and a licensed preacher on LaGrange College's first faculty, as Professor of Mathematics and Natural Philosophy. In 1832, he transferred to the Virginia Conference, and taught at Randolph-Macon. In December, 1841, he was elected to the Chair of English Literature in the University of Alabama, and transferred to the Alabama Conference. He died suddenly at Tuscaloosa in April, 1845. Says West: "He was a devout Christian . . . simple, modest, sincere and amiable. In the social circle he was pre-eminent . . . equal to the companionship of kings and courts. He was the peer of princes."

Jack Shackelford, M.D., one of the Trustees of LaGrange College, was a native of Virginia, but moved to Shelby County, Alabama in 1818 or 1819 where he joined the Methodists. He represented Shelby County in 1820 in the House of Representatives, and in the Senate for three sessions. He moved to Courtland about 1829. It was he who, in 1835, in a Franklin Circuit Quarterly Conference, introduced a resolution calling upon "all the members in our church to abstain from the use of tobacco while in attendance at the House of Worship," saying it was "extremely offensive, indelicate, and indecent, and often a source of great annoyance to the members and congregations in their devotions."

In 1835, when Santa Anna was leading Mexicans against the Texans who wanted independence, "Jack Shackelford organized a company in North Alabama, and in March, 1836, marched against Santa Anna in Texas. He and his

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company were captured, and every one of them massacred except Shackelford himself. "He begged to be executed with his men, but the Mexicans refused to grant him his request, and held him a prisoner for a long while." Eventually he escaped and returned to Courtland. He died Jan. 27, 1857.

Other prominent Alabamians on the original Board of Trustees of LaGrange College were Henry S. Foote, who lived a while at Tuscumbia but later moved to Mississippi, where he was elected to the United States Senate and later to the governorship; Samuel W. Mardis, Alabama Congressman who served with such men as Clement C. Clay, Dixon H. Lewis, Ex-Gov. John Murphy, and others, and for whom the town of Mardisville in Talladega County was named; Turner Saunders, outstanding Methodist layman in North Alabama; and his friend and fellow-layman, George W. Foster, member of our once well-known Ebenezer Church, near Courtland, but who died in Florence during the War Between the States.

Among members of the Alabama Conference who served as Financial Agents for LaGrange College were Ebenezer Hearn, who was appointed by the Mississippi Conference in 1831, one year before the Alabama Conference was organized; and Joseph McDowell, who served during the year 1832. Wm. McMahon, though never a member of the Alabama Conference, gave much of his ministry to what is now the North Alabama Conference, and was well-known in Huntsville, Florence, Athens and other centers. He was one of the trusted friends of the College.

LaGrange College served Alabama more than a quarter of a century, and not a few of our finest citizens today point with pride to the fact that their grandfathers or great-grandfathers were students of that famous old school.

CHAPTER 3

Centenary Institute

ON JANUARY 2, 1841, the Legislature, at Tuscaloosa, then the capital, passed an Act incorporating the Centenary Institute of the Alabama Conference of the Methodist Episcopal Church, in the County of Dallas, State of Alabama. The Alabama Conference had been organized but eight years, and was, at the time this Act was passed, in its ninth session, at Selma, having convened on Dec. 30, 1840. One may easily imagine the pleasure with which the Conference heard this announcement.

The Act declared "that Eugene V. LeVert, Ebenezer Hearn, William Murrah, Asbury H. Shanks, Seymour B. Sawyer, Alfred Battle, Daniel H. Norwood, Daniel Pratt, Aaron Ready, Elisha F. King, Franklin C. Shaw, Benjamin I. Harrison, Noel Pitts, Shadrach Mims, and their associates and successors in office are hereby constituted a body corporate and politic, in deed and in law, by the name and style of the Trustees of the Centenary Institute of the Alabama Annual Conference of the Methodist Episcopal Church."

Special services were held in 1839 in almost every city, town and village in celebration of the one hundredth anniversary of Methodism. Thank offerings were made throughout the Connection. The Alabama Conference voted to use the money thus raised in establishing a school in the community making the largest contribution.

Valley Creek, near Selma, contributed the rather generous sum of \$9,000. Work was begun on the buildings as early as possible, and by 1843 there were three or four commodious buildings ready for use. Although Centenary Institute was for both male and female students, the "buildings for the male and female departments were at a distance from each other, with a deep and beautiful valley intervening." Valley Creek Academy, incorporated in 1829, was soon conveyed to and became a part of the Centenary Institute.

The Institute actually opened in 1842, probably before it was quite ready. The first year seems to have been accompanied by some untoward incidents, which did not make for success, and which former historians seem to have passed over with but slight comment.

A. H. Mitchell, of Emory College, Georgia, was elected to the presidency

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in 1843, and in October of that year, the school opened with between 60 to 70 students. The next session, 1844-1845, the enrollment was "about doubled." The new president was a graduate of Franklin College (University of Georgia). Among his college mates were George F. Pierce, later a Bishop; Robert Toombs, and Alexander H. Stephens, Vice-President of the Confederate States and a Georgia Congressman and Governor. He had taught at Cokesbury, S.C., among his students being Holland N. McTyeire and W. A. McCarty, both afterwards leaders in the Alabama Conference.

During the spring of 1845, a great revival swept through Valley Creek, the college sharing its gracious results. It was this year that the name of Valley Creek was changed to Summerfield, the purpose being first, to counteract any impression that the name, Valley Creek, might give that "the place was in a valley on a sluggish creek," and, second, to honor the memory of the well-known English-born preacher, John Summerfield, one of the founders of the American Tract Society.

During 1845-1846, the school enrolled 165 students. The faculty consisted of A. H. Mitchell, the president, on whom the University of Alabama had in 1845 conferred the Doctor of Divinity degree; A. R. Holcombe, A.M., D. S. T. Douglass, A.M.; Miss M. D. Caswell, Mrs. R. A. E. Jordan, Mrs. Cann, and Mrs. Frances Davenport.

The first Financial Agents were Ebenezer Hearn and Wm. B. Barnett, who served for 1841. The next year they served for both Centenary Institute and LaGrange College. During the next two years, Ebenezer Hearn served alone. The following year, Jesse Boring was the Centenary Institute Financial Agent. A glance at the list of the first Board of Trustees and of the Financial Agents indicates that they were men of the highest character, showing that the Conference meant business when it established this school.

For years it was known far and wide for its fine type of work. Dr. John Massey, himself an educator par excellence, writing in his *Reminiscences* (1916) said, "One striking feature of Centenary Institute was its religious tone. So far as I can learn, it was the most positive spiritual influence that has ever been exerted in education in this State, unless that in old LaGrange College may have been its equal."

Summerfield was a center of culture. Some of our very best preachers were appointed to serve there. Simon Peter Richardson, when serving as American Bible Society agent in Alabama, chose Summerfield in 1872 as his home. Even then Summerfield, in the midst of its post-war poverty, appealed to him, and in writing his *Lights and Shadows of Itinerant Life* (1900), said, "The fragments of the old-time civilization lingered at Summerfield," and that, he said, in spite of the fact that "the State of Alabama was still under carpetbag and scallawag rule."

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The School was for many years a source of pride to the Conference, and some of its best trained men were appointed as its officers and teachers. In Owen's *History of Alabama* the following presidents of the Female Department are named (although in the *Minutes* of the Alabama Conference, some of these men are simply appointed "President," without regard, in the *Minutes*, as to the Department): Archelus H. Mitchell, J. S. Montgomery, Robert Kennon Hargrove, W. J. Vaughn, A. D. McVoy and H. M. Moss. Principals of the Male Department included D. C. B. Connerly, John Massey, Wm. H. Hill, R. S. Holcombe, Thomas D. Mitchell, R. T. Barton, and A. B. Chandler. Assistants listed were John S. Moore, F. M. Hopkins, and W. W. Caruthers.

The appointments to Centenary Institute listed by the Alabama Conference *Journal* after the administration of Mitchell, through 1867 were: 1857, D. C. B. Connerly, president; 1858 and 1859, Connerly and J. S. Moore; 1860, Connerly (John S. Moore was that year appointed to Cahaba which, says Owen, "was in the zenith of its prosperity in 1861"); 1861, R. H. Rivers, President, and D. C. B. Connerly, Principal of the Male Department; 1862, R. H. Rivers, President, D. C. B. Connerly being that year in the Confederate Army; 1863, R. H. Rivers, President, with John S. Moore, Principal of the Male Department; 1864 Centenary Institute not listed, but A. H. Mitchell was presiding elder of Summerfield District, R. H. Rivers, pastor at Summerfield, and John S. Moore, pastor of Summerfield Colored Mission. D. C. B. Connerly was that year made a chaplain. In 1865, R. K. Hargrove was appointed president of Centenary, with Thomas C. Wier as a Professor. Hargrove served through 1867, when he transferred to the Tennessee Conference, serving there until elected a bishop in 1882. In 1865, Rivers transferred to the Memphis Conference. In 1867, John S. Moore was appointed to Summerfield.

The Conference was placing some of its leading men in charge of the school, but it soon appeared impossible to keep the school going. Without seeking to follow its history year-by-year, we quote briefly from Board of Education reports: 1870—Centenary Institute is in successful operation under the presidency of William J. Vaughn—70 young ladies, 7 graduates; made department under the leadership of John Massey." 1871—Centenary not mentioned, but a Board of Trustees was elected. 1872—the school in more prosperous condition than it has been for years past; A. D. McVoy, that year appointed president. 1873—McVoy re-appointed, but the school "had suffered by reason of sickness . . . and in consequence of the financial state of the country." 1873—A. D. McVoy, President, school out of debt, but poorly patronized. 1875—A. D. McVoy, Centenary Female Institute, and J. M. Crews, Centenary Male Institute; free from debt, and in better condition as to patronage. 1876—Centenary Institute, A. D. McVoy, with R. S. Holcombe in charge of

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the male department; outlook more encouraging. 1877—same appointments as last year; institution commended to the people of western and southwestern Alabama. 1878—same appointments as for 1877; the school called a necessity. 1879—McVoy continued as president of Centenary which is self-sustaining and prospects brightening. 1880—H. M. Moss elected president, and he entered upon his work with zeal. 1881—not listed among the appointments, but H. M. Moss still president with sixty pupils matriculated in both male and female department, though without an increase of patronage, the female department cannot be kept open much longer. 1882—Not mentioned in Committee report nor in list of appointments. 1883—R. T. Barton, president, and the institution still looked upon as a Conference institution, but since there was no “cash on hand” it was not in the “power of this Conference to grant the appropriation asked for repairs”. 1884—R. T. Barton, appointed principal, but outlook not as hopeful as in past years. 1885—R. T. Barton transfers to West Texas Conference, and A. B. Chandler elected principal of Centenary, which has about 50 students, “a few of whom are boarders.”

In spite of every effort it soon became an increasingly great struggle to keep the school open. At the 1885 session of the Conference the Board of Education brought in its most pessimistic report. It said: “Centenary Institute, at Summerfield, is still struggling to maintain a public existence,” adding, “The buildings are in a lamentable state of delapidation and it is a question of only a short time when they will be utterly uninhabitable and must be turned over to the bats and owls. . . . It (the college) is ours only until it shall crumble to decay by its exposure to rain and storm and emptiness, and the traditions of its former glory and usefulness shall cluster around the debris of its departed splendor. We are holding and saving it until it can have a little more time in which to rot down.” This report was not signed, but was followed in the *Journal* by the words: “Report adopted.”

At the 1886 Conference, however, a resolution was presented suggesting that the Legal Conference turn over to a committee which the Legal Conference should appoint, an amount not exceeding 500 to be used in repairing the buildings at Summerfield, said amount to be paid “out of the assets remaining in their hands after the appropriation to the Alabama Conference Female College has been paid.” During the year the sum of \$358 was expended for repairs on one of the buildings, and the school property was continued under the management of the Board of Trustees. Except as a local school, however, it ceased to exist about 1886, but the property was still in the hands of the Church, but was later used as the first Methodist “Orphans’ Home.” Still later, after the Orphanage, now known as the Methodist Children’s Home, was moved to Selma, “the property was sold to the Selma-Summerfield College.”

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But while the college lived it did a grand work, and not a few of the great leaders in Church and State received their college training there. John Massey, for many years the renowned president of the Alabama Conference Female College, now Huntingdon, wrote in his *Reminiscences* these words:

"During the later forties and fifties and even into the early sixties, this school became the most noted institution in all Central Alabama. Much of the time from 1845 to 1865 there were as many as 500 student in attendance. The work done was not of the highest grade according to modern standards, but it was of a kind that made good men and good women. From the evidence they left behind them, as large a portion of them served their generation efficiently while they lived and then went to the Kingdom of God above as any generation that has ever lived in Alabama."

CHAPTER 4

Birmingham-Southern College

THE HISTORY of Birmingham-Southern College is the story of Southern University at Greensboro; the North Alabama Conference College (after 1906, called Birmingham College); and of Birmingham-Southern College which resulted in 1918 from the uniting of Southern University and Birmingham College.

Complete stories of these institutions have been published: *A Semi-Centennial History of Southern University*, by Daniel P. Christenberry, in 1906, and *A History of Birmingham-Southern College, 1856-1931*, by Wilbur Dow Perry, in 1931. Another volume is being prepared on the history of Birmingham-Southern College by O. C. Weaver and Joseph H. Parks, of the faculty. The author of this present historical statement frankly and gratefully acknowledges as the chief sources of his information the volumes by Professors Christenberry and Perry, West's *History of Methodism in Alabama*, together with certain *Journals* of the two Alabama Conferences.

Southern University was, in part, the result of a desire on the part of many Methodists for a university who then had no university in the South. Since, as Christenberry (p. 15) says, "this section was at this time, perhaps, the richest on the globe," having "her vast empires of cotton plantations, cultivated by millions of contented and well-trained slaves, it was no great undertaking" to establish such a school.

This general feeling was evidenced by a memorial brought to the Alabama Conference session at Talladega in 1854, by a group of citizens from Auburn and vicinity asking "for the location of a college in the Alabama Conference." The Conference adopted the resolution, saying, first that "there should be a male college in the bounds of the Alabama Conference"; second, that "to place such college on a firm basis, it will be necessary to secure in good subscriptions the sum of one hundred thousand dollars"; and, third, by appointing a commission of lay and clerical members chosen from each district, to "receive propositions for the location of a college within our bounds until the fourth day of July next, when they shall meet at Summerfield, and fix the location of said Institution."

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The commission was the following: clerical—T. W. Dorman, E. Baldwin, G. Shaeffer, J. J. Hutchinson, C. C. Callaway, A. H. Mitchell, C. Strider, James S. Lane, O. R. Blue, S. F. Pilley, E. Hearn and A. S. Dickinson; lay—R. A. Baker, D. W. Goodman, D. B. Turner, B. O. Glover, H. W. Foote, A. A. Coleman, J. T. Sharpe, A. B. Clitherall, L. Q. C. DeYampert, R. N. Harris, W. M. Byrd, Daniel Pratt, J. L. McClanahan, J. E. Groce, William Garrett, N. J. Scott, D. Clopton, E. R. Flewellen, J. H. Miller, J. W. Portis, A. C. Ramsey, H. V. Smith and J. P. Nall.

This commission was able to report to the 1855 Conference at Eutaw, that Auburn had offered \$100,000, and that Greensboro had offered \$300,000. (Prof. Christenberry's *History*, page 16.) Not only had Greensboro offered \$300,000, she had sent three outstanding laymen—J. W. Walton, L. Q. C. DeYampert, and John Erwin—to the Conference to increase the amount "if necessary." Three days of what one historian describes as "fierce debate" followed, at the close of which the Conference voted to locate the college at Greensboro, and recommended that the new institution be called "The Southern University."

Immediately a Board of Trustees was appointed, and a committee named to procure an act of incorporation. On Jan. 26th, 1856, by act of the General Assembly of the State of Alabama, the Southern University was incorporated, the act carrying the names of the following trustees:

Robert Paine, James O. Andrew, Edward Wadsworth, Jefferson Hamilton, Thomas O. Summers, Archelus H. Mitchell, Thos. J. Koger, Christopher C. Callaway, Joseph J. Hutchinson, Joshua T. Heard, Philip P. Neely, Lucius Q. C. DeYampert, Henry W. Hilliard, Thomas Y. Ramsey, John Erwin, Gideon E. Nelson, Robert A. Baker, Thomas M. Johnston, Dr. Gaston Drake, Dr. Wm. T. Webb, Augustus A. Coleman, Duke W. Goodman, and John W. Walton. Perhaps no college in America ever began with an abler Board of Trustees. Robert Paine and James O. Andrew were both bishops; Jefferson Hamilton was of Church-wide prominence; T. O. Summers was a nationally known churchman; Henry W. Hilliard, was a local preacher; John Erwin; A. A. Coleman; Duke Goodman; J. W. Walton; Col. Baker; Dr. Webb; and Gideon Nelson were all able men.

At the first meeting of this Board on March 17, 1856, Col. John Erwin, the chairman, presented to the Board the charter which he, together with L. Q. C. DeYampert and C. C. Callaway had been appointed by the Conference to secure. A notable and noble feature of this chapter was that it prohibited the sale of liquor within five miles of the corporation limits of Greensboro. At this meeting, also, C. C. Callaway, who had been appointed Financial Agent for the college, reported that \$168,000 had been raised in three months' time, and that from only two counties—Sumter and Greene. (Greensboro,

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now the county-seat of Hale County, was then in Greene County.) Besides large gifts in money contributed by many persons, "Bishops Soule and Andrew made valuable contributions in books. Bishop Paine gave 1,000 acres of land, and more. John W. S. Napier gave 5,780 acres of land. L. Q. C. DeYampert endowed a chair of Biblical Literature at a cost of \$25,000. . . . Col. John Erwin gave a large tract of land." (Christenberry, p. 20.)

That the building committee might proceed at once, Messrs. DeYampert, Nelson, Walton, W. R. Moore, H. W. Hamil and R. S. Hunt endorsed for them to the amount of \$100,000; and \$6,400 was paid for the site. At the meeting of June 11th, 1857, the cornerstone was laid with great ceremony and military display." Bishops Paine, Andrew, Pierce and other distinguished leaders were present.

W. M. Wightman, who had been a professor at Randolph-Macon, president of Wofford College in South Carolina, and editor of the *Southern Christian Advocate*, became the first president of Southern University, being elected in 1858. While still president he was, in 1866, elected a bishop. The faculty for the first year consisted of Dr. Wightman, president and professor of Biblical Literature; J. C. Wills, A.M., Mathematics; N. Thomas Lupton, A.M., Chemistry; Edward Wadsworth, A.M., Moral Philosophy; O. F. Casey, A.M., Ancient Languages; J. A. Reubelt, Hebrew and Modern Languages. They were described as men of "wide scholarship, deep piety, and profound religious faith."

The first commencement was July 4, 1860. Benjamin M. Huey, formerly of Emory College, and James V. Glass, of Pickens County, constituted the first graduating class.

Few colleges were ever established under more favorable prospects, but ere long "the war clouds burst" and for the next fifteen years the college had a terrific struggle. Most of the students and some of the faculty joined the Confederate Army, but the trustees met annually. The faculty members not in the Army, had to teach in other schools and do other types of work to supplement their incomes. By 1865, a productive endowment of \$200,000—"lands, houses, and notes, which, when given, were as good as gold," had been swept away. Those who worked in 1855 to establish the school never imagined that by the end of a decade their magnificent efforts would be thus nearly destroyed.

Following Wightman's election as Bishop in 1866, Wadsworth and Lupton acted as chairmen until Allen S. Andrews was elected chancellor in 1870. Schools of Law, Medicine and Theology were opened, "but were of short duration."

Andrews was succeeded in 1875 by Luther M. Smith, who served until 1879, when he died. For about three years, Josiah Lewis, F. M. Peterson and J. S. Moore, of the faculty, served as acting presidents. The financial situation be-

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came desperate. In 1883, Professors F. M. Peterson and C. A. Grote alone held the institution intact. At that time, Judge P. G. Wood of Selma agreed to personally guarantee the president's salary if Allen S. Andrews would again accept the presidency. This distinguished minister, then pastor at Selma, agreed to serve again in spite of the fact that conditions at the college, were about as bad as could be.

"The report to the Conference of 1883 states that the Alabama Conference had ceded one-half interest in the college to the North Alabama Conference." Dr. W. C. McCoy, a member of the North Alabama Conference, was appointed Financial Agent. Thousands of dollars were raised. The buildings which had formerly been sold for debts were bought back and repaired. Other buildings were erected and "large amounts added to the endowment and equipment." The number of students reached the highest in its history—235."

In 1894, Andrews, due to failing health, resigned, and J. O. Keener was elected president. There followed another prosperous era. Due to the establishment of the North Alabama Conference College in 1898, the income for the Southern University naturally declined, but in spite of this the college was pronounced in prosperous condition.

Keener died during the school year of 1898-99, and Prof. Peterson was appointed president until the election in 1899 of S. M. Hosmer, whose election seemed to usher in a new day for the college. Hosmer, then a member of the North Alabama Conference, was an alumnus of Southern. Prof. Christenberry says that Dr. Hosmer's watchword was "up-to-date," and that under his administration a modern library, a modern curriculum, a modern system of discipline, a modern scientific department, a modern boarding hall, a chair of modern languages, modern methods of business and a modern gymnasium building, "the second building on the campus in the history of the institution," were all installed. During this administration, through the instrumentality of A. J. Lamar and J. S. Frazer, and through the Alumni Association and other friends, \$44,000 were added to the endowment.

Hosmer resigned in 1910, and was succeeded by Andrew Sledd, one of the great scholars of the Church who had formerly been a member of the faculty. When, in 1914, Sledd was elected to a professorship in the Theological Department of the newly established Emory University, C. A. Rush was elected president of the college. He served with efficiency until 1917, when C. C. Daniel, who, like Dr. Rush, was an alumnus of the college, was elected president. Young, scholarly, and consecrated, Daniel served enthusiastically until 1918, when Southern University and Birmingham College united. Daniel becoming the first president of the consolidated school in Birmingham. Agitation concerning this union had been going on for a number of years.

From its incipency, Southern was a distinctively religious school. Christen-

berry's history (p. 50) says, "Nearly every annual report contains words about 'a great and gracious revival.' At times the students were Christian workers almost to a man. . . . Class meetings were held by the President or faculty on Friday afternoons, and prayer meetings on Sunday afternoons by the students. Love-feasts were held on Sunday afternoons of commencement week." Bible classes and mission study classes were organized by the students, these aside from and in addition to the regular curriculum courses in Bible study. The school's aim was "to send every boy home an enthusiastic, trained, Christian worker." It lived by the slogan: "Let the Church College be a Church College."

W. D. Perry, in his *History of Birmingham-Southern College, 1856-1931*, says, "The question of establishing a Methodist college in North Alabama was agitated for many years before the work was finally consummated in Birmingham. There were two concurrent movements, somewhat independent of each other, which finally converged and resulted in the 'Owenton College.' The first of these movements was underway ten years before it was brought with the other movement to a successful termination."

Some time during the nineties a paper, established under the leadership of Z. A. Parker, called *The Birmingham Methodist*, was published for the main purpose "of advocating the building of a college for the North Alabama Conference, a thing which it did 'in season and out of season' for the two years of its existence." Anson West was a staunch advocate of a North Alabama Conference college. Still other leaders of this movement were Rose Owen, E. M. Glenn, Evan Nicholson, T. K. Tierce, and F. T. J. Brandon.

At the 1896 Conference at Tuscaloosa, a committee was appointed, empowered to "locate and build a college for our Conference," which consisted of Anson West, Z. A. Parker, F. T. J. Brandon, J. T. Morris, L. A. Darsey, J. B. Gregory, J. S. Robertson, J. S. Glasgow, E. M. Glenn, George W. Read and H. G. Davis. Says Prof. Perry, "The Committee met and proceeded to locate the college at Owenton," then a suburb of Birmingham, now a part of the city. One of the strongest reasons for locating the college at Owenton was that Rose Owen, a member of the committee who lived there, offered ground for the campus. For years he had dreamed of seeing the college on the hill at Owenton "overlooking Jones Valley from Bessemer to Birmingham." He gave fifteen acres of land on Flint Ridge. Others who gave fifteen acres each were Judge S. E. Greene, the W. W. Walker estate, T. G. Bush, and Dr. Joseph R. Smith. A Mr. Goodwyn gave five acres.

T. K. Tierce was appointed Financial Agent, and entered enthusiastically upon his duties, but, says Prof. Perry, he gave up the work at the end of the first year because there had not been raised enough money to pay his salary. Frank W. Brandon succeeded Tierce as Financial Agent and held this position

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four years, at the end of which time he turned over to the Conference the deeds to the land which had been promised, and the first building, the foundation of which was laid in April, 1897. One year later Z. A. Parker, then president of Athens College, was elected president, with the following faculty: Z. A. Parker, Professor of Mental and Moral Philosophy; E. M. Glenn, Professor of English, Literature, History and Political Economy; Edward L. Blaylock, A.M., Professor of Mathematics, Science, and German; Lester Smith, A.B., Professor of Latin and Greek; William E. Dickson, B.S., student teacher of French; and Peter L. Acton, A.M., principal of the sub-collegiate department and adjunct professor of English. So the college was off to a start.

Due to failing health Parker had to relinquish the presidency "about the middle of the first year." E. M. Glenn succeeded Parker, and Frank W. Brandon, the Financial Agent, taught Dr. Parker's classes in Mental and Moral Philosophy for a while.

Although generally called Owenton College, the official name of the college was the North Alabama Conference College until 1906 when the name was officially changed to Birmingham College. Glenn rendered a great service as president. "Not much money came in, and the faculty worked for small salaries. . . . John S. Robertson followed Glenn as president. The presidents did not remain in office long. It was not a position conducive to ease, and each man that took it made a sacrifice for Christian education," says Dr. Perry.

Robertson was succeeded by Anson West who, says Historian Perry, "more than any other one man, perhaps, was responsible for the establishment of the school." He was followed by John R. Turner, who was followed by James H. McCoy, who "made the college at Birmingham more successful than it had yet been." He held the office until elected Bishop in 1910. He was succeeded by John D. Simpson. Glenn, Robertson, Simpson and McCoy were alumni of Southern University, the last three holding degrees from that institution.

It was during these years that R. S. Munger, a Birmingham layman, began to show a great interest in the college. "At times during Simpson's administration the resources of the college ran so low that Mr. Munger paid the salary of the president out of his own pocket." Later he developed the athletic field known as Munger Bowl.

Following the resignation of Simpson, who desired to re-enter the pastorate, Thornwell Haynes, of South Carolina, was elected president in 1916 which marks the first time a layman had ever been elected to the school's presidency. Haynes is said to have made a fine impression on the city, and the college prospects were brightening when the United States, in 1917, entered World War I. Many students joined the United States Army, and Haynes himself re-entered diplomatic service in which he had been engaged prior to coming

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to the college. Edward L. Colebeck, Professor of Ancient Languages, and a scholar to the manner born, and at that time the college Registrar, as he had formerly been at the old Southern University, was made acting president.

The coming of the war weakened both Birmingham College and the Southern University, and the idea of uniting the two schools was revived and pushed to completion. A commission was appointed by each of the two Conferences, the Alabama and the North Alabama, "to make arrangement looking to the proposed consolidation," the two commissions consisting of the following: North Alabama Conference—L. C. Branscomb, F. W. Brandon, J. D. Simpson, W. P. Acker, R. S. Munger, and Judge Hugh Locke; Alabama Conference—E. A. Dannelly, E. C. Moore, Andrew Sledd, Judge W. R. Chapman, E. M. Elliott, and M. M. McCall. Bishop J. H. McCoy was president of the commission.

"The commission met and drew up conditions upon which the consolidation would be made. These conditions were that Birmingham College should build an additional dormitory for the accommodation of the increased patronage from the southern part of the state and secure endowment funds amounting to \$100,000." (Prof. Perry.)

A committee was appointed to raise the necessary funds, the committee consisting of Bishop J. H. McCoy, chairman, Dr. J. W. Johnson, George R. Stuart, L. C. Branscomb, J. B. Cumming, R. S. Munger, F. M. Jackson, and Judge Hugh Locke. This committee met with "gratifying success." Another meeting of the joint commission was held in Montgomery on May 30, 1918. Here a president and faculty were chosen, and the consolidated institution was named "Birmingham-Southern College."

Birmingham-Southern College is 38 years old, though its antecedents are considerably older—Birmingham College, 58 years old, and the Southern University, exactly 100 years old, as we write these words. Birmingham-Southern College opened its doors in September 1918. Aside from the ordinary problems of a college, there were at this time the added problems involved in consolidating, and the even more serious problems due to the war. However, Daniel and his faculty achieved a success for which both conferences were grateful.

The two literary societies in the former Birmingham College—the Robert E. Lee and the Eumanean—were united with the two similar societies of the former Southern University—the Belles Lettres and the Clariosophic—and the names of the latter societies, being the older, were retained, the Robert E. Lee uniting with the Belle Lettres, and the Eumanean uniting with the Clariosophic.

Birmingham College had no fraternities, but the three connected with Southern University—the Alpha Tau Omega, the Sigma Alpha Epsilon, and the Pi Kappa Alpha—were brought to the consolidated school. The Kappa

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Alpha, which once had a chapter at Southern University, but had lost its charter, had its chapter restored at Birmingham-Southern College. The college which, long since had become coeducational, now has sororities and several additional fraternities.

The new dormitory which the North Alabama Conference had agreed to build, was soon completed—a three story brick building named Andrews Hall, in memory of Allen S. Andrews who had twice served Southern University as president.

After three years of fine, Christian leadership, Daniel resigned 1921. His successor was Dr. Guy E. Snavelly, a native Marylander, then Dean of Converse College, Spartanburg, S. C. After receiving his Ph.D. at Johns Hopkins, Dr. Snavelly joined the faculty of Allegheny College, Meadville, Pa., where he served twelve years on the faculty and eight years as registrar. He was superbly equipped for the new position, and immediately the college began to expand.

During the Christian Education campaign launched by the Methodist Episcopal Church, South, in 1921, a banquet was given at a Birmingham hotel at which the city's part in the campaign was opened. At this banquet meeting, R. S. Munger subscribed \$100,000 to Birmingham-Southern. "This money," according to Prof. Perry, "was used to endow the Mary Collet Munger Chair of English and the Robert Sylvester Munger Foundation of Physical Culture." The college historian, writing in 1931, says, "The final results of the Christian Education campaign brought pledges of an additional \$1,000,000 to the resources of the college. Already about \$600,000 have been paid into the college treasury."

Dr. Snavelly's formal inauguration was in October, 1921, at which Warren G. Harding, President of the United States, was the principal speaker. On this occasion the college conferred the honorary degree of LL.D. upon President Harding.

New buildings were soon erected. The Munger Memorial Hall, which displaced the old main building, was erected by means of a two-hundred-and-fifty-thousand-dollar fund bequeathed by Mr. and Mrs. R. S. Munger. The lovely home for the president was the gift of W. H. Stockham and family. M. Paul Phillips gave the handsome Library Building which bears his name. The magnificent Woman's Building was the gift of Mrs. W. H. Stockham. The Student Activities Building was erected during this administration. The grounds were improved, and year after year, there were added improvements.

Early in President Snavelly's administration, the college was admitted to the Southern Association of Colleges, and is now on the approved list of every standardization and accreditation agency in the country. Many people of means

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have assisted the college financially. Prof. Perry mentions Erskine Ramsey and V. H. Hanson.

In 1938, Dr. Snavelly resigned to accept the Executive Directorship of the Association of American Colleges, and Raymond R. Paty was elected president. He served four years during which time the college continued to expand. In 1938, George R. Stuart, Jr., a well known Birmingham attorney, became Assistant to the President. He served as dean of men 1941-42. Upon Paty's resignation, to accept the presidency of the University of Alabama, Stuart was elected president. A part of this time Robert Echols, of the North Alabama Conference, served as Vice President. Stuart witnessed the expansion of the college on the campus, several new buildings being erected under his administration. Under his administration also there was initiated the campaign to raise a fund of \$1,400,000.

Stuart resigned in 1955. While considering the matter of finding a successor, the Trustees called Dr. Guy E. Snavelly, who had retired from the Executive Directorship of the Association of American Colleges, in to serve until a successor to Dr. Stuart could be found. Dr. Snavelly entered immediately upon his new duties, which included the leadership in the aforementioned campaign for \$1,400,000. Dr. Snavelly is now serving, as we write these words, to the gratification of all who are interested in the welfare of the college.

In the meantime, the Trustees were trying to find a man to head the institution. In the summer of 1956, they announced the election of Dr. Henry King Stanford, then president of Georgia State College for Women at Milledgeville, and a native of Atlanta, and active as a Methodist layman. He is scheduled to begin his work at Birmingham-Southern in September, 1957.

Writing in 1931, Prof. Perry says that more than 1,600 people have graduated from Birmingham-Southern College. Since that time, and up to the summer of 1954, there have been 2,284 graduates, making a total of nearly 4,000 graduates. In Alabama alone there were, at the time these lines were written, 1954, five college presidents who are graduates of Birmingham-Southern College, and its antecedents. Five of her graduates have become bishops in the Church—Murrah, McCoy, Dobbs, Purcell, and Hodge. Many of the school's graduates have become doctors, ministers, editors, college professors, business executives, and leaders in many fields of service. The school continues to expand. Additional buildings continue to be erected, the student enrollment continues large, and the faculty compares favorably with the best in the country.

CHAPTER 5

Huntingdon College

MONTGOMERY, known as "The Cradle of the Confederacy," and long-time center of Southern culture, is the site of Huntingdon College, which is surrounded by a campus that matches in beauty the elegance of its buildings. It is one of Alabama Methodism's four well known institutions of learning. For many of the facts about this college the writer is indebted to *Reminiscences*, by John Massey (for thirty-three years president of the old Alabama Conference Female College, predecessor of Huntingdon), published in 1916 by the Southern Methodist Publishing House, and to *The History of Huntingdon College*, by Rhoda C. Ellison, published 1954 by the University of Alabama Press, whose permission for us to quote from its pages is hereby gratefully acknowledged. Dr. Ellison is Huntingdon's Professor of English, whose qualifications for such a work is clearly demonstrated in the writing of this readable volume.

Tuskegee Female College was chartered by the Legislature on Feb. 2, 1854. The *Alabama Weekly Journal*, Montgomery, noting this editorially, referred to Tuskegee as "the grand emporium of female education in Alabama," there being already located there the East Alabama Female College, a Baptist institution.

Even a hundred years ago Tuskegee was quite some town. Dr. Ellison quotes the *Tuskegee Republican*, under date of Sept. 10th, 1857, as giving the following statistics: "Population near 3,000, 2 female colleges with 450 pupils, 1 male high school, 1 male and two mixed schools with an average of 40 pupils each, 30 teachers, 3 churches, 9 ministers, and 500 communicants, 2 hotels, 6 dry goods stores, 3 drug stores, 3 confectionery shops, 1 ice-cream saloon, 2 jewellers, 3 tailor shops, 3 furniture shops, 2 carriage establishments, 1 Daguer-ran saloon, 4 dentists, 15 physicians, 17 lawyers, 1 steam-mill, 2 livery stables, several millinery and mantua making establishments, 3 printing offices, 4 editors, and several devils."

The papers of incorporation carried the names of the following trustees: David Clopton, Lewis Alexander, John B. Bilbro, Robert F. Ligon, James Dent, James M. Alexander, Richard H. Powell, Arnold Seals, D. E. Anthony,

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J. Bedell, Joshua W. Willis, Job Thompson, Dr. Robert H. Howard, Dr. William Holmes Ellison, and Rev. Dow Perry.

This body of trustees, composed chiefly of Methodists from Macon and neighboring counties, had secured \$26,000 in subscriptions on condition that the Alabama Conference of the M.E. Church, South, would agree to sponsor the college. This, the 1853 Conference at Tuscaloosa, agreed to do and appointed Mark S. Andrews, one of its outstanding ministers, as Financial Agent. At the end of his first year's work, Andrews reported that he had collected over \$11,000, "which, with the amounts previously and subsequently raised, enabled the Trustees to erect and furnish 'the most splendid college edifice in the State'," situated on a ten-acre lot purchased from William Hora on Tuskegee's Main Street.

The cornerstone laying on April 9, 1855, proved to be a momentous occasion, the principal speaker being the distinguished Methodist orator, Henry Washington Hilliard, then a member of Congress, and known throughout the South. It is not surprising that the *Macon Republican*, as quoted by Dr. Ellison, could say that Congressman Hilliard spoke "to the largest concourse of persons ever assembled in Tuskegee." The college was off to a glorious start! The building was rushed to completion, so that the college was able to open its doors Feb. 11th, 1856.

Andrew A. Lipscomb, "one of the most learned men of his generation," was elected as the first president. Described as "a scholar of great erudition and a minister of outstanding power" whose "fame was co-extensive with the Union," Dr. Lipscomb was a minister of the M.P. Church who had held pastorates in Baltimore, Washington, Alexandria, and Montgomery. After a brief sojourn in Alabama, the University of Alabama in 1851 conferred upon him the D.D. degree, and in 1853, Emory College gave him the LL.D. degree.

Dr. Lipscomb's first faculty, commensurate in training and intellect with the president himself, consisted of such men as Mark S. Andrews, M.A., Professor of Ancient Languages and Mathematics; G. W. F. Price, M.A., Professor of English Literature; F. L. Funk, Professor of Music, with Miss Adella J. Bass as his assistant; Mrs. Charlotte M. Reed, Principal of the primary department; and Mrs. Octavia E. Bailey, head of the boarding department. At the beginning of the fall term, others were added, including Miss Julia Spear, teacher of art and drawing; and W. H. C. Price (brother of G. W. F. Price) as the teacher of science, who was so efficient in science, that President Jefferson Davis put him in charge of the Nitre and Mining Bureau of the Confederate Government.

The school prospered greatly under Lipscomb, but at the end of the 1858-1859 session, he resigned to become chancellor of the University of Georgia. G. W. F. Price, who had been his right-hand man for three and a half years,

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was elected to succeed him. Price was a native of Butler County, but had spent most of his boyhood in Tuskegee. Entering the University of Alabama in 1848 at fifteen, he graduated with highest honors at eighteen, and was only twenty-nine when elected to the presidency of the college.

Price's administration started off with the finest prospects. His first year was highly successful with a student enrollment of 204 and a commencement occasion that proved to be a most happy event. But, alas! the war clouds were lowering over the South, and the college suffered, as did every other institution in the South. After four difficult years of arduous service, Dr. Price resigned.

Jesse Wood was appointed president at the 1863 Alabama Conference. Some debt hanging over from the first building still annoyed the trustees. The long-lasting war caused other embarrassment. The trustees then sold the college to Wood. Inflation had already begun to show its frightful face. The cost of tuition and board which, in 1860, was \$200 a year, was \$390 in 1864. According to a Tuskegee paper, quoted by Dr. Ellison, calico sold for \$400 a yard. A load of wood sold for \$40.00 in Montgomery. There were only two graduates in 1864. Wood gave up the presidency, and in December, 1864, was appointed to the Tuskegee Circuit.

C. D. Elliott, who had conducted an eminently successful girls' school in Nashville, but who, because of "his adherence to the Confederate cause," had been "incarcerated in the penitentiary by Andy Johnson, where he suffered for ten months," was, after his release from prison, elected to succeed Wood as president of the Tuskegee school. He was, says Dr. Ellison, acclaimed by the *Montgomery Advertiser* as "the right sort of a man to conduct a Southern College." Elliott immediately called upon Price, who still lived in Tuskegee, to help him, and Dr. Ellison says that together, they "kept the college open during the last bleak winter of the Confederacy."

In the spring of 1865, Wilson's Raiders reached Tuskegee. Knowing that these "destroying angels" had just burned the University of Alabama to the ground, Tuskegee people quaked for fear. But, writes one lady who lived through those anxious weeks, while "nearly all our friends have lost their jewels and valuables," the college was left unmolested. Dr. Ellison quotes from the diary kept by Carrie Hunter, who later became Mrs. J. E. Cobb, esteemed Tuskegee matron, as saying, "Yankees! Yankees! Yankees! It is a sickening, humiliating subject," and then two weeks later as saying in that same diary, "The sight of blue coats daily, hourly, and minutely offends the eye, and the sounds of oaths hourly sicken the heart."

Following the war, Elliott returned to his old school in Nashville. Price was once more elected president and served until 1872. No man could have tried harder but failed to pay the debt which from the first had been hanging

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over the college. (For a complete picture of this situation, see Chapter 4 of Ellison's *History of Huntingdon College*.)

Price besought the Alabama Conference to again take charge, but the Conference, facing the same financial situation that the college faced, was slow to act. Finally, in July 1872, he resigned, to accept the presidency of Huntsville Female College, remaining there eight years, and later going to Nashville to establish a girls' school.

Henry D. Moore, of Georgia, was elected to succeed Price. A graduate of The Citadel at Charleston, a Chaplain in the Confederate Army during the war, and a preacher of ability, he was scholarly and had had large experience in dealing with the public. He entered upon his duties with vigor but no amount of vigor could cope with the situation.

The financial panic, affecting the entire nation but especially the South; the crop failure of 1873; the outbreak of cholera in many parts of the State; a political victory on the part of the Radical party in Tuskegee "where forty-five Federal soldiers were sent from New Orleans to camp during the election,"—all worked against Dr. Moore's most faithful efforts, and he resigned in 1875.

E. L. Loveless, pastor of the Tuskegee Church, was prevailed upon to accept the presidency until the next commencement, but was glad when his half-year expired. The college was at a low ebb, perhaps even lower than immediately after the war.

It was during this dark period that John Massey was urged to take charge. He was born in 1834, of poor, but Christian parents, in Choctaw County; attended neighborhood schools, and then Pierce's Academy in Mississippi. He graduated at the University of Alabama; joined the Confederate Army during the early sixties, and fought with commendable courage; and called back to teach at the University during the last year of the war; then, after the University was burned by Federal soldiers, he taught for a year at Mt. Sterling in his native county; then eight years at Centenary Male Academy at Summerfield; then two years at the Methodist District High School in Mobile. He was then asked to be president of the College at Tuskegee, but declined.

Later, Massey was urged by two friends, Edward Wadsworth and W. A. McCarty, to accept the trustees' invitation to look into the Tuskegee situation. This he did, and leased the college "for a period of five years, during which it was agreed that he, like his predecessors, was to have complete responsibility for its finances and for the discipline. He renewed this contract every fifth year during the next thirty-three years, the longest period any one remained in the presidency. (Ellison, p. 98.)

The people of Tuskegee were courteous to Dr. Massey, but the war, financial panics, and radical politics had caused many to doubt any man's ability to

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revive the college. Massey, then forty-two, went immediately to work and his second wife (Elnora Frances Dallas) only twenty-four years old, gave him full co-operation. While he traveled soliciting students, she supervised the cleaning of the buildings and the grounds.

"When we opened about the 20th of September," wrote Dr. Massey years later, "nearly all of our girls from a distance came on the first train, as many as the little narrow-gauged railroad could carry, making the largest pile of trunks that had come to the college on one train since the war. This fairly took the breath of the townspeople."

Tuskegee was jubilant. "It's like old times!" people everywhere were saying with grateful hearts. For the next third of a century, they gave Dr. Massey all possible co-operation. Scholarly faculties were employed. Patronage increased, pupils coming from every section of the State. Expansion became necessary. The enrollment for 1890 reached 178. Some members of Dr. Massey's faculties were Miss Mary A. Barker, Miss Mary Alice Caller, Miss Belle Dallas, Miss Ella Smilie, Kurt Mueller, Johannes Magandenz, Miss Lizzie A. Hills, S. Becker Von Grabill, and others.

Ere long, Dr. Massey (as much as he loved Tuskegee—he lived the remainder of his life there) and his board of trustees saw that a change of location was necessary if the college was "to be maintained as an educational plant adequate to the demands of the times."

The college was moved to Montgomery, but the new main building was not ready so the trustees rented Hamner Hall, which had been an Episcopal Girls' School, to which all of the furniture, pianos, library, chemical laboratory fixtures, and college records were moved on August 24, 1909, which that night was destroyed by fire—with everything in it.

The college presidency was offered again to Dr. Massey, but he believed that a younger man should now shoulder the burden. The trustees then elected Dr. W. E. Martin, a native Alabamian, then president of Sullins College at Bristol, Virginia-Tennessee, and he accepted. The new building in Montgomery would not be ready for another year, and Hamner Hall had gone up in flames, so Dr. Martin, with the consent of all concerned, agreed to take the girls to Sullins for a year.

At the opening of the next school year, Flowers Hall, the main building at Montgomery, was still unfinished but could be used. Martin was a graduate of Southern University with his M.A. and his Ph.D. from Johns Hopkins (1901), and was at home in college walls.

Flowers Hall, made possible by a \$50,000 gift from Mrs. John J. Flowers, was to cost \$150,000. J. M. Dannelly, of the Alabama Conference, was appointed college Financial Agent and did his work well. A new dormitory, costing \$52,000 and called Pratt Hall, honoring Mrs. Julia A. Pratt, of Prattville,

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"whose generous offer of ten thousand dollars at a most critical period earlier had helped to make the new college possible," was soon completed.

Martin did a magnificent work under the most difficult circumstances. He resigned in 1915, after having given five years to the college, and Mifflin Wyatt Swartz, M.A., Ph.D., was elected. A native of Virginia, a son of a Methodist minister, an alumnus of the University of Virginia, he came to the Montgomery school, whose name had now been changed to the Woman's College of Alabama, from Millsaps College where he had taught eleven years. Economy was his watchword. Says Dr. Ellison, he "watched the pennies in the college bank as faithfully as the dollars."

Pratt and Flowers Halls were soon crowded with students. The new president joined the alumnae in plans for another dormitory which by May, 1917, was completed, and named the John Massey Memorial Hall. Dr. Massey, then 83, was present to lay the cornerstone, and lived to be entertained in the completed building. However, this great man, one of the most scholarly the state has produced, and who helped mightily to produce the state, passed to his final reward on April 22nd, 1918.

In 1918-1919, the enrollment reached 311 and in 1919-1920, it went to 362. More dormitory space was now a must. Plans were soon in the making. The first World War brought its problems, but the trustees, president, faculty and students working together solved them. Swartz resigned in 1922. Dr. Ellison gives high praise to his administration, closing with these words: "Although Dr. Swartz made many contributions during his seven years on the campus, he is remembered most for his services as an economical and systematic manager. He placed the college on a business-like basis, cutting its budget so that its running expenses, if not its building program, could be met each year within its income. He restored its credit in town and put it on a firm footing for the period of development that it was now about to experience."

In October, 1922, Walter D. Agnew, born in Littleton, Illinois, "the son of a Pennsylvania father and a Virginia mother," succeeded Swartz as president. He had served as president of Wesleyan College in Missouri, as dean of the University of Chattanooga, and as president of Hedding College in Illinois.

Dr. Agnew, with superb educational equipment, immediately launched a campaign for physical improvements. "We dare not even hesitate," Dr. Ellison quotes Dr. Agnew as saying to his trustees, "until we have erected four additional buildings—a science hall, a fine arts building, a library building, and a building to house our secondary demonstration school."

He soon found a friend and helper in Fred M. Jackson, a Birmingham layman. The Miriam Jackson Home (the infirmary) is just one of Mr. Jackson's many gifts to the college. His gifts must have approached the \$200,000

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mark. Mr. Jackson's interest inspired interest on the part of others. The Weenona Hanson Hall, named for a well-known Birmingham matron, was added to Pratt Hall, providing more dormitory space.

Other helpers in a large way were the Munger family of Birmingham, the M. B. Houghton family of Montgomery, Miss Bessie Teague of Montgomery, Mrs. W. A. Bellingrath of Montgomery, and V. H. Hanson of Birmingham. By the close of Dr. Agnew's administration in 1938, there had been erected a new dormitory, the \$60,000 central heating plant, the \$76,000 Houghton Memorial Library, the Trimble Hall, the Miriam Jackson Home, Bellingrath Hall, besides many other improvements. The faculty had been enlarged, the college had gained entrance into the Southern Association of Colleges, and in every way there had been advancement.

But the unforgettable depression came before all this was completed. "After the crash," says Dr. Ellison, "the college was faced not only with the shrinkage of its endowment, much of which was invested in stocks affected by the crash, but also with the failure of many of the building campaign pledges. Pledgers wrote apologetic letters asking to be excused from their promises, alleging that the recent financial reverses had dissipated their estates."

In the midst of all these financial disasters, the college kept its academic work up to the highest levels. Dean L. E. Williams and Mrs. Ellen Rush Sturdivant were of inestimable value here. It was during this period that the name of the college was changed again—this time to Huntingdon College. It had had four names: In 1854, Tuskegee Female College; 1872, Alabama Conference Female College; 1909, Woman's College of Alabama; 1935, Huntingdon College. "Dr. Agnew's last report to the Board of Trustees showed that during his administration the college had gained nearly a million dollars in assets," this in spite of the depression. Dr. Agnew had done a good work, highly commended by the trustees and friends of the college. He resigned in 1938.

Following Dr. Agnew's resignation, after sixteen years of faithful and efficient service, Dr. Hubert Floyd Searcy was elected president. A native of Skipperville, a graduate of Birmingham-Southern College, with an M.A. and a Ph.D. from Duke University, Dr. Searcy began his work under most adverse circumstances. First, the depression was still on. Second, there was a debt of more than \$243,000—nearly a quarter of a million dollars, a sizeable debt any time, a fearfully large one during the depression.

Without going into detail as to how he did it—though it is an interesting story—he, according to Dr. Ellison, "set about achieving a balanced budget and at the same time raising the salaries of the faculty. The deficit (the result chiefly of the payment of interest on the college debt) for 1936-1937 had been \$20,000, and that for 1937-1939, \$10,358. By a realistic program of eliminating small classes and part-time teachers, and by other economies in

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operation, such as the reduction of scholarships, Dr. Searcy enabled the college to make the salary raises and even realize a small surplus for the year 1938-1939." (Ellison, p. 243.)

In the fall of 1940, Dr. R. R. Ellison, for a number of years chairman of the Board of Trustees of the college, and long-time member of the Alabama Conference, was elected vice-president, and given the task of soliciting funds for the college. Dr. Searcy says that Dr. Ellison "gave to the work a capable and vigorous leadership which would come only from one whose heart and soul were in Huntingdon College." Through the efforts of Dr. Searcy and Dr. R. R. Ellison, and with the co-operation of many friends, the entire debt was soon paid, and Huntingdon was again out of debt.

Raising money and paying debts was not all that took place during the Searcy administration. A \$200,000 dormitory named for former Lieutenant-Governor Robert F. Ligon, of the college's first Board of Trustees, was completed in 1947. The handsome new home for the president, the gift of the Delchamps family of Mobile, was next completed.

During all this, the academic work of the college has been kept at its accustomed high level. Outstanding personages, teachers, lecturers, musicians, and other leaders in various fields, have been brought to the college for the benefit of faculty and students.

Among Dr. Searcy's helpers in the successful work that he has accomplished, and is still accomplishing, is Alfred F. Delchamps, of Mobile. At this writing (1955), Mr. Delchamps is chairman of the Board of Trustees. It was he who headed the drive for \$1,500,000 during the college's centennial year—1954. He gave unstintedly of his time, his extraordinary leadership, and of his means to this drive. Working shoulder-to-shoulder with him was Bishop Purcell, whose superb leadership is likewise given to every good cause and every worthy institution.

As a result of the financial campaign, to which allusion has just been made, Huntingdon College faces a still brighter day. It is an institution, now beginning its second century of service, of which both Church and State are proud. Its past is glorious; its present is splendid; its future now seems assured.

(The names of scores who have worked tirelessly for the college have had to be omitted. A more comprehensive story of the college will be found in the beautifully written, well illustrated, attractively printed volume, *History of Huntingdon College, 1854-1954*, by Dr. Rhoda C. Ellison, published by the University of Alabama Press.)

CHAPTER 6

Snead Junior College

IN WRITING on Snead Junior College, the author can do no better than to quote verbatim the first paragraph from the "Summary" of *A History of Snead Junior College Prior to 1940*, by Alta Millican. Most of the facts in this chapter are from this thoroughly documented 289-page history. Acknowledgement to Miss Millican is hereby made. Our appreciation is also expressed to Miss Annie E. Smith, Snead College Librarian, for the loan of this book, and for other information concerning the college after 1940. From Miss Millican's "Summary" of her own work we quote:

"The organization of the Boaz Seminary was authorized by the Alabama Annual Conference of the Methodist Episcopal Church in 1898, and the school was opened in July, 1899. The name was changed to John H. Snead Seminary and a new charter granted in 1906. For thirty-six years Snead Seminary served a growing constituency in the field of private secondary education. During that period more than a thousand were graduated and many thousands enrolled as students and were touched by the light of Christian education. 'Snead' became a synonym for all that was best in academic excellence and selective atmosphere for the growth of mind, body and heart after the Christian model. A choice succession of administrators and teachers of tested scholarship and Christian character enshrined their memories in the hearts of these thousands who were benefited by the service of the institution."

The Alabama Conference of the Methodist Episcopal Church had been for some time interested in the establishment of a school within its bounds. At its 1898 session at Anniston, it adopted a plan suggested by Dr. D. A. Morton, J. D. McCleskey and R. R. McCleskey, to establish the school at Boaz. That same Conference appointed E. B. L. Elder as pastor at Boaz, it being understood that he was also to initiate the new school work there. Mr. Elder and his wife had transferred from the Northwest Kansas Conference to Alabama and had worked in the church and school at Kinsey. The Elders moved to Boaz in June, 1899. There being no parsonage there, J. H. Snead, a much interested layman "prepared a three-room cottage" for them. The school opened its first session on July 17, 1899, with an enrollment of 70

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pupils, the first faculty consisting of Mr. and Mrs. Elder and their daughter, Myra, who had charge of the primary department. The first commencement was in April, 1900, with J. L. Brasher as the commencement speaker.

At the next Conference, with Bishop W. F. Mallalieu presiding, Mr. Elder made his report, stressing the dire need of more money, whereupon Bishop Mallalieu pointed his finger at Mrs. Elder, and said, "Sister Elder, I command you with authority to go north and present these needs to the people there, and raise ten thousand dollars to establish a school for this Conference." Briefly, she did it, making, in time, many trips to various sections of the north asking for funds.

In 1902 Mr. Elder's health prevented his continuing as principal, though he did continue for a while to teach. John T. Terry was elected principal. He served one year and was succeeded by W. P. Weston.

A \$10,000 dormitory accommodating 60 girls, named the Rebecca McCleskey Home, was dedicated Jan. 19, 1905. The money had been raised by Mrs. Elder. In the school's work, some debts were contracted, but during 1905, Dr. D. A. Morton suggested to J. H. Snead that he pay off the entire indebtedness. This, Mr. Snead did, and the trustees, in appreciation, changed the name of the school to the John H. Snead Seminary.

John Lakin Brasher, then a young pastor at Boaz, well-equipped and fully consecrated, was asked to become the first president of the John H. Snead Seminary. He hesitated but friends urged him to accept, calling his attention to the importance of the work and to the then "precarious condition" of the school. They told him frankly that the position would probably pay no salary. "But, in order to give the school a better rating, the salary was fixed at \$800.00 per year; however, during the following five years he received only about \$400.00, including the amount allowed for the tuition of his children."

In 1906, a disastrous fire destroyed the girls' dormitory, and the homes of the president, and Mr. McCleskey. During that same year, under the leadership of W. P. Weston, the school's principal, a boys' dormitory had been completed. When the girls' dormitory was destroyed, the boys gallantly moved out and turned their new dormitory over to the girls. Word reached friends in the North that the girls' clothing had all been consumed in the flames, so ere long "barrels of clothing began to roll in," supplying all their needs.

The first graduating class of the J. H. Snead Seminary, 1907, numbered 42. In 1908, Luther F. Corley was elected dean of the Seminary, and rendered excellent service for 27 years. The school suffered a loss during the 1908-1909 year when the boys' dormitory was destroyed by fire. Plans were made to rebuild immediately. In the meantime the new girls' dormitory was built. It was a lovely structure, with 107 rooms, costing \$35,000, and was again named the Rebecca McCleskey Home. It was steam-heated, had both gas and electric

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lights, and was supplied with water from its own private water works. Board in this lovely home was remarkably cheap. "Table board with furnished room, heated and lighted, per school month of four weeks was \$6.00 per student in a double room, or \$8.00 per student in a single room."

Dr. Brasher believed that a Church school ought to be a place where the Christian religion is given the place of prime importance. Some people may think that a rather peculiar idea, but not Dr. Brasher. Miss Millican quotes him as saying:

"One of my first acts as president was to build a mourners' bench 24 feet long and two feet wide with turned pillars. At that altar over 500 souls knelt and left their sins and found the Saviour in the old-fashioned way, and if I were president of a hundred schools, I would have a similar altar, with a similar purpose that all students should have a similar experience. It was a beautiful sight to see them start to church, swinging along two abreast for about a block and a half or more. It was a more blessed sight to see their shining faces, and no more beautiful music could be heard than their glowing testimonies. Scarcely one left the school who did not know the Saviour. That, to me, was the crowning glory of the school. It was my policy that if the teachers that I employed did not have the experience of full salvation to see that they received it. From the beginning we had no scrub teachers. We generally had a faculty who had the experience of full salvation."

It would seem that everybody interested in a Church school would have appreciated Dr. Brasher's Christian administration, but Miss Millican seems to think that not all those interested approved too heartily. She says, "At one time the Secretary of the Board of Education (Methodist Episcopal Church) and the president of the University of Chattanooga explained to Dr. Brasher that he was an evangelist and probably would be happier in that field. Dr. Brasher felt that they did not approve of the religious emphasis placed on the students' activities; so at the close of the school year of 1911, he resigned as president to take up work in the evangelistic field." For the next three years the administrative work was in the hands of Dean Corley and Mrs. Elder. A new and important building known as the Nottingham Primary Building was erected during this time and was dedicated in 1914 by Bishop Frederick D. Leete, who in every way gave full co-operation to the school.

In 1914, Dr. William Fielder was elected president. Born in England, he came to this country as quite a young man, and had held important positions in the Methodist Episcopal Church. He was 62 years of age when he came to Snead. The most apparent need when he began his work there was a boys' dormitory. It will be remembered that the first boys' dormitory had been destroyed by fire. By 1916 a handsome \$25,000 dormitory known as the Eliza Pollock-Lipe Home was completed. It contained a "spacious dining room, parlor,

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library, chapel, office, rooms for the superintendent and teachers, forty-six student rooms and others of minor importance." In 1916-1917 the student enrollment, in all departments, rose to 608. In 1920-1921 it was 999, and finally reached 1,615 that year. The graduating class that year numbered 85.

Perhaps the chief material progress made during Dr. Fielder's administration was the erection of the \$125,000 Administration Building, which contained the spacious auditorium, appropriately called "Fielder Auditorium."

In 1924 the town of Boaz built its own public school building. Snead gave up its primary students, retaining only the Junior High School and the Senior High School departments. Still later, these departments were also abandoned, and the Seminary was converted into a Junior College. The college year of 1924-1925 also witnessed another physical gain—the building of a \$31,000 gymnasium, 68 by 112 feet, with a 29-foot ceiling.

An article in a secular newspaper published more than two decades ago names some Snead graduates who were then rendering noble service to the Church. Among them were Rev. and Mrs. Conway Boatman, then in India. Mrs. Boatman was Carolyn Brasher. Miss Rhoda Burdeshaw was serving in West China; Miss Carrie Teague in Japan; Mr. and Mrs. Marshall Murphree in Southern Africa; besides those rendering a fine service in many various callings and professions in the homeland. Miss Ellaway Hurst, who died in Africa where she was serving as a missionary, was also a Snead graduate.

Dr. Fielder gave seventeen years of consecrated service to Snead. In 1931, in his 79th year, he felt that he must retire from active service. In his last report to the Board of Trustees he gave a brief summary of his work at Snead. He found, when he first began there, a small campus, one building, small equipment, the total evaluation being \$15,000. "But," said he, "you had a heroic and self-sacrificing staff of workers." He then enumerated some of Snead's assets as of 1931—a large campus, "large enough for the next ten years and possibly for all the years. You have an Administration Building which is commodious, convenient and comfortable. You have a Boys' Home which is well adapted. . . . You have a gymnasium of which you may be justly proud; you have a cottage for the janitor; you have one of the best High School Libraries in the State outside of the cities." Dr. Fielder mentioned other assets of which the school was proud.

Dr. Conway Boatman, 41, a former graduate of Snead Seminary, was elected to succeed Dr. Fielder. Dr. Boatman, after finishing his High School work at Snead, graduated at Asbury, took his Master's degree at Columbia University, and his Bachelor of Divinity degree at Drew University. He had preached several years in Iowa, South Dakota and Kansas, had done missionary work in India, and had traveled widely. Dr. Boatman was inaugurated as president on Oct. 29th, 1935.

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Although he began his work at Snead during the height of the depression, he had a most successful administration. The campaign was launched to make the J. H. Snead Seminary a Junior College. To accomplish this, there must be an endowment of \$100,000 and the sum of \$25,000 must be raised and expended on improvements. "An amount in excess of the minimum goal was secured" in two months.

On June 1, 1935, Dean Corley, after 27 years of service at Snead Seminary, resigned. Dr. Sherman W. Smith, of Colgate University, was elected dean in his place.

Snead Junior College, as the Seminary had now become, was opened in September, 1935, the first convocation being held on Sept. 11th of that year. Prominent speakers were on hand for the occasion.

It was during Dr. Boatman's administration that the president's home, a modern, eight-room brick structure, was built, the gift of Mr. and Mrs. Henry Pfeiffer. The Pfeiffers had already contributed generously to the school's endowment fund. Still another achievement that took place during the Boatman administration was the admission of Snead Junior College into the Southern Association of Colleges and Secondary Schools.

During this period the college lost two of its best friends—Mrs. Anna Elder, who had seen the school grow from its very incipency, died in 1935, and the beloved Dr. Fielder died on Oct. 30, 1936, during the session of the Alabama Conference of which he was a member, though unable to be present at that session. The deaths of these two leaders brought sorrow to many hearts.

In December, 1938, Dr. Boatman resigned the presidency of Snead Junior College to accept the presidency of Union College at Barbourville, Ky. Following his resignation, the trustees elected Dr. J. W. Broyles, a distinguished Tennessean, then a professor at Hamline University in Minnesota, as president. Dean Sherman Smith was appointed acting president until Dr. Broyles' arrival on June 1, 1939.

It was during Dr. Broyles' administration that plans, already begun, were completed for the building of the Library. Already \$25,000 had been appropriated for this purpose. Through the assistance of Mrs. Henry Pfeiffer, Mr. W. W. Norton, and Mrs. George B. Stewart, the Norton Library was completed, "with an endowment aggregating \$90,000.00." This library was dedicated on April 2, 1940, and was open to the use of the community as well as to the college. Still later the college received "a gift of approximately \$150,000 from Mrs. Henry Pfeiffer of New York City in memory of her husband." This was used for the building of a girls' dormitory (Pfeiffer Hall) and for endowment.

Dr. Broyles remained as president until 1942 when he resigned to accept the presidency of West Virginia Wesleyan College. The Trustees then em-

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ployed Dr. Festus M. Cook, superintendent of the schools of Jasper. Prior to that he had been on the faculty of the State Teachers' College at Florence. He had proved himself to be an educator par excellence. He gave twelve years to Snead College, helping to bring the fast-growing school into even greater popularity throughout North Alabama. The student body consisted of 52 boys and girls when Dr. Cook began his work there. During the war years but little progress was made. However, during the closing years of the war, the enrollment began to increase until the high-water mark of 567 was reached. During these prosperous years physical improvements were made to the extent of \$140,000.00 The curriculum was revised and the offerings of the college stabilized. The largest graduating class during Dr. Cook's administration numbered 125. After the Korean War began, the enrollment dropped again, but the average for the twelve-year period was about 300 per year.

Dr. Cook resigned July 1st, 1954, and was succeeded by Virgil B. McCain, who had been connected with Huntingdon College. He entered upon his work with a commendable zeal, and quickly won the co-operation of the friends of the institution. Prospects for a successful administration are bright. The school's future seems quite assured.

CHAPTER 7

Athens College

IN 1916, Miss Mary Norman Moore, later Mrs. J. H. McCoy, then president of Athens College, wrote an interesting history of that institution from 1843 to 1916. From this illuminating booklet we gather the salient facts for this story up to 1916, depending upon the reports of the Conference Board of Education as published in the North Alabama Conference *Journals* for the succeeding years.

The college was incorporated on Jan. 9, 1843, by the General Assembly of Alabama, as the Female Institute of the Tennessee Annual Conference of the Methodist Episcopal Church, located at Athens, Alabama. The trustees were Alex L. P. Green, Thomas Maddin, Ambrose F. Driskill, Joshua Boucher, Frederick G. Ferguson, Daniel Coleman, Ira E. Hobbs, Benjamin W. Maclin, Thomas Bass, James F. Sowell, Thomas Stith Malone, James C. Malone, William Richardson, George S. Houston, Richard W. Vasser, Jonathan McDonald, and J. L. Craig. The preachers were stationed in various parts of the Tennessee Conference but many of the laymen were residents of Athens, some of whose descendants live there today.

This institution was the property of the Tennessee Conference until the organization of the North Alabama Conference in 1870, when it passed into the hands of this latter Conference. The charter was amended in 1872 changing the name to "Athens Female Institute"; again in 1889 the charter was amended so as to change the name to "Athens Female College"; again in 1915 the charter was amended to change the name to "Athens College for Young Women," this last amendment also empowering the college to hold property to the amount of \$1,000,000. Later still the charter was amended to change the name to "Athens College," opening its doors to young men as well as young women. The deed for the land on which the college was located, was signed on Feb. 18, 1843, by Thos. Maclin, Ben W. Maclin, Rebecca Hobbs and Thomas H. Hobbs.

The scholarly and sweet-spirited R. H. Rivers, of LaGrange College, was the first president of Athens College. With him came a faculty of teachers who were a potent force for Christianity in the Tennessee Valley. Miss Moore

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quotes Anson West, who tells of a great revival in Athens in 1844. This "special manifestation of saving power commenced in the Female Institute," says West. "The first day there was a pentecostal day on which more than a dozen girls professed the attainment of saving grace, and before the work culminated in the community at least one hundred persons made the same profession." Leaders in this revival were Ethelbert H. Hatcher, R. H. Rivers, president of the college, and F. G. Ferguson, one of the professors.

The first graduating class, 1846, consisted of Miss Fannie Malone and Miss Mary Pleasant Richardson. Dr. Rivers served as president until 1849, giving the school an excellent start. He was succeeded by Rev. Benjamin Hubbard who resigned in 1852 to accept the presidency of Jackson Female Institution at Jackson, Tennessee. His successor was Rev. Smith W. Moore, a member of the faculty during the Hubbard administration who served until 1853, when he was succeeded by Rev. Isham R. Finley. After two years in this position, Finley was succeeded by Prof. George E. Naff. He, too, resigned, in 1858, to accept the presidency of Soule Female College at Murfreesboro, Tennessee. The next president was Mrs. J. Hamilton Childs—"Madam Childs," as she was called by the students, who served throughout the war period. "Throughout the four years of hostilities classes were regularly graduated." Mrs. Childs resigned in 1867 and died in Huntsville a few years later.

Following Mrs. Childs was Rev. James M. Wright who served until 1873, being succeeded by Rev. James K. Armstrong, who served until 1877 when he resigned to accept the presidency of Grenada Female College in Mississippi—dying there the next year "nobly at his post of duty, in a fearful scourge of yellow fever." His successor was Prof. C. Lozo Smith, of Winchester, Tennessee, who served four years and was succeeded by Dr. Wm. A. Rogers, of Quitman, Arkansas, who did "not seem to have been temperamentally well adapted to the work," although he did finish out the 1883-84 session.

Mrs. Lila Thach, whose distinguished son later became president of the Alabama Polytechnic Institute at Auburn, was invited to take charge of the school until a successor to Dr. Rogers could be elected. Mrs. Thach served with satisfaction until December of that year, 1884, when Dr. M. G. Williams was elected. Dr. Williams was a member of the North Alabama Conference. A native of Missouri, he was educated at LaGrange College in Alabama; served in the Confederate Army four years, coming to the close of the conflict with the rank of captain. He took charge of the college at a rather discouraging period, but "in a short while had the institution crowded with girls."

At the Board of Trustees meeting in 1890 the D.D. degree was conferred by the college upon Marcus G. Williams, the president, Z. A. Parker and Thos. Armstrong, the first and only honorary degrees ever conferred by the college up to 1916.

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In 1891, the largest class in the college's history, graduated, the number being 21. In 1892, owing to failing health, Dr. Williams had to resign. Dr. Howard Key, of Columbus, Ga., a son of Bishop Joseph Key, was elected to succeed him. He served only one year.

Dr. Key was followed by Dr. V. O. Hawkins, in 1893 when the college was fifty years of age, who served until September, 1895. In 1892, the Conference made an assessment for Athens College, the first ever made, and it was paid in 1893—"about \$500.00." In 1894, John W. Norton was elected financial agent of Athens College, at a salary of \$1,000 a year, plus house rent and travel expenses.

On Sept. 12, 1895, Dr. Hawkins announced to a called meeting of the Trustees that the college had opened, but that the attendance was not large enough to make the school self-supporting, and that "the only course apparent to him was to disband the students." He thereupon tendered his resignation.

Another meeting of the Board was called for Oct. 10, 1895, at which Dr. Z. A. Parker was unanimously elected president. Dr. Parker served from October, 1895 to June, 1898, when he was elected president of the newly established North Alabama Conference College at Birmingham. Dr. H. W. Browder of Clarksville, Tenn., was elected president of Athens, but resigned in May, 1900, and the Rev. Hiram G. Davis was elected to succeed him. He, too, resigned at the end of two years, and was succeeded by Dr. E. M. Glenn, at that time president of the North Alabama Conference College at Birmingham. Rev. R. A. Thompson was elected financial agent. Dr. Glenn did a magnificent and unselfish work, but resigned at the end of his second year.

On July 18, 1904, the Trustees met to elect a successor to Dr. Glenn. At a meeting held previous to this, Rev. J. T. Morris had been elected president, but had declined to accept. At this July meeting Miss Mary Norman Moore, then employed by the *Alabama Christian Advocate*, was elected president. In one year's time, the Board knew that it had elected the right person for this important position. Miss Moore's success so pleased the Conference that at the 1905 session, the Trustees of the College were authorized to borrow \$10,000, mortgaging the college buildings and grounds to secure the debt. The Conference agreed to assess itself the sum of \$2,000 to pay interest on the mortgage and to retire the principal.

This ushered in a new day for the college. Great improvements were made; 21 bed-rooms were added to the main building; a modern steam-heating system was installed; the building re-wired; sanitary sewerage with 8 baths was installed. The enrollment for 1905 was 123 and began at once to increase.

Brown Hall was soon erected, the cost being about \$7,000, not including the heating apparatus. In the fall of 1912, work was begun on the Music Hall, and that same year Vaughn Hall was remodelled. The Music Hall and the

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central heating plant were completed in 1914, the former at a cost of \$25,000. At the 1914 North Alabama Conference, a campaign to raise \$100,000 for endowment was authorized. A brighter day had dawned; more interest was manifested in the college than at any time since its earliest days.

It must not be imagined, however, that Athens College was henceforth to have easy sailing. That is the lot of but few colleges. It is true, or certainly apparently true, that Miss Moore "saved the day" for Athens College, and by her sacrificial labors there, was able to revive the co-operation of many who had lost faith in the college. For a dozen years she served well.

In June, 1916, Miss Moore resigned, having served longer than any other president. The next year she married Bishop McCoy. B. B. Glasgow was elected to succeed her and served with great acceptability through 1925.

Mrs. J. H. McCoy (Mary Norman Moore) then the widow of Bishop McCoy, was prevailed upon to again accept the presidency in the mid-year of 1925. At the 1925 North Alabama Conference, the Board of Education announced her election and said, "The buildings have been renovated and greatly improved, and already the value of her services has been demonstrated by a largely increased roll of students." During that year, C. L. Hightower, well-known Athens citizen, started a movement for an increased endowment fund by giving \$25,000 to this fund.

In 1928, with Mrs. McCoy still president, the Board of Education carried this significant statement in its annual report: "Athens College is crowded to its limit, notwithstanding every expedient has been used to increase its capacity." Of course, a situation like this called for expansion. Rev. J. M. Wigley was, in 1929, appointed Financial Agent, for the college.

During 1930 Mrs. McCoy resigned as president, after having given five additional years of service to the institution, making for her a total of seventeen years. The financial depression, then covering the nation, was being keenly felt. In spite of the difficulties that such a situation produced, Mrs. McCoy had seen Athens College move forward, not by the proverbial "leaps and bounds," but steadily forward, onward, upward.

Mrs. McCoy was succeeded by E. R. Naylor, A.B., Emory and Henry College, M.A., Vanderbilt University; Ph.D., Northwestern University. He was by native ability, intellectual equipment, and years of experience, well-endowed for his work at Athens. At the Conference that fall, the Board of Education reported that Athens College then had "the largest enrollment in its history," but was quick to add these words: "Nevertheless, it is seriously hampered by pressing financial obligations." The next year, 1931, the Board's report carried this statement: "Athens College is experiencing great difficulty in meeting its financial obligations. We . . . hope . . . it may weather the storm." It ought to be said here, in fairness to Dr. Naylor and to Mrs. McCoy, that

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neither of them was responsible for the situation. The financial depression was almost at its height. What could anyone do? Trustees, faculty, patrons, all were co-operating with Naylor, trying to solve the problems that Athens, along with nearly all colleges, was facing. In 1932 the Conference adopted resolutions heartily endorsing the Naylor administration, saying the college had "operated on a balanced budget," with a "fine increase in enrollment."

"The largest enrollment in its history," was a phrase again carried in the Board's report in 1933. Many of the student's were paying their board and tuition with farm produce. This could not decrease the indebtedness, and the Board reported the financial situation as being far from re-assuring.

In the face of financial difficulties and obstacles, Naylor continued as president through the school year of 1949, when he resigned to accept a professorship in his old alma mater, Emory and Henry College, Emory, Va. He had given nineteen years of service to Athens College, during as dark days, financially, as the school had ever faced. The fact that he kept the school open and functioning during this period stamps him as an executive of no mean ability.

Following Dr. Naylor's resignation, Perry B. James, a native Alabamian, a graduate of Flat Rock High School and of Birmingham-Southern College, with a D.B. degree from Garrett Biblical Institute, was elected president. Dr. James was at that time a member of the Florida Conference, and had been awarded a D.D. degree by Florida Southern College.

World War II was over; times were better; there was more employment and more money in circulation. Still, the Athens College situation was difficult. Many of Dr. James' friends knew that he had taken on a difficult situation, and some of them believed he had taken on an impossible one. Dr. James had faith, in himself, in the Conference, in the college, and in God. He also had energy, determination, perseverance. He set about the task! That he has done well, marvelously well, is universally acclaimed. Grounds have been beautified, buildings improved, new buildings erected, the library enlarged, a science building is under construction as these words are written, the endowment increased, the college has been re-admitted into the Southern Association of Colleges, and a brighter day for Athens has again dawned. The future of this school seems to be assured, thanks to Dr. James and his co-workers. The old school, now 113 years old, is well on its way to a second century of service.

CHAPTER 8

The Methodist Children's Home

ONE OF THE INSTITUTIONS owned jointly by the two Alabama Conferences, that has made notable progress and has become a source of pride to both Conferences, is the Methodist Children's Home at Selma.

Originally called the Alabama Methodist Orphanage and opened in January, 1890, at Summerfield, near Selma, in Dallas County, it was first housed in the old Centenary Institute building. The idea of a Home for orphan children, to be owned by the two Alabama Conferences, was conceived by Sam P. West, of the North Alabama Conference, a grandson of Joshua West, M.D., who perhaps more than any other one man, was responsible for the establishment of the orphanage.

Max E. Livingston, Superintendent of the Children's Home, has our appreciation for most of the information in this chapter, sent us in 1954, who says that the establishment of the Home "was authorized by resolution of the two Conferences, in 1889. A commission of five was appointed by each Conference: from the North Alabama Conference, J. W. Newman, S. P. West, R. A. Timmons, A. C. Hargrove, and W. S. Brown; from the Alabama Conference, A. J. Lamar, J. M. Patton, A. H. Mitchell, P. G. Wood, and H. H. Stewart."

Immediately after Conference the two commissions met in a joint session at Calera, and began efforts for the establishment of the Home, and A. H. Mitchell, P. G. Wood and H. H. Stewart were elected members of the Executive Committee.

The Home was formally opened at Summerfield in January, 1890, and the first child admitted was Charles Ebbsworth Moore, on September 5, 1890. The Commission appointed by the two Conferences was designated as a Board of Directors, and the institution was chartered and the Board of Directors incorporated by act of the Legislature on Feb. 5, 1891. The first contributions were made Feb. 27, 1890, as follows: A. H. Mitchell, \$25.00; a Mrs. Colton, \$100.00; miscellaneous, \$4.00. From that day until the present the Methodists of Alabama and West Florida have been making increasingly generous contributions to the Home.

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With the passing years it was felt that the Home should be moved to Selma, because "Selma offered many advantages in the way of community facilities, schools, libraries, medical and dental services. Selma's fine rail services made it more accessible so a decision was made to move the institution."

On Dec. 24th, 1910, the Home's charter was amended authorizing the Directors to operate at any place within the State. Acting under this authority, the Board purchased the Selma Military Institute with ten acres of land on Broad Street, for the sum of \$22,500. On Sept. 25th, 1911, all the transportable possessions at Summerfield, including all members of the staff and the children, except eleven who were ill with pellagra, and enough matrons to attend them, were moved to the new home in Selma within one hour. For the transfer, eight automobiles were furnished by Selma friends. The eleven children left behind and the matrons who remained to look after them were all moved as soon as the children had sufficiently recovered.

The first financial agent for the Home was S. P. West, and the policy for keeping such agent in the field was adhered to for fifteen years, J. W. Menefee, T. G. Slaughter, T. H. Jones being the others who served in this capacity. The first matron was Mrs. Mary R. Andrews, of Norfolk, Virginia. Following her were a Mrs. Ridgeway, of Texas, Mrs. Caroline V. Austin, and then Miss Sudie V. Hunt, who gave years of service to the institution, and who was long remembered for her sacrificial work with the children.

The first superintendent was W. J. Reid, of the North Alabama Conference. Succeeding him were the following: J. C. Craig, J. E. Northcutt, H. T. Strout, Frank L. Aldridge, C. W. Northcutt, F. L. Aldridge, a second time, S. M. Robinson, R. J. Mills, Virgil B. McCain, and the present (1956) superintendent, Max E. Livingston.

In November, 1938, a petition was adopted by the two Alabama Conferences requesting that the name of the institution be changed. Application for the change was filed with the Secretary of State on January 12, 1939, since which time the institution has been the Methodist Children's Home.

We have every reason to be proud of this institution. The Home has much to offer the type of child that comes to its doors today, much in the way of facilities, staff and services. The eleven fire-proof cottage-type residences each provide for twelve children and their house parents in a very home-like way, with complete kitchens, dining rooms, and small attractive rooms for not more than three children each.

The children in the home receive careful medical and dental services through the voluntary services of a large number of local doctors and dentists. The health status of the Home's youngsters equals that of children anywhere.

Other facilities include a well-equipped infirmary of twelve beds, staffed by a competent full-time nurse, large play grounds, athletic fields, and a swim-

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ming pool. The dining hall is in the administration building, which also houses the offices of the superintendent and associates, the social service staff, and the business office. This building has been modernized. A well-stocked dairy and beef-cattle farm provide more than half the food used, including generous quantities of milk, beef, pork and fresh vegetables.

Although many of the children have come from situations where religious devotions were for the most part neglected, the Home maintains a continuous practical program of religious instruction, including daily devotionals, attendance at church school and public worship, as well as religious teaching. Children follow examples, as a rule, more than teaching precepts, "so every staff member," says Mr. Livingston, "must be a practicing Christian of better than average personal character." The superintendent (1956) is Max E. Livingston. Under his leadership the Home ranks as one of the finest in the nation.

Kenneth E. Cooper, a Birmingham layman, served most acceptably as chairman of the Board of Directors for nearly two decades, and was cited for this by the General Board of Hospitals and Homes of The Methodist Church at its 1954 meeting, and elected to the Board's Hall of Fame. George Turner, also a Birmingham layman, is (1956) chairman of the Board of Directors. The present directors, according to the 1955 *Journals* of the two Alabama Conferences, are as follows: Alabama Conference—A. S. Turnipseed, Hartwell Davis, Mrs. T. M. Lloyd, E. L. Andrews, J. L. Daniel, Chris B. Heinz, O. H. Delchamps, Mrs. George Galliher, S. D. Bradley, Angus Smith, and Mrs. S. R. Jones, *Ex-officio*; the North Alabama Conference—Mrs. L. C. Branscomb, S. T. Kimbrough, M. A. Thurman, Mrs. L. R. Nash, J. A. Duckworth, K. E. Cooper, W. K. Grove, E. Hobson Clark, M. L. Triplett, C. M. Pinkard, and George Turner.

Under the leadership of the Board, the people of Alabama and West Florida have for several years made exceedingly generous offerings to the Home. From Feb. 1st, 1953, to Jan. 31st, 1954, the offerings were \$231,189.34, the Alabama Conference contributing \$87,377.19 and the North Alabama Conference \$143,812.15

CHAPTER 9

Superannuate Homes Movement, North Alabama

ACCORDING TO the *Conference Journals*, the first word ever officially spoken about homes for superannuated preachers in the Methodist Church was uttered at the North Alabama Conference in 1901, Bishop Hendrix presiding.

In the Minutes of the third day appear these words: "John Morriss, layman from Saginaw, was introduced to the Conference and made an earnest plea for our worn-out preachers and their widows and orphans, presenting a plan for the establishment of homes for any of these who may be homeless.

"W. W. Brandon submitted a resolution on the same subject which, with the plans of Brother Morriss, was referred to the following committee appointed by the Chair: J. P. McFerrin, F. M. Jackson, J. E. Morriss, W. W. Brandon, S. R. Lester."

This committee, after discussion, asked that a committee consisting of the presiding elders and the following laymen be appointed to establish this work: J. D. Moore, S. S. Caldwell, A. C. Miller, N. M. Rowe, W. W. Littlejohn, J. C. Lanier, Peyton Norvell, J. H. Walston and R. T. Robinett. (Brother Robinett died during the year and at the next Conference E. O. McCord was appointed to take his place.)

At the 1902 Conference, a "Homes for Superannuates" report, signed by J. D. Simpson, chairman, and S. L. Dobbs, secretary, stated that one home had "been built and equipped at Montevallo at the expense of John E. Morriss, of Saginaw. Said building with lot and equipment is valued at \$2,500, with no encumbrances whatever, and is insured for \$1,500 with premiums all paid for a term of five years. This home has a good garden and space for orchard and other conveniences. It is now occupied by Brother W. T. Pattillo and family. It is worthy of note that it is the first home for a superannuated preacher in the North Alabama Conference, and so far as is known, throughout the Church."

The report added that a lot had been donated in Bessemer by John A. Hall. Cash on hand for the improvement of this lot amounted to \$92.50. The report recommended "that the present committee, consisting of the presiding elders and one layman from each district be constituted a permanent Board

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of Trustees, and that J. W. Norton be appointed agent for this work. His salary was to be provided by a layman who desired his name to be withheld. The report again thanked Brother Morriss for "his generous gift to these worthy veterans of the cross." The report was adopted, and Norton was appointed agent.

At the 1903 Conference Norton reported having raised \$3,900.81. His salary of \$1,250 had been paid by John E. Morriss. With the money collected, the following homes were secured: one in Bessemer valued at \$1,500; the Munger home at Owenton, now Birmingham, valued at \$1,500; the Rutledge home in Bethlehem, Bessemer District, valued at \$850; and the home at Columbiana valued at \$1,650. Several homes, ranging in value from \$250 to \$1,500 were donated outright. Norton was continued as agent for the next year.

At the 1904 Conference, Norton reported that sixteen homes had been built or donated since the inauguration of the movement. Each year he made increasingly encouraging reports, the one for 1907 reporting homes for twenty-one families, valuation \$50,000. Norton served from 1902 through 1935. His last report (1935) showed sixty homes with a valuation of approximately \$243,220.00.

R. M. Howell, D.D., elected to succeed Norton, began his work in November, 1935, and served through October, 1940. Those were depression years, and every cause in Methodism, the nation over was adversely affected. Nevertheless, Howell worked tirelessly and secured homes valued at \$25,000, and raised in cash "about \$30,000."

In 1940, Robert Echols was elected, holding the position until mid-year 1944, when elected vice-president of Birmingham-Southern College. At the end of his third year Echols reported that during 1943, he had raised \$21,852.10, providing for nine families not hitherto provided for.

W. R. Battle was elected during 1944 to succeed Echols. Being one of the most painstaking men, he gave promise of a successful term, and was re-appointed in 1944, but died in January, 1945, his work being cut short almost at its beginning.

D. C. McNutt succeeded Battle, beginning his term on March 1st, 1945, and serving through the Conference year 1948, during which time eleven new dwelling units were provided for thirty claimants. At the conclusion of his term of service, the Conference owned 93 homes, and the Conference treasurer, Paul S. Haley, reported that "this Board is free of debt."

Roy Hewlett was appointed in 1948 to succeed McNutt. He gave two of the best years the work had ever had, and at the end of each year he was able to make a splendid report. But Hewlett preferred the regular work of the ministry, and resigned in 1950.

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The Trustees then elected W. Nelson Guthrie. As we write these words, he is nearing the end of four years of service and has met with a most gratifying success. The times were good, employment was general, salaries were large, the Conference itself became aroused to the importance of this work. The inspiring leadership and the diligent service rendered by Dr. Guthrie are largely responsible for the magnificent results.

The 1953 *Journal* shows that under his leadership, the Conference that year raised \$80,000 which was, by Conference action, divided as follows: for homes, 40% ; for endowment, 30% ; for retirement pay, 30%. In addition to this fund, Dr. Guthrie had that year collected in gifts that were designated for homes only, the sum of \$34,000. These are the largest figures, up to this date, ever reported by any executive secretary in this Conference in any one year.

A number of new homes were built during the year. Dr. Guthrie, under the leadership of his board, began to sell some of the older houses, and to replace them with apartment units, all brick and modern. The Board of Trustees and the Conference-at-large have been immensely pleased with the work rendered by Dr. Guthrie, who has been re-elected to this same position, and who is serving as this chapter is being written. The Conference has more than 100 units at this time, many of them modern brick apartments, and most of the others in good repair, ready for occupancy, or already occupied. It is doubtful if any Conference in Methodism has surpassed the North Alabama in the matter of providing homes for its Conference claimants.

CHAPTER 10

Alabama Conference Retired Ministers' Homes

THE MATTER OF providing homes for superannuated preachers, and for the widows of preachers, was brought to the attention of the two Alabama Conferences *about* the same time—at the sessions of 1901.

In this chapter we tell of the beginning of the work in the Alabama Conference, of its lapse for a few years, and of its revival some years ago. The author is under great obligation to J. F. McLeod, Sr., for several years the Executive Secretary of this movement in the Alabama Conference, who, with Mrs. McLeod, responded to the author's request for information concerning this work. Together they went to the Department of Archives and History in Montgomery, and made research in the old Conference *Journals*, giving us most of the information contained in this chapter.

The matter was first brought before the Alabama Conference on Dec. 7, 1901, through resolutions signed by J. W. Killough, D. C. Turnipseed, A. M. McMillan and W. F. Vandiver, which were referred to a special committee appointed by Bishop Hendrix, consisting of H. D. Moore, A. J. Lamar, John W. Rush, W. F. Vandiver and D. C. Turnipseed.

At the 1902 Conference, this committee reported that it was unwise to launch this enterprise at that time since the General Conference was launching a Church-wide movement in the interest of superannuated ministers and the dependents of deceased ministers. No mention of this work appears in the *Journal* of 1903.

But D. C. Turnipseed believed in this movement, so at the 1904 Conference, he and R. O. Simpson, another layman, presented resolutions asking that a special committee be appointed to look into this matter to consist of themselves with the addition of J. M. Dannelly. The resolutions asked that this committee be ready to report not later than 10 o'clock Thursday morning. The Conference adopted the report, and on the following day J. M. Dannelly read the report of the committee, asking for the appointment of an agent for this work, and saying that the two lay members of the committee would secure the salary of the agent.

The committee recommended the appointment of J. W. Killough as the

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agent; that his salary be fixed at \$650 for the year; that he be allowed to live in a house which D. C. Turnipseed would deed to the cause; that \$100 be used in equipping the house; and that \$150 be allowed for the agent's traveling expenses. This report was adopted, and the following trustees were appointed: the presiding elders of the several districts together with the following laymen—D. C. Turnipseed, J. J. Flowers, W. H. Samford, T. J. Killebrew, Fred Herrman, Henry Brannon, R. O. Simpson, L. J. Lawson and A. T. Wilkinson. The Executive Committee was composed of W. H. Samford, President; D. C. Turnipseed, Secretary; and J. M. Dannelly.

At the 1905 Conference, the Board recommended that, since the Board was too large, all the presiding elders be dropped from the Board, and that they be used in an advisory capacity, the remainder of the Board being as just outlined above, except that W. F. Vandiver was appointed on the Board in place of J. J. Flowers, deceased.

J. W. Killough made his first report at this Conference, reporting that nine houses had been donated during the year—three at Chunnennuggee, and one each at Pinckard, Opelika, Wilmer, Prattville, and Hartford, the location of the ninth not being mentioned. The next year, 1906, Brother Killough reported additional homes at Gastonburg, Brundidge, and Midway. At this Conference W. J. Price was appointed agent.

D. C. Turnipseed made the report at the 1907 Conference, saying that Brother Price was ill and unable to work. Byrd L. Moore was then elected agent. He found \$29.25 in the treasury, with \$2,600 of unpaid pledges. At the close of the year Moore reported five houses occupied by claimants, and collections amounting to \$1,890.

The 1909 Conference heard a ringing appeal from Turnipseed for better support of this cause. T. G. Jones was appointed agent. He had a good year. J. A. Ellison was that year appointed to the Board of Trustees. Eleven houses were now in the possession of the Board, all occupied. Brother Jones was re-appointed agent 1910 and 1911.

In 1912, Henry Trawick was appointed agent. He and Judge C. E. Thomas, chairman of the Board, addressed the Conference in the interest of this cause. Trawick served one year, and was appointed (1913) presiding elder of the Dothan district, but died on Dec. 13, 1913, before reaching his appointment. W. P. Dickinson had been appointed agent for Superannuate Homes for 1914, but upon the death of Trawick, was assigned to the Dothan District. The Superannuate Homes Movement had no agent in the field during 1914 except for a short time during the summer when C. P. Atkinson, a Professor at Southern University, gave some time to this cause. Judge C. E. Thomas made the report at Conference, saying that there were then twelve homes, all in very good condition. The Board also owned four building lots.

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The 1915 Conference, acting upon the suggestion of the Trustees of the Superannuate Homes, appointed no agent but ordered that "we cease efforts for homes and try to raise endowment to adequately care for the retired men." At the 1919 Conference, it was decided to sell all of the homes owned by the Board as rapidly as they were vacated, and put the money in a Conference Endowment Fund. S. W. Williams, presiding elder of Pensacola District, was appointed agent without salary, in addition to his work as presiding elder.

For 1920, M. E. Lazenby was asked to serve as agent without salary, in addition to his work as pastor at Demopolis. At the next Conference the Board reported that he had collected \$2,216.13 in cash and \$600 in Liberty Bonds, and had paid the Joint Board of Finance \$320.50. At the end of that year Lazenby was appointed Associate Editor of the *Alabama Christian Advocate*, with living quarters in Birmingham. John C. Martin was appointed as Agent for the Superannuate Fund. The Board of Trustees was reduced to three, Judge C. E. Thomas, A. T. Wilkinson and T. S. Thweatt. The report at the end of that year showed \$13,938.00 in this fund. C. H. Motley succeeded Martin as Agent, and served two years. He was succeeded by H. H. McNeill. An effort was made to sell all of the homes and convert the proceeds into the endowment fund.

In 1934, D. F. Ellisor was appointed Conference Director of Superannuate Endowment. Under his direction more homes were donated. The report made in 1937 showed the total assets of the Board to be \$32,460. In 1938, the Board members were John W. Frazer, Alex T. Howard, O. L. Tompkins and E. R. Malone. O. D. Langston was that year appointed agent.

L. H. S. Chappelle was appointed agent in 1940 and served until 1949. In 1942, the name of the Board was changed to "The Board of Retired Ministers' Homes." In 1949, at the end of Chappelle's service there were eighteen homes. There was a balance of more than \$39,000 in the treasury in 1949. Due to ill health Chappelle retired that year, and J. F. McLeod, Sr., was appointed as Executive Secretary.

The *Journals* for 1950 to and including 1956 carry the reports that McLeod made to the Conference. In 1950, he raised more than \$18,000. Two homes were bought, one for the permanent home for the Executive Secretary, and the other converted into a duplex. A home was built in Andalusia.

In 1951, McLeod reported that more than \$21,000 was raised. Homes were built at Headland and Monroeville. A home at Evergreen came to the Board from the will of Misses Pauline and Ethel King, staunch members of our Evergreen Church. The 1952 *Journal* shows more than \$23,000 raised; the 1953 *Journal* reports more than \$24,000; the 1954 *Journal* reports in excess of \$30,000; in 1955 over \$36,000. (The *Journal* of 1956 is not off the press as these words are being typed.) The Conference owned, in 1955, thirty homes.

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seven of them being duplex, so that there were thirty-seven living units, the largest number in the history of the Conference.

Dr. McLeod retired 1956 and the board elected J. F. Segrest, of Tuskegee, as the Executive Secretary for the ensuing year. Recent reports show that there has been a growing interest in this cause. People are being aroused to the urgent need of homes for the retired ministers, and they are taking a pride in providing comfortable, well located homes for these men who have served so faithfully through the years—many of them through the long, hard years.

CHAPTER 11

Methodist Camp Meetings

CAMP MEETINGS played an important part in early Methodism. The camp meeting was, in its day, as much of a Methodist institution as is the training school or the summer assembly of our day. Some modern historians make light of the early camp meetings, tending to magnify their excesses and to minimize their good effects.

Thousands attended these camp meetings—among them the most cultured, and the most religious people of their day; also some worldly people and even some ruffians. Very few, if any, undesirables were among the “tenters,” who attended for the good they could get and give. It was no uncommon occurrence even for some of the ruffians to be converted. For the most part, the people who attended camp meetings did so with serious and religious purposes.

Meetings that might have been provocative of evil, could never have gotten the support of our bishops, presiding elders, pastors, and Christian laymen. The fact that camp meetings did get their support is evidence that the good they did, far outweighed whatever evil might have been connected with them.

Alabama and West Florida had their share of these camp meetings. The circuits were large in the early days, and it was not infrequent that each circuit had its own camp ground. As circuits grew smaller in size, and churches and church buildings became more numerous, the necessity for these camp grounds became less.

It is not known when nor where the first camp meeting in Alabama was held. By the time Methodism entered the State (1808), camp meetings had become established institutions, especially in the South. The first one is said to have been held on Red River in Kentucky in 1799, this having been begun by Rev. John McGee, a Methodist minister, and his brother, a Presbyterian minister, together with a Rev. Mr. Hoge, also a Presbyterian. This type of meeting immediately became popular, and they spread over the country.

Since the first pastoral charges in Alabama were the Tombeckbee and the Flint River Circuits, reporting at the close of 1809, it is probable that the first camp meeting in Alabama was on one of these circuits. Anson West (p.

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99) refers to a Camp Meeting in 1813 at Fort Easley (Wood's Bluff), and says that McGhee's Camp Ground, two miles south of the Tennessee-Alabama State line, on the road from Huntsville, Alabama, to Fayetteville, Tennessee, "was established and a Society organized as early as 1816."

West mentions also a camp meeting at Suggsville as early as 1818. While it may not be said with certainty just when the Suggsville Church was organized, the writer has before him a list of the Suggsville pastors beginning with 1812, when Suggsville was a part of the Tombeckbee Circuit. Suggsville began, as a community in 1812, but it is quite likely that, since Methodism began in that general section in 1808, we had a regular preaching appointment there prior to 1812.

West does not give any list of these camp meetings, but does, in his *History* frequently refer to certain camp grounds and camp meetings. From these references, and from other sources, we have compiled a list, admittedly incomplete, but indicative of the great interest our leaders, clerical and lay, took in them, and of the magnificent service rendered the cause of religion in those pioneer days. We mention, first, those in what was then the Alabama Conference, this being the older of the two Conferences now remaining in this State.

One of the earliest of which we have any record was Ebenezer Camp Ground, from which came Ebenezer Church, now on Camp Branch Circuit, Sylacauga District, and located about five miles north of Montevallo, just off the Montevallo-Siluria highway. This camp was established under the direction of Joshua West, M.D., one of the local elders living at Montevallo who assisted Ebenzer Hearn in organizing the Montevallo Church in May, 1818, and who shortly thereafter established the camp ground, naming it in honor of Hearn.

Bethlehem Camp Ground, now Harpersville, in Shelby County, was established by David Harkey and D. Sears when they were co-pastors of the Cahawba Circuit. The deed for the land was signed in 1830, but the Bethlehem Church and camp ground were in use prior to that time. Another Bethlehem that antedated the one just mentioned is what is now the Bethlehem Station near Fairfield, in the present Bessemer District. It was one of the first churches established in Jefferson County in 1818.

Graves' Ferry Camp Ground, on the Alabama River, about five miles from what was once the town of Washington, now non-existent, in Autauga, was organized in 1820, and if it could talk it could tell of many a revival meeting held on that sacred spot. About that same year, and for many succeeding years, Glover Camp Ground, three miles north of Camden, on the Alabama River, was attracting "vast crowds with grand results."

Shady Grove Camp Ground, about three miles west of Camden, was connected with one of the oldest churches in that section. It was functioning in 1822, and was the home church of the Glover, Hobbs, Dunn, Blue, Hawkins,

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and Dannelly families, the last named family being the antecedents of the well known family so prominent in Methodist affairs today.

In 1821, Hopewell, sometimes called Hurricane Camp Ground, was functioning about 18 miles east of Tuscaloosa. The Rum Creek Camp Ground was located three miles south of Tuscaloosa. It is not known just when it was established, but it is known that Benjamin Rosser, Jr., a leader in that section, was converted there in 1827. There was a Camp Ground near Montgomery at which, in 1823, "grand results" were attained.

A prominent, but unnamed Camp Ground was established about 1830 near Brooklyn, in Conecuh County. It was on Escambia Mission, and had twelve large and commodious tents. A church was begun there that year. Down in Southeast Alabama, New Hope Camp Ground was established about 1822 near Louisville, then in Pike County, and then on the Chattahoochee Circuit, Georgia Conference, with John Triggs as pastor. On the Marengo Circuit Mount Zion Camp Ground was established near Old Spring Hill, in 1828 or 1829. The pastors for 1828 were T. S. Abernethy and John A. Cotten; for 1829, Hugh McPhail and John Bilbo.

Hillabee Camp Ground, from which came Hillabee Camp Ground Church, now on the Hackneyville Circuit, in the North Alabama Conference, was established in 1844 on land given by John M. Bailey and John Dunn. The first camp meeting was held there in 1847, John W. Broxson being the first pastor.

In an article in the *Alabama Christian Advocate* (Sept. 15, 1953, p. 14) J. M. Glenn mentions several camp grounds in the Alabama Conference, some of which are quite historic. He mentions Sims Chapel camp meeting in Washington County, between McIntosh and Citronelle; the Georgetown camp ground in Mobile County; the Williams camp ground near Flomaton; the Wilkie Springs camp ground between Midway and Clayton in Barbour County; the Rocky Mount camp ground between Clayton and Abbeville; the China Grove Camp ground in Pike County; the DeYampert camp ground, which he describes as "one of the toniest," between Marion and Greensboro.

Special mention is made by Dr. Glenn of the "Little Texas" camp ground. This is the only one of these he mentions that still exists. Situated about twelve miles east of Tuskegee, it has existed, perhaps, a hundred years. Dr. Glenn himself visited it in 1883. On July 26, 1953, a home-coming service was held there, with Dr. W. F. Calhoun, then superintendent of the Montgomery District, bringing the message.

Dixon's Mill camp ground in Marengo County was one whose ministry continued until the last decade or so. Two others in the Alabama Conference, known to this writer, continue their services. One is situated near Bonifay, Florida, and the other near Frisco City, in the vicinity of Excel and Repton. These two annually bring old-fashioned Gospel preachers and workers, the

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program being similar to those of the yesteryears. Sound, saintly men are in charge of these camp grounds, and much good is accomplished.

Likewise in the North Alabama Conference there were many famous camp grounds productive of the finest of results. Certainly one of the oldest of these was at Cambridge, near Athens. This was in existence in 1818 when Joshua Boucher was its first pastor. Cambridge Church still exists, and functions well.

Another of the older camp grounds, once in the Tennessee Conference, now the North Alabama, was Spring Creek camp ground (Mt. Carmel) on Spring Creek, six miles south of Tuscumbia. This was not only one of the oldest, but one of the best known, where great revivals were held.

Sometime before 1818 there was a camp ground connected with Oakville, one of the earliest churches in the Lawrence Circuit, Lawrence County. It was the home church of J. D. Barbee, who became one of our Publishing Agents—a member of the firm of Barbee and Smith.

Summer Seat Camp Ground, a few miles out from Decatur, on Trinity Mountain, near the present town of Trinity, “was one of the famous camp grounds in the bounds of the Lawrence Circuit.” It was functioning as early as 1827.

An unnamed camp ground existed as early as 1823 near Florence then in the bounds of the Cypress Circuit. Some mighty revivals were held there. During 1828, a revival was held there that had great influence in Florence, and caused a revival to break out in the town, as a result of which 55 members were added to the church.

One of the best known camp grounds in what is now the North Alabama Conference was known as Mountain Spring Camp Ground, on the point of a mountain about five miles from Courtland. Notable revivals were held there, so notable, indeed, as to justify some extra space.

Turner Saunders, a local preacher living in the bounds of the Franklin Circuit, wrote to his church paper, giving an account of a revival held at this camp ground in 1828. His letter in full is quoted by West, and from it we use just a paragraph or so. William McMahan was presiding elder of the Huntsville District, of which the Franklin (County) Circuit was a part, and James McFerrin was pastor of the circuit. The meeting, held in July, 1828, resulted in 150 souls professing to find peace with God, with 182 joining the Church. “All circumstances considered, I have never witnessed such a meeting before, although accustomed to attend camp-meetings for twenty years, some in Virginia, some in Tennessee, and some in this State. The attending congregation was comparatively small, averaging, perhaps, 1,500. The number of preachers was also comparatively small, and among them few celebrated for what the world calls learning. Unusual plainness characterized the sermons delivered on this occasion. No attempts were made at fine or embellished dis-

courses. Each minister who rose to fill the sacred desk seemed deeply impressed with a sense of his awfully responsible station. The glory of God and the salvation of souls was the prevailing object. God owned and blessed their labors. His power knew no distinctions, but, like a mighty, rushing wind, sweeping everything in its course, it bore down before it the rich and the poor, the learned and the unlearned. But, although no class was exempted, the work abounded, for the most part among the wealthy and well informed. The youth, male and female, the hope and pride of our country, with minds stored with intellectual treasures obtained in the best Seminaries of learning, regardless of expense, and whose persons were decorated with everything that the fashionable world deems tasty or desirable—these, with common consent, thronged our altar during the greater part of the eight day meeting.

“Never, perhaps, in America, before, did any altar contain a greater fund of moral worth or a larger amount of costly clothing and splendid jewelry. But, in the anguish of their souls, on account of their sins, these were all forgotten and literally mingled with the dust. The character of the conversions were pleasing beyond measure. They were *lucid*, *powerful*, and *confident*, in an unusual degree. . . . The most perfect good order prevailed throughout; so much so, that not even a reproof was heard from the pulpit during the occasion.”

William McMahon, presiding elder of the District, and one of the great leaders of his day, also wrote an account of that meeting, confirming what Turner Saunders had said. Says he: “The flower and the pride of Courtland Valley were brought into the covenant of saving grace at this meeting. Many who move in the first circles of society were willing to sacrifice all their distinctions, worldly honors, pleasures, and prospects, at the foot of the cross, and learn of Him who is meek and lowly in heart, that they might find rest to their troubled souls. Indeed, all distinctions and gradations of rank in society seemed here to be forgotten, while age and talents, youth and beauty, the rich and the poor, the bond and the free, seemed to mingle complacently together at a throne of grace, to which they found free access by faith in the name of Jesus.”

There are, to this writer's knowledge, three camp meetings within the bounds of the North Alabama Conference, at which camp meetings are held each year. One is the Brasher Springs Camp Ground, Attalla, Rt. 2, just across the highway from the home of J. L. Brasher, the president of the Camp Ground, and the leading factor in its work. Each year ministers and workers from other states are brought to this sacred spot, together with workers from throughout this state. It is more of a private institution, not being an appointment of the North Alabama Conference.

The other two camp meetings are in Pickens County. One is at Unity Grove on the Kennedy Circuit in the Tuscaloosa District. The camp meeting is

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looked forward to, serving as the revival meeting for the community, and for visitors who attend each year.

The other remaining camp ground is at Tabernacle located in "Henry's Beat," on the Ethelville Circuit, Tuscaloosa District. Tabernacle Camp Ground was established in 1828 by the people of that section, prominent among whom were the ancestors of Dr. W. G. Henry, now a retired member of the North Alabama Conference. It is located about nine miles east of Columbus, Miss., in Alabama. Some years ago Dr. Henry accepted the invitation of Emmett R. Calhoun, a Birmingham journalist, to tell something of the camp. We use a part of his description, as follows :

"The tabernacle was built and many tents were erected in the form of a square about the tabernacle. The citizens, for miles, moved into these tents with their families and kinspeople on Friday or Saturday before the fourth Sunday in August. The meeting continued through Thursday night following. As the people went there for religious purposes, they put in all the time at their disposal. The first horn was sounded at daylight. This was the signal for all to arise and dress for the sunrise prayer-meeting, which lasted about thirty minutes. After this, came breakfast. The several sermons of the day were at 8 and 11 A.M., 2:30 P.M., with the last sermon at early candle-light. At 5 P.M. the men and the women held separate grove meetings in the forests to the east and to the west of the camp ground. These meetings were generally under lay leadership and were very profitable. In addition to these, Mrs. Henry F. Ervin held special daily services for the children in the camp."

Among those who helped to build and to continue the camp ground, Dr. Henry mentions were "the Henry, Randall, Miller, Woods, Eubanks, Joyner, McReynolds, Edmondson, Duncan, Leech, Ervin, Storey, Lavender, Bell, Lawrence, Franks, Wharton, Ellis, and many other families."

The first presiding elder of this charge was Ebenezer Hearn. The first pastor was Nathan Hopkins. Among other pastors who served Tabernacle Church during the rest of the 19th century were George Shaeffer, Zaccheus Dowling, John W. Laney, Thomas Y. Armstrong, W. Ira Powers, Charles Strider, Silas Cox, James Belton, William Murrah, Gabriel Hawkins, A. G. Copeland, Crockett Godbey, Jesse C. Persinger, Leander F. Whitten, Wilson McD. Howell and Wm. F. Herndon.

Dr. W. G. Henry has attended the camp meeting at Tabernacle Camp Ground every year for sixty years. His son, Waights G. Henry, Jr., of the North Georgia Conference, and President of LaGrange College, was licensed to preach at the Tabernacle camp meeting in 1928, that being the 100th anniversary of the establishment of the camp ground.

While this camp meeting continues, most of the others served their day and have gone the way of all the earth. Only eternity can know the good they did.

CHAPTER 12

The Alabama Christian Advocate

ONE OF THE important institutions owned by the two Alabama Conferences is the *Alabama Christian Advocate*. The story of its establishment, and achievements, is part of the History of Alabama and West Florida Methodism.

The *Advocate* was in the dreams of the two Conferences long before it became a reality. Prior to 1881 the Alabama Conference had been using, first, the *Southern Christian Advocate*, published in South Carolina, and then the *New Orleans Christian Advocate* (founded 1851), as its official organ. The North Alabama Conference, after its organization in 1870, had used the *Nashville Christian Advocate*, until the General Conference of 1878 decided that the *Nashville Advocate* must be a *general* organ. Whereupon, the 1878 North Alabama Conference adopted the following resolution, and sent it by J. A. Thompson, the secretary, to the Alabama Conference at Mobile, Dec. 11-17, 1878.

"Whereas, by the action of the late General Conference, the *Nashville Advocate* can no longer be the special organ of any Annual Conference. And whereas, by this action the North Alabama Conference has been deprived of its organ, therefore, RESOLVED, That this Conference invite the Alabama Conference to join in the publication of a paper at some point in Alabama, to be conducted in the interest of Methodism in the two Alabama Conferences. RESOLVED, That a committee of five be appointed by this Conference to meet a like committee of the Alabama Conference, and that this joint committee be given power to start such a paper, and appoint an editor, and act as a committee of publication until the next sessions of the Annual Conferences which they represent, *provided* they do not involve either Conference in any financial liabilities."

The Alabama Conference referred this communication to its Committee on Books and Periodicals, which carefully considered this memorial and the memorial referred to them from the Selma District Conference, and recommended that a committee composed of O. R. Blue, W. A. McCarty, H. D. Moore, David Clopton and S. H. Dent, be appointed to co-operate with the North Alabama Conference in carrying out the proposed enterprise.

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This report, however, was followed by a Minority Report of the Committee on Books and Periodicals, signed by W. P. H. Connelly, A. K. Ramsey, J. S. Williams, and W. P. Dickinson, calling attention to the fact that our *Advocates* already published are "poorly sustained"; and to the difficulty of sustaining "all periodical religious literature"; to the necessary expense incurred therein; and, further expressed "great doubt of a hearty co-operation of the two Conferences, which alone could insure success in such an enterprise," and RESOLVED "That the Alabama Conference not concur in the proposition to establish a joint organ of the two Conferences." This report heartily endorsed the *New Orleans Christian Advocate*, and pledged efforts to extend its circulation.

Dr. W. A. McCarty then offered the following as a substitute for the report under discussion: "RESOLVED, That a committee of five be appointed by the Conference to confer with the committee appointed by the North Alabama Conference in reference to the expediency of starting a paper in the joint interest of the two Alabama Conferences, and that they report the result of their deliberation to the next Conference." This substitute was adopted, and the following committee was appointed: O. R. Blue, M. S. Andrews, S. H. Dent, E. B. Wilkerson and T. F. Mangum.

At the 1879 Alabama Conference, the committee reported that "it is the sense of the joint committee that a religious paper, published by the North Alabama Conference and the Alabama Conference, will advance the interest of the Church throughout the State," and resolving "That this Conference appoint a committee of five to co-operate with the committee of five appointed by the North Alabama Conference, and put the paper in circulation as early as practicable; *Provided*, that said committee shall not involve this Conference in any financial liability; *Provided*, furthermore, that no *Advocate* be issued until the paper secures a list of two thousand paying subscribers." The committee consisted of A. S. Andrews, W. A. McCarty, R. H. Rivers, W. I. Powers and T. J. Rutledge—all ministers.

At this same session the report of the Committee on Books and Periodicals said: "The matter of a separate Organ of the North Alabama and of the Alabama Conferences having been partially discussed, but not yet determined by this Annual Conference, the Committee can only say that we defer any further mention of the same, knowing that the prayerful wisdom and discernment of the Conference will render a proper solution of the problem."

The wording of that paragraph would indicate that the committee had faced some knotty problems. However, the joint committee evidently functioned during the year, at least to the extent of getting some officials elected. For at the 1880 Conference, the Committee on Books and Periodicals reported:

The Committee had considered the Report of the publisher-elect of the

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Alabama Christian Advocate, and were gratified to learn that considerable progress had been made in establishing an organ for the North Alabama and the Alabama Conferences, and felt that the joint Committee had done well in selecting A. S. Andrews as editor. The Publisher-elect, Y. B. Rogers, informed the Committee that fifteen hundred of the two thousand subscribers required had already been pledged, and that he is ready to issue the paper as soon as the full number is furnished him. During 1880 the pastors evidently bestirred themselves in the interest of the new paper, and a few months after the sessions of the two Conferences, the first paper was issued May 25, 1881.

Volume One—Number One. So far as is known, only one bound copy of Volume One is in existence. It is substantially bound, but many pages have been torn. It was printed on cheap paper, now yellow and brittle with age. Volume One was an eight-column, four-page paper, the columns being about 23 inches deep. The size of the page was 19 by 25 inches, or nearly twice the size of the present *Advocate's* page, though it contained only one-fourth the number of pages as are in the present *Advocate*.

A. S. Andrews, the first editor, had doubtless been elected prior to the 1880 Conferences, for at the 1880 session, mention was made of his selection as editor. His actual duties did not begin until May, 1881. Dr. Andrews served as editor without compensation from the *Advocate*, continuing at the same time as pastor at Opelika. J. W. Christian of the North Alabama Conference, was elected associate editor, while the following ministers were designated corresponding editors: W. A. McCarty and J. W. Rush, of the Alabama Conference, and J. A. Thompson and W. C. McCoy, of the North Alabama Conference. The general agent was T. J. Rutledge. The subscription price was \$2.00 per year.

The first issue contained articles entitled, "The Spirit of Methodism," by R. H. Rivers; "Offences," by Anson West; "Preaching and Preachers," by H. Urquhart; "Take Heed to the Doctrine," by J. M. Boland; "Pastoral Visitation," by J. A. Thompson. A series of articles on North Alabama Methodism was a popular feature.

In his "Salutatory," Dr. Andrews enumerated several reasons for the existence of a Church paper, saying it "reproves sin," "makes crime odious," "disseminates truth," "nourishes faith," and "most effectually stimulates enlightened Christian enterprise." Closing, he said, "We send forth the first number of the *Alabama Christian Advocate*, as Noah dismissed the dove from the window of the ark, not knowing whether, at first, it will find 'dry land,' but in the firm belief that ere long it will secure an open field in Alabama, and bear back to us the olive leaf of a pure peace and lasting brotherhood between the two Conferences."

From the first issue the *Advocate* has carried advertisements. Business men

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were generous in their support of the new paper with their advertisements. Among these are the commercial notices of Lorenzo D. Davis, Watchmaker and Jeweler; The "L and N" and "The Alabama Great Southern" railroads; T. C. Thompson and Company, dealers in doors, sash and blinds; H. Houpt, Watchmaker and Jeweler; The Birmingham Stove House; McShane Bell Foundry, and others.

What is now known as the *Advocate's* Board of Trustees was originally called "The Publishing Committee." The first Publishing Committee was Anson West, A. S. Andrews, R. H. Rivers, T. J. Rutledge, J. W. Christian and J. A. Thompson.

This well chosen Committee met Nov. 8, 1881, when Dr. Andrews, after about six months as editor, resigned. He had given the paper a good start and was, perhaps, without a superior; and his work was highly appreciated. Following his resignation, J. W. Christian was elected, and Andrews, Christian, and Rutledge were elected publishers.

J. W. Christian, the new editor, had served less than a year when, overtaken by serious illness, he died on Oct. 7, 1882. In the meantime the following new Publishing Committee had been elected: Alabama Conference—J. W. Rush, W. M. Motley, R. B. Crawford, J. W. Shores, and J. M. Boland; North Alabama Conference—Anson West, J. B. Stevenson, J. A. Thompson, C. D. Oliver, and W. C. McCoy, another strong set-up. The Committee met Oct. 17th, 1882, for the purpose of electing Dr. Christian's successor. At this time, T. J. Rutledge was desperately ill, and died Oct. 31st. The Committee elected J. W. Rush as the editor. In the issue of Oct. 29th, the *Advocate* carried the name of G. R. Lynch as Business Manager.

Dr. Rush had rare gifts, was courageous, and during his term many splendid articles, interesting news items, and able editorials were carried in the paper. He continued as editor four years, and Oct. 14, 1886 he resigned. W. C. McCoy was elected editor, but, as he was then Financial Agent for Southern University, he was unable to begin his duties until the summer of 1887 and at his request, the Publishing Committee agreeing, Dr. Rush continued as editor until the summer of 1887, when Dr. McCoy was released for the work. Dr. Rush had purchased the Greenville (Alabama) Collegiate Institute, and began his duties there in the summer of 1887. Prohibition was then a live issue, and Dr. Rush and Dr. McCoy, and all succeeding editors rang true on this question.

The January 5, 1887 issue listed W. C. McCoy as editor, although Dr. Rush was still acting as such. In the January 19th issue, a note signed by J. W. Rush and W. C. McCoy announced that they had bought the publishing business from G. R. Lynch, and that they would hereafter publish the paper. At that time the Publishing Committee consisted of T. F. Mangum, J. O. Keener,

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J. O. Andrew, J. M. Mason and W. P. Dickinson, of the Alabama Conference, and V. O. Hawkins, S. M. Hosmer, J. B. Gregory, Z. A. Parker, and James A. Heard of the North Alabama Conference. No one will question the intellectual and moral strength of that outstanding committee.

An item of interest in the February 2, 1887 issue stated that "our Christian Governor, Hon. Thomas Seay, declined to attend the inauguration ball at Montgomery. Mr. Seay is a staunch Methodist. . . . What the country wants is men who will stand by their convictions, religious as well as political. The people honor such a man, and such a man is Thomas Seay."

In the issue of Feb. 23, 1887, we read of the churches in the city of Birmingham; "The Southern Methodist Church has six pastoral charges in the city; the Northern Methodist two; Baptists three; Presbyterians three; Roman Catholics one; Campbellites one; Jews one; colored people no less than eight." The city then was seventeen years old.

Another interesting item was that Sam Jones and Sam Small had just completed a revival meeting in Boston, and that the people paid them \$38,150. The editor was not entirely credulous as to this statement, and believed that the figure must have included the expense of building the tabernacle, publicity, and other expenses.

Drs. Rush and McCoy did not stay in the publishing business very long, for the issue of March 9th announced that they had sold the publishing business to Richardson, Pope and Allen, publishers, and that they had agreed, as soon as possible, to publish an eight-page paper, six columns wide, and 20 inches deep. The paper, in this new format, made its appearance on April 20, 1887. The two Conferences at this time had about 80,000 members.

On June 8, 1887, McCoy, having resigned as Financial Agent of Southern University, assumed his duties as editor of the *Advocate*. McCoy, strong on all lines, was particularly strong on temperance and prohibition. No one ever had to guess where he stood on any moral issue.

McCoy, a Confederate veteran, when attending a Seashore Camp Meeting at Biloxi, Mississippi, heard Mrs. Sallie F. Chapin, of South Carolina, speak in the interest of the Woman's Christian Temperance Union, and saw Jefferson Davis, his old chieftain, walk over to her after her address, grasp her hand, and heard him say to her, "I endorse every word you have uttered, and am with you in all you said." The great Confederate President left the hall wearing the silver badge of the W.C.T.U. When Mrs. Chapin answered President Davis' inquiry as to when she would speak again, he said, "I will be with you, and I will bring my wife to hear you, for she is in great sympathy with the W.C.T.U."

Later on President Davis is said to have written a letter to someone in Texas, during a political campaign, which some people interpreted to be

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against prohibition, and this letter was used, it was thought, to the hurt of prohibition in the Texas election. McCoy then wrote some caustic criticisms of Davis, which made McCoy famous as an editor. Upon the death of Davis, however, in December, 1889, no more beautiful editorial concerning him appeared anywhere than that written by McCoy.

McCoy also copied many tributes from other papers. He told of the sermon preached at Felicity Street Church, New Orleans, by Bishop Keener, in which the bishop said: "I doubt not that he went straight home to the bosom of his Father and ours; and that he is now with his Lord on the shining shore in the light of an eternal morning."

On account of ill health McCoy resigned as editor, and on Sept. 23, 1890, the Publishing Committee selected J. M. Mason, presiding elder of the Eufaula District, a man of superb character and ability as editor. McCoy began his editorship when the *Advocate's* circulation was 3,000. He left it with a circulation of 7,500.

Mason began his editorship Dec. 25, 1890. The paper was then in its tenth year and Mason was the fifth editor. Following his "Salutatory," his first editorial, naturally, was on Christmas. He was a clear thinker and a good writer. On Jan. 4, 1891, a reception was given him at First Methodist Church in Birmingham during which speeches of welcome were made by J. J. Garrett, outstanding Methodist attorney of that city, on whom the Southern University later conferred the LL.D. degree; Rufus N. Rhodes, publisher of the Birmingham News (when that paper was espousing the cause of temperance and prohibition); and Lucien Walker, of the *Age-Herald*. It was a very happy occasion.

The Publishing Committee met on Sept. 15th and 16th, 1891, but no record, available to this writer, tells what they did. It is probable that Mason wanted to resign then, and may have tendered his resignation, and, perhaps, the Publishing Committee was trying to prevail upon him to continue. Of this we are not sure. Anyway, on Oct. 29, 1891, the editorial masthead carried the name of Z. A. Parker as "Editor Pro Tem." On the editorial page of that same issue there appeared a statement that the Publishing Committee had again been called to meet on Oct. 23, at which time Mason did resign. J. W. Newman was elected editor, but since he could not begin his duties until after the session of the North Alabama Conference, Z. A. Parker, also of the North Alabama Conference, was asked to continue as Editor Pro Tem, until a successor could be found. This he did.

The *Advocate* of Dec. 10, 1891, says that Newman declined the editorship. So the Publishing Committee met again to elect an editor. Those were evidently rocky times for the *Advocate* and the Committee. In the meantime the following entirely new Committee had been elected in the Alabama Confer-

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ence as the former Committee had resigned: J. W. Rush, H. Urquhart, J. B. Cumming, J. S. Frazer, and W. M. Motley. The former Committee was J. O. Keener, A. J. Lamar, W. P. Dickinson, J. B. K. Spain, and T. F. Mangum. The Joint Committee met January 20, 1892, and elected Dr. E. M. Bounds, then the Assistant Editor of the *Christian Advocate* in Nashville and one of the most eminent men in the Church. He declined the office, whereupon Thomas Armstrong was elected and served through December, 1894. Dr. Armstrong, grandson of Rev. James King, who had preached the first sermon ever preached in Montgomery, had served as President of the Mansfield Female College in Louisiana, and had taught in the Marion Female Seminary and in the Central Female College in Tuscaloosa. He served a number of important charges in the North Alabama Conference.

At the Publishing Committee meeting on March 12, 1895, the following members were present: J. R. Peavy, H. Trawick, J. B. Cumming, J. S. Frazer, and J. W. Rush from the Alabama Conference, and J. F. Sturdivant, J. H. McCoy, E. M. Glenn, J. L. Brittain and S. L. Dobbs from the North Alabama Conference. A new plan was inaugurated, according to which, in the future, beginning in 1896, the editor and the business manager should be elected quadrennially, the Committee retaining the authority to remove them, for cause, during the quadrennium.

On July 1, 1895, the Brazeal Publishing Company, publishers of the *Advocate*, was unable to continue in business. Another meeting of the Publishing Committee was held at which time S. M. Hosmer, then on the Birmingham District, was elected *Advocate* Business Manager, and agreed to serve in connection with the presiding eldership and without remuneration from the *Advocate*. He was instructed to employ some printing company to publish the *Advocate*. He entered into a contract with Albert E. Barnett, of the Post Publishing Company, of Opelika, which continued to print the *Advocate* until the following Conference. The Publishing Committee elected J. W. Rush, a former editor, and E. M. Glenn, then serving his third year as pastor at Elyton, as associate editors.

At the annual meeting of the Publishing Committee, on Oct. 2, 1895, J. O. Andrew, a son of the late Bishop and a brother-in-law of J. W. Rush, was elected editor. E. M. Glenn, still pastor at Elyton, was elected assistant editor, and S. M. Hosmer, still on the Birmingham District, was elected business manager. The next year, however, Glenn and Hosmer resigned. Sam P. West was elected to succeed Hosmer. At the annual meeting of the Publishing Committee in 1897 no election was necessary, Andrew having already been elected for the four-year period. At this time the paper was being printed by the Leslie Printing Company.

On Nov. 8, 1898, Andrew resigned and Henry Urquhart was elected as his

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successor, his "Salutatory" appearing in the issue of Dec. 22, 1898. It was during the administration of Urquhart, about 1901, that the *Advocate* was changed from an eight-page, six-column paper to a sixteen-page, four-column paper, the exact size that it has been from then until now (1955), save for a few weeks during the early part of 1950. Urquhart died July 16, 1902.

The Committee met July 23, 1902, and elected J. H. McCoy, pastor of First Church, Huntsville, as editor. Dr. McCoy, a son of former editor W. C. McCoy, accepted, but continued as pastor at Huntsville until the next session of his Conference. On Oct. 14, 1903, it was reported that the paper's circulation had grown from 6,000 to 9,000 and that the year just closing had been the best in the paper's history. Everybody seemed delighted with McCoy's editorship, most of all the Publishing Committee, but he declined to serve longer, and Henry Trawick, of the Alabama Conference, was elected. McCoy said before leaving the tripod, although he had been there only a year and a half, "I have done the hardest work of my life for it."

At the end of Trawick's first year the circulation had increased to 9,700. The paper continued to measure up to its high standard. The issue of Oct. 12, 1905, carried the sad news of the death of J. W. Rush, former editor. At the meeting of the Publishing Committee Oct. 10, 1905, Trawick, after two years of brilliant service, resigned, and S. P. West, who had served faithfully for ten years as business manager, also resigned.

J. D. Ellis, pastor at Anniston, who was elected to succeed Trawick, found it impossible to begin immediately, and secured the services of S. L. Dobbs, J. H. McCoy and Hoyt M. Dobbs for a few weeks. After Ellis had begun his work, he secured the services of J. S. Chadwick as assistant editor. Ellis served but a few months. His death on March 1, 1906 came as a great shock, for he gave promise of making one of the greatest church editors in America.

On March 29th, 1906, the Publishing Committee again met, the following being present: S. L. Dobbs, W. R. Hendrix, F. P. Culver, J. E. Morris, J. R. Peavy, T. D. Samford, and C. M. Howard. Chadwick was elected to fill out Ellis' unexpired term of four years. Hoyt M. Dobbs assisted Chadwick a few weeks until regular assistance could be secured. On June 7th, 1906, Leon M. Stevenson, a son of the late Rev. John B. Stevenson, was appointed assistant editor. During Chadwick's first year a total of 1,546 names were added to the mailing list, this being a net gain of about 900. For the first time, the circulation had passed the 10,000 mark. F. K. Gamble served as assistant editor from July 4, 1907, to the next session of the North Alabama Conference. On Oct. 15, 1907, C. H. Motley, of the Alabama Conference, was elected assistant editor. He served one year. In 1908 Chadwick, who had already been elected for a quadrennium, was endorsed by the Publishing Committee, and continued as editor.

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At the annual meeting of the Publishing Committee on Nov. 9, 1909, the *Advocate's* financial condition was not good. The Committee was to meet again on Jan. 11, 1910. In the meantime the two annual Conferences were to meet. There was talk of discontinuing the paper or of consolidating it with some other paper. The Conferences, by formal resolutions, asked for its continuance. The subscription price was put back to \$2.00 per year and put on a strictly cash basis. A great campaign was put on and both Conferences co-operated nobly, and during January and February all expenses were paid, and a debt of \$3,000 was wiped out. But the times were trying, and the difficulties great.

On July 19, 1910, a special meeting of the Publishing Committee was called. J. B. Cumming, of the Alabama Conference, was elected editor, and a contract was entered into with him and Harry Whitehead, of the Louisiana Conference, to publish the *Advocate* for a term of years. Chadwick was to continue as editor until Sept. 1, when Cumming was to assume the work. The names of Cumming and Whitehead appeared on the masthead on August 18, 1910, as Editor and Associate Editor. The report of the Publishing Committee in 1911 showed that they were pleased with the progress that was being made.

In the fall of 1911, Cumming resigned to take the financial agency of Birmingham College, transferring to the North Alabama Conference. J. M. Glenn, of the Alabama Conference, was elected editor. The annual meeting of the Publishing Committee in 1912 was brief, there being no elections, as Glenn and Whitehead continued in their respective offices. Glenn's editorship was notable for the great fight he made for prohibition, which had again become a live issue in the state. He was an untiring worker and under his editorship great good was accomplished.

On Dec. 16, 1915, the Publishing Committee elected L. C. Branscomb, presiding elder of Birmingham District, and J. B. Wadsworth, a consecrated layman, as editors. It is understood that these two worked that year without salary from the *Advocate*. Their work was so successful that the Publishing Committee again elected Branscomb editor and business manager. He served six and one-half years, the longest period up to then that any man had served. He was a great success as editor and business manager, and made the *Advocate* one of the most helpful papers in all Methodism. The circulation climbed to 27,000, the largest circulation ever reached by any Southern Methodist paper up to then.

A notable achievement of Branscomb's administration was the purchase for the *Advocate* of the old District parsonage at 516 N. 22nd Street, in Birmingham. This was to become Methodist Headquarters in Birmingham. Here, for many years, the *Advocate* was edited. Here also various North Alabama Conference Boards had their headquarters. This building was burned in 1949, but

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the *Advocate* still owns the lot, which is now worth several times as much as the *Advocate* paid for it about 1921.

In 1920, Branscomb was appointed as Secretary of Christian Education for the North Alabama Conference, in addition to his work with the *Advocate*. Needing assistance, he asked the Publishing Committee to elect M. E. Lazenby, pastor at Demopolis, as associate editor, and Lazenby served from the fall of 1920 until September, 1921, at which time he was appointed pastor of First Church, Opelika. L. M. Harris was advertising manager of the *Advocate*, and Miss Gussie Cox, of Ashville, Alabama, was book-keeper and office secretary.

The 1922 General Conference elected Hoyt M. Dobbs of Anniston to the episcopacy. Bishop Murrah immediately appointed Branscomb, editor of the *Advocate*, to Anniston. The Publishing Committee, consisting of J. E. Northcutt, R. W. Greene, H. M. Andrews, T. D. Samford and E. W. Berry from the Alabama Conference, and of S. T. Slaton, J. S. Robertson, F. W. Brandon, J. A. Vann and F. B. Yeilding from the North Alabama Conference, met in June, 1922, and M. E. Lazenby of First Church, Opelika, was elected editor, the first issue carrying his name as editor being in June, 1922. Of the Publishing Committee then serving, all have now, 1955, passed to their reward except J. A. Vann who, though past eighty, is still active.

At the end of Lazenby's second year as editor, acting under the instructions of the Publishing Committee, a lot near Birmingham-Southern College was bought and an *Advocate* parsonage was built at 813 West Seventh Street and completely furnished. Under Lazenby, the *Advocate* was incorporated in 1923. The Publishing Committee then became the Board of Trustees.

The Board of Trustees empowered the editor and business manager to secure such assistance as he needed and as the *Advocate* could afford. L. M. Harris continued as advertising manager for several years. Miss Gussie Cox was continued as book-keeper and circulation manager, remaining with the *Advocate* until 1950. Daniel Draper, now one of our most beloved pastors, served as advertising manager a year. J. M. Wigley, now an honored local preacher, served a year and a half as assistant to the editor and business manager.

In 1929, Lazenby asked the Trustees to relieve him of all the business details of the paper, and nominated H. W. Rice, pastor at Demopolis, as business manager, who served with great satisfaction for the next four years. His service was outstanding. Rice has since served as pastor and district superintendent in the Alabama Conference with the same zeal and earnestness that marked him as an *Advocate* business manager.

During 1934, Lazenby announced publicly that he would resign at the fall meeting of the Trustees in order to return to the pastorate. The Board persuaded him to remain another year, but he definitely resigned in October,

1935, and was appointed by Bishop Hay to First Church, Bessemer. Lazenby served about thirteen and one-half years as editor and business manager, besides nearly a year as associate editor in 1921. He later served six years on the editorial staff of the *Christian Advocate*, Chicago, and as we shall see, three more years with the *Alabama Christian Advocate*, twenty-three years in all—half his active ministerial life being given to religious journalism.

At the meeting of the Trustees in 1935, F. K. Gamble, Roanoke District Presiding Elder, was elected editor and business manager. He had been a missionary in Korea, and was well-known in Alabama. A graduate of the old Southern University, he was well-equipped for the work. He served six years, resigning in 1941. The Trustees at the time of Gamble's election were B. F. Marshall, C. W. Northcutt, R. P. Cochran, T. D. Samford and E. W. Berry from the Alabama Conference, and S. T. Slaton, H. M. Stevenson, J. S. Robertson, M. Pattillo and F. B. Yeilding from the North Alabama Conference. The Board expressed high commendation of Gamble's work and regretted his decision to resign. He was succeeded by A. E. Middlebrooks of the Alabama Conference. After having been a college professor and a pastor of important churches, and having served as Executive Secretary of the Alabama Conference Board of Education, Middlebrooks came to the editorship peculiarly fitted for the task. S. T. Slaton, of the North Alabama Conference, was at the same time elected assistant editor and business manager. These two men gave to the Church a paper that compared favorably with any in the Church. The *Advocate's* circulation under Middlebrooks and Slaton soared to 31,000 the largest, up to then, in its history. The Trustees then were B. F. Marshall, R. P. Cochran, G. S. Frazer, T. D. Samford, E. W. Berry, J. S. Robertson, S. T. Slaton, H. M. Stevenson, P. S. Haley and F. B. Yeilding.

Middlebrooks gave diligent and scholarly work to the *Advocate*. In the *Advocate* dated Sept. 14, 1948, there appeared the following notice: "The Boards of Directors of the *Alabama Christian Advocate* was called to meet in the editor's office Wednesday, Sept. 8th, at 10 A.M. B. F. Marshall, R. P. Cochran, W. F. Calhoun, W. C. Mackey, H. P. Williams, H. M. Stevenson, G. F. Cooper, E. M. Creel and Paul S. Haley were present. Chairman of the Board, W. C. Mackey, stated that the meeting was to elect an editor to succeed A. E. Middlebrooks who was appointed to Troy at the recent Alabama Conference. Middlebrooks tendered his resignation, after which the Board expressed by a rising vote, its appreciation of his splendid service as editor for the past seven years. J. A. Gann, pastor of the First Church, Ensley, was elected to succeed Middlebrooks." Gann served as editor and business manager for a little more than two years, resigning in October, 1950.

The Trustees, acting through H. M. Stevenson, T. S. Harris and E. M. Creel, expressed appreciation of Gann's work, saying, "We desire to express

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our complete confidence in the high moral character of Dr. Gann and our appreciation of his labors in directing and editing the paper for something over two years. He is a gifted writer, a diligent worker, and a firm believer in the doctrines and polity of Methodism. His utterances have been clear-cut and vigorous and beyond all possibility of misunderstanding. He has shown resourcefulness in preparing the matter that has gone into the *Advocate* and high courage in standing by his convictions. We honor him for his faithful service."

During Gann's administration the Building at 516 N. 22nd Street, was destroyed by fire, and the *Advocate* office was moved to an unused building at Birmingham-Southern College. During his administration the *Advocate* lost the services of Miss Gussie Cox who had served with fidelity and efficiency since near the beginning of the administration of L. C. Branscomb, having been connected with the *Advocate* longer than any other person in its history. In her stead Mrs. Lena Hodges was employed.

Following Gann's resignation, the Trustees elected M. E. Lazenby as editor and business manager. He was then quite happy as superintendent of the Huntsville District, and preferred to remain there. At first he declined to re-enter editorial work, but was later prevailed upon to do so. He found the *Advocate* with a circulation of 17,000, and a recently accumulated debt of approximately \$8,000, due mainly to increased printing costs.

Mrs. A. W. Vincent, a member of First Church, Birmingham, was employed as Office Manager, in addition to Mrs. Lena Hodges, already in the *Advocate's* employ. Mrs. Vincent is still faithfully holding this position.

All hands went to work to increase the *Advocate's* circulation and to pay the debt. Public appeals were made through the *Advocate* for contributions. By the middle of April 1951, the debt was wiped out, and before the end of May more than \$1,000 had been contributed to purchase needed office equipment.

During this administration the *Advocate* moved into new offices in the recently acquired Methodist Headquarters Building at 1801 North 6th Avenue, Birmingham, named for Bishop McCoy, a former editor of the *Advocate*.

During 1953, the circulation reached 36,131, this being the largest in the *Advocate's* history up to then. But when Lazenby retired from the *Advocate* in November, 1953, the circulation was 34,439. More than 300 churches, large and small, had the *Advocate* going into every home.

Alabama and West Florida Methodism in general, and the *Advocate* in particular, suffered a great loss when, on May 30th, 1951, W. C. Mackey, Chairman of the *Advocate's* Board of Trustees, while en route to the Alabama Conference in Montgomery, was killed in an automobile accident. Mr. Mackey was accompanied by E. R. Malone, who was also killed, and by L. E. Nobles,

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who was injured, all from Pensacola. Mr. and Mrs. Mackey had contributed more than \$600 toward the *Advocate* debt. A. C. Lee, of Monroeville, was elected trustee to succeed Mackey.

Trustees at this time were T. S. Harris, W. F. Calhoun, A. E. Middlebrooks, A. C. Lee and C. A. May, from the Alabama Conference, and G. F. Cooper, J. M. Gibbs, O. B. Sansbury, Harry Denman and John Evins from the North Alabama Conference. Evins was a member of another Conference Board (a Conference rule said that no one could hold membership on more than one board at a time) and resigned. Amos Kirby, of Birmingham, was elected to his place.

During the summer of 1953, Lazenby, who was serving his third year in this his second administration, notified the Board that he would retire at the 1953 Conference. The Board met in annual session in Birmingham on September 14th, and elected Thomas Phelps Chalker, pastor at Greenville, as editor and business manager. Dr. Chalker, a graduate of Yale University with a Ph.D. degree, and on whom Birmingham-Southern has since conferred the D.D. degree, began his work on Oct. 15, 1953. His (1955) staff consists of Mrs. A. W. Vincent, Office Manager, and Miss Bettie Long, assistant office manager.

The laymen of the two Conferences have in recent years manifested an increasing interest in the *Advocate*. At the 1954 Alabama Conference, C. Ralph Paul, Lay Leader, presented a resolution, saying, "That the *Alabama Christian Advocate* is the voice of Methodism in the Alabama and West Florida Area; that the cost of publishing this *Advocate* be placed in the budget of the Conference and to be prorated out to each district and from each district to each local church on the basis of membership in the local church." This resolution was adopted by a large majority. When it goes into full effect, it will probably mean that 40,000 copies of the *Advocate* will go into the homes of the Alabama Conference alone each week. That is, of course, as it ought to be, thanks to the laymen of that Conference.

At the 1955 session of the Conferences the plan was renewed in the Alabama Conference, and was adopted in the North Alabama Conference. It is probable that as these lines are written the *Advocate's* circulation has reached the 60,000 mark, and it is expected to go between 70,000 and 80,000. Already it is said to be the largest circulation of any Conference organ in America.

The most encouraging thing about the church paper in Alabama and West Florida is that the laymen are considering it a "must" on their reading table. Its future seems assured.

CHAPTER 13

The Story of Our Hospitals

BACK ABOUT 1923, a Methodist hospital was established in Montgomery, known as the Memorial Hospital. One of the most modern, and one of the most splendidly equipped and staffed, it served humanity for a few short years, and then, largely because of the financial depression, had to be closed, and finally, foreclosed. In the beginning the North Alabama Conference shared in the ownership of this hospital and had pledged \$75,000 to it, and had paid a part of this pledge. Later they met in special session (May 23, 1929) and voted to borrow the rest of the amount of its pledge—a bit over \$46,000—and to withdraw from the enterprise.

Time after time the Alabama Conference floated new bonds, taking up the old ones and supplying new money for more buildings and equipment—until finally the bonded indebtedness, together with the current, local indebtedness was staggering. This debt, finally becoming “substantially \$850,000” caused the closing of the hospital, and the loss of everything connected with it—in June, 1931. The Alabama Conference never lost sight of its legal and moral obligations, and finally met these obligations on as nearly a satisfactory basis as possible.

The North Alabama Conference's part in hospital work began at the session of 1922 when E. M. Glenn and G. W. Read presented resolutions calling upon the presiding elders to nominate a Conference Hospital Commission to cooperate with the General Hospital Board just that spring organized by the General Conference. The presiding elders nominated and the Conference elected the following Commission: E. B. Norton, W. B. Hope, B. T. Waites, G. W. Read, W. M. Hagood, L. P. Troup, Dr. A. W. Ralls, Dr. W. E. Howell, J. H. Bankhead, J. T. Horn, F. B. Buck, and L. J. McConnell.

After the North Alabama Conference paid its pledge to the Montgomery hospital, it declared that in so doing it had “discharged its full, final obligations to the Montgomery Memorial Hospital” but did vote “to continue the direction of its Golden Cross Funds to the Montgomery Memorial Hospital.” With this action the North Alabama Conference went out of the hospital business, for the time-being. It did keep up its Golden Cross program.

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The North Alabama Conference renewed its efforts to conduct a hospital in 1947. On Dec. 5, 1917, the Norwood Hospital, Inc., was incorporated with 150 shares of stock (par value \$100 per share). "These shares were gradually bought in by Dr. C. N. Carraway, who on Sept. 30, 1936 transferred them to the trustees of the First M.E. Church, South, Birmingham, Alabama, in trust stated in the original trust agreement of that date. . . ."

On June 10, 1941, the terms of the transfer and assignment were altered, the trustees of First Methodist Church, Birmingham, agreeing thereto, so as to "present and tender as a gift to the North Alabama Conference of The Methodist Church, at its regular annual 1947 session, said 150 shares of stock of Norwood Hospital, Inc., now (by virtue of change of corporate name) Carraway Methodist Hospital, Inc., which presentment and tender as a gift" were made upon certain conditions that were then and there set forth. (As early as 1941, the hospital was referred to in Conference Reports as "the Norwood Methodist Hospital.")

A special committee, consisting of B. F. Ray, W. M. Harris and G. M. Davenport, had been appointed to look into all the legal aspects of this tender. This committee made its report in 1947, stating "That Hospital properties embraced in the proposed gift were recently appraised and valued at \$455,-297.70," all free of indebtedness with the exception of a small balance of \$12,295.94, and that the money was on hand with which to pay this.

Furthermore, the committee reported that "The Hospital is highly rated. It is approved by the American College of Surgeons and the American Medical Association, the highest rating agencies in America. It has excellent connections, one in particular with the University of Pennsylvania Graduate School of Medicine." Continuing, the committee said, "The Hospital is efficiently organized and operated. It has a capacity of 240 beds, which are operated to capacity almost the year around. The demand is greater than the capacity. The organization is headed by Dr. Carraway, a great surgeon and a great organizer. He serves the hospital without charge of any kind. His income is derived from serving his patients, independently of the hospital work."

Following the above report, resolutions signed by J. L. Liles and K. E. Cooper, two well-known Birmingham laymen, were presented, legally accepting the gift of the hospital to the Conference.

Opposing, resolutions signed by A. H. Nabors, J. D. Hunter, L. D. Patterson, E. M. Barnes, Sr., J. S. Eddins, P. D. Wilson, O. K. Lamb, R. B. Laverder, Paul Cooke, J. F. Dunn and N. H. Abernethy, were presented. These men, all district superintendents, expressed hearty thanks to Dr. Carraway, and the very highest commendation of him as a man, a Christian, a Churchman, and a physician and surgeon, but feared certain provisions in the "instrument," giving the hospital to the Conference, might bring on future litigation.

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Upon motion of G. M. Davenport, seconded by W. Nelson Guthrie, this resolution was tabled. The debate then took place on the original resolution, which was adopted by a vote of 150 to 106. The resolution called for the appointment of a Board of Trustees, and the following were elected: Richard J. Stockham, J. A. Duckworth, and Hugh Comer, their time expiring in 1948; N. H. Waters, J. A. Vann and Cooper Wadsworth, their time expiring in 1949; and T. J. Cottingham, P. S. Haley, and V. B. Taunton, their time expiring in 1950.

The Carraway Methodist Hospital, Inc., became, therefore, and is today, to all intents and purposes the property of the North Alabama Conference. At the 1948 Conference, A. C. Montgomery, chairman of the Finance Committee, reported the property to be worth "a half million dollars, with \$85,000 in cash and \$40,000 in pledges, for a new nurses' home," besides "a commitment from the United States Government, under the Hill-Burton Act, to give us over \$175,000 on the cost of the new nurses' home."

At the next session, 1949, it was reported that the new nurses' home, containing 58 rooms, to care for 120 nurses, had been built. The building cost \$524,107.82. There was at that time a mortgage loan of \$150,000 on this building plus an additional debt of "around \$23,000."

"The properties of Carraway Methodist Hospital are now worth well over a million dollars," said the 1949 report. The report further said: "It is perhaps the largest and best run privately owned hospital in the Southeast. It is entirely owned by the North Alabama Conference through its ownership and voting control of all the corporate stock."

A new addition is now under construction, as these lines are written. The Board of Trustees has employed Amos Kirby, of Birmingham, to head up the committee now seeking \$600,000 with which to modernize the Hospital lobby, and to add more rooms for the accommodation of an ever-increasing number of patients. The hospital's staff includes some of the most eminent physicians, surgeons, and specialists in various fields in the state. It is another of our great institutions to which we can point with pride—thanks to Dr. Carraway!

The North Alabama Conference began its great Golden Cross work in 1923, one year after its beginning in 1922, and appointed C. H. Ohme, the Conference Lay Leader, to assist in organizing these societies. That same year Frank Brandon, of the North Alabama Conference, was named Commissioner of Golden Cross in the two Alabama Conferences. In 1924, Brandon was appointed Superintendent of the Montgomery Memorial Hospital. No mention was made that year or the next as to who should act as Conference Director of Golden Cross.

In 1926 and presumably in 1927, G. Fred Cooper, then pastor of the Ensley

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Highlands Church, was appointed Conference Director of Golden Cross, in addition to his pastoral work. In 1928, G. W. Read was appointed Golden Cross Director, and re-appointed annually until 1934. For 1934, 1935 and 1936, no mention is made of the Golden Cross work.

J. Fred Sparks was appointed in 1937 and served through 1943, when Lorenzo Dow Tyson, pastor at Eleventh Avenue Church, Birmingham, was appointed Director, in addition to his pastorate. He served one year, then C. T. Howell was appointed and served through 1947.

In 1947, J. M. Holland was appointed pastor at Walnut Hill Church, in Birmingham, and Conference Golden Cross Director. In 1948, Holland was appointed chaplain of Carraway Hospital and Golden Cross Director. He threw his entire being into this work and put the Golden Cross "on the map." He served until 1953, and retired from the active ministry. He was succeeded by L. Wilkie Collins, who is still serving, and who is doing an excellent work as chaplain and Golden Cross Director.

Beginning in 1950, annual reports have been made as to the number of Golden Cross patients served, and the cost to the Golden Cross: in 1950 there were 250 cases served at a cost of \$8,753.75; 1951, 526 cases, the cost to Golden Cross being \$13,624.08; 1952, 822 cases, cost, \$11,008.41; 1953, 992 cases, cost \$15,903.52; 1954, 1056 cases, cost, \$20,221.51; 1955, 2,017 cases, cost, \$25,308.29. These ever-enlarging figures indicate the increasing need for Golden Cross funds, also the growing popularity of this cause with the people.

We now turn to the Alabama Conference for the story of the Golden Cross there. At the 1922 Alabama Conference its Commission on Hospitals made a report recommending "the organization of local chapters of the Golden Cross in each church," and calling on the pastors to appoint a Church director for same." No Conference Director was named that year.

In 1923, Sid H. Blan, the Conference Lay Leader, agreed to act as Conference Director of Golden Cross, a membership goal of 50,000 being set. The presiding elders were asked to apportion this figure to the various charges. In 1924, mention was made of the Golden Cross, but no mention was made of a Conference Director for 1925 and the 1925 Conference adjourned without a Conference Director.

By 1926, the Conference was becoming interesting in the enlargement of the Montgomery Memorial Hospital, and in securing funds for this purpose. Anyway, nothing appears in the 1926 Conference *Journal* about the Golden Cross.

In 1927, however, the Hospital Board, in need of all available funds, made urgent appeal to the pastors to organize a Golden Cross society in every church. The enrollment this year was to be directed by the Board of Trustees of the Hospital "in the way and manner deemed best in their judgment." For the next two years, 1928 and 1929, it was voted that the Golden Cross enroll-

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ment should be under the supervision and direction of the superintendent of the hospital. In 1930, E. C. Moore was appointed Field Secretary of the Montgomery Memorial Hospital and the Golden Cross Director. But, the depression was approaching its height by then, and the hospital was becoming more involved in debt. It closed in June 1931.

With the hope that the General Conference Hospital Board would undertake to re-open the hospital, the 1932 Conference appointed H. M. Andrews, pastor of Dexter Avenue Church, Montgomery, as Conference Director of Golden Cross, in addition to his pastoral duties. The Conference was disappointed in its efforts to get the General Hospital Board to take over, but urged Golden Cross enrollments, and re-appointed Dr. Andrews Conference Director in 1933.

By 1937, the hospital seemed hopelessly involved; proposal after proposal was made, looking to its re-opening, or to some sort of settlement with the bondholders. In 1937, the debt was reported by the local hospital board to be "substantially \$850,000." It is not surprising that the Golden Cross was overlooked.

In 1938, interest in the Golden Cross was revived. There were poor people who needed hospitalization, and in those days of depression many struggling churches were unable to supply all of the funds required. So the Conference again undertook this work. S. T. Trotter, pastor at Camden, was appointed Conference Director. He served unselfishly through the intervening years until 1942, when the Board once more voted "that the office of Conference Director of Golden Cross be discontinued for the present; and that the money contributed in any church for the Golden Cross be remitted to the Conference Treasurer."

At the 1943 Conference this work was again resumed, and J. E. Tate was appointed Conference Director. Tate was re-appointed in 1944, 1945, 1946, in addition to his pastoral duties.

At the 1947 Conference, C. A. Corbitt, pastor at Marianna, was appointed Conference director, he being re-appointed annually through 1955-56, at which time W. O. Calhoun was appointed in connection with his work as pastor at Blountstown, Florida. For a number of years, up to 1954 a limit of \$50.00 was placed on the amount given to any one patient needing help, because the funds were limited. At the 1954 session, this limit was increased to \$100.00.

The Alabama-West Florida Conference and the North Alabama Conference are now at work looking toward the establishment of a "Home for the Aging." A Joint Commission, made up of an equal number of persons from both the Conferences, has this matter in charge, and, at this writing it is practically certain that in a few years sufficient funds will be on hand to make the "Home for the Aging" a reality.

CHAPTER 14

The Woman's Work, Alabama Conference

MRS C. S. McDOWELL, Official Historian of the Woman's Society of Christian Service, furnished the following interesting chapter in response to the author's invitation.

In June, 1861, when a dreadful war between the United States and the Confederate States was being waged, a remarkable and far-reaching letter was written to Bishop J. O. Andrew by Mrs. E. C. Dowdell of Auburn, Alabama. In Mrs. Dowdell's Bible there are written these words by verse 17 of Chapter II of John's Gospel: "Dr. Pierce preached from these words, and being convicted, I wrote Bishop Andrew. God suggested what to write:

I quote from the letter: "You will find enclosed a small sum to be cast into the missionary treasury. I should not trouble you with this—which I could hand to my preacher—but the truth is, I want to write to you, and I send this as a sort of excuse—a small bribe to your patience; for I shall not promise that this epistle may not lengthen out several pages before I conclude. The two thoughts that haunt me almost day and night—the missionary debt and the war—come up. How is this debt to be paid and the field enlarged and what are the women of the Church doing and sacrificing in this Cause?"

Mrs. Dowdell then speaks of the sacrifices women of the South are making for the Southern Cause, and she asks the question, "Is it true that we Southern women love our country and her cause better than we do our God and His cause? I would not believe it. What I particularly want to ask, Bishop, is if you do not think it would be productive of some good to associate with the Conference Missionary Society a Woman's Missionary Society to meet at the same time, and place, the officers to be appointed by yourselves?"

She continues to plead that women be given a definite part in the missionary work of the church and closes her letter with these words, "I did not intend to write all this, but I have a somewhat troublesome habit of writing long letters. When writing on this subject, my heart is so full I never know when to stop. My consolation is that however weary you may get, you will not know upon whom to visit your wrath. Forgive me, pray for me, and put my sisters and myself to work. Your friend and the friend of missions."

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Mrs. Dowdell did not sign the letter. Apparently her plea fell on deaf ears,—many years passed before any official action was taken by the General Conference. In the meantime the women of Nashville and Baltimore had banded themselves together in their local churches, and had raised \$4,000.00 to send to Mrs. J. W. Lambuth who was working with her husband in China. But the women wanted official recognition of their work by the Methodist Episcopal Church, South, and at the General Conference in 1874, a memorial was presented asking for permission to organize Woman's Societies. No action was taken!

There was great apprehension in the minds of some of the leading men in the church as to the wisdom of such a movement. There was a feeling that gentle Southern ladies should not engage in any work that would take them out of their sheltered homes. But the women had heard the call, and they continued their efforts to organize.

In Atlanta, Georgia, in 1878, the memorial was again presented to the General Conference, petitioning that the women of the church be authorized to work for missions under a distinct charter and for specific purposes. This time the memorial was unanimously approved May 22, 1878. This was seventeen years after Mrs. Dowdell had made her plea to Bishop Andrew!

No time was lost. The very next day, May 23, the women who were in Atlanta to work for the passage of the petition met in the First Methodist Episcopal Church, South, and authorized that "Conference and Auxiliary Societies be formed." The following officers were appointed by the Bishops: President, Mrs. Juliana Hayes, Baltimore; Corresponding Secretary, Mrs. D. H. McGavock, Nashville; Treasurer, Mrs. James Whitworth, Nashville. The wives of the Bishops were appointed Vice-Presidents. Twenty-three women from different sections of the South were appointed "Managers" whose duties were to organize auxiliaries and secure members.

The seed sown by Mrs. Dowdell was at last beginning to bear fruit. Early in the work she was listed as one of the Managers, and she helped to promote and organize the Alabama Conference. The Woman's Foreign Missionary Society was at last a reality. We cannot pay too much honor to these pioneer woman who faced opposition and criticism to bring about this organization. They had led such sheltered lives, their homes occupied all of their time and the men of that day certainly approved Paul's admonition that women should keep silent in the church. But "the old order changeth, giving place to the new." "Womanhood was moving, feeling its way and thinking its way nearer to God."

As soon as the ministers returned to their churches after the General Conference they began to organize the women into auxiliaries and in December, 1878, the Alabama Conference was organized in Mobile with the following

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officers: President, Mrs. Jefferson Hamilton, Mobile; Vice-Presidents, Miss Mary Hart, Mobile; Mrs. M. Holtzclaw, Montgomery; Mrs. M. M. Young, Eufaula; Miss Sallie Byrd, Selma; Treasurer, Miss Jennie Dorman, Mobile; Recording Secretary, Mrs. C. Lomax, Montgomery; Corresponding Secretary, Mrs. E. F. Chilton, Opelika. There were eight societies as follows: Mobile, Auburn, Selma, Eufaula, Midway, Villula, Abbeville, Summerfield, with 198 members and \$200.00 appropriated. At the second annual meeting of the general organization, the Alabama Conference reported 19 auxiliaries, and 521 members, \$541.15 sent the treasurer—a rapid growth!

At the second annual meeting of the Alabama Conference held in Auburn, Mrs. Hamilton resigned as President because of her health. Mrs. E. C. Dowdell was elected and continued in that office for thirty years, until her death August 16, 1909. She had a dynamic personality and fine qualifications for leadership, so that the work grew and developed into a great organization during her long administration. A cherished memory of the writer's childhood is a visit to Eufaula of this dedicated lady. She inspired all who heard her. A Juvenile Missionary Society was organized and named the "Lizzie Ds." in her honor. The writer was a member, and since that time has been deeply interested in the missionary cause.

Missionary work at home was not neglected. As the needs grew, it was realized this work must be organized as the foreign work was. In 1887 in Montgomery was held the organizational meeting, and Mrs. W. T. Kendrick was elected President, but it was not until 1900 that the work became well-organized. Mrs. Henry D. Moore was the second President, and during hers and succeeding administrations much constructive work was accomplished. Settlement houses were established in the cities, and work among foreigners and mountaineers was begun. Schools were opened for the children of these groups, and Bethlehem houses met the needs of the Negroes. The women who carried on the work at the settlement houses were called deaconesses. They wore uniforms of long black dresses, with little black bonnets tied under their chins with wide bands of white. It was said that no harm ever came to one wearing this costume, even in the roughest neighborhood, so highly were they respected. Miss Annie Lizzie Trawick and Miss Mary C. DeBardeleben were the first deaconesses from Alabama. Their names add luster to Alabama's roll of "Missionary Great." Another name in the Home Work must be mentioned, Miss Cora Lee Glenn, daughter of Dr. and Mrs. J. M. Glenn. She has served faithfully and efficiently since 1929.

As time passed, more and more it was realized that the Foreign and Home Missionary organizations should unite their efforts. In 1912 this was accomplished, and the two societies were united under the name Woman's Missionary Society. Mrs. T. D. Samford, of Opelika was elected the first Presi-

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dent of the united work. She was succeeded by Mrs. R. L. Hobdy, of Union Springs in 1916, and during her twelve years of service, the work grew by "leaps and bounds." Through a "Double-Up" campaign, societies, members, and finances were literally doubled! Today Mrs. Hobdy is Honorary President of the Woman's Society of Christian Service, a tribute to her outstanding work. When women were granted laity rights she was elected a delegate to the General Conference—the first woman to answer a roll call in that gathering of Methodist people.

The Presidents who followed were Mrs. A. Y. Malone, Mrs. E. W. Berry, Mrs. T. H. Tyson, and Mrs. R. R. Ellison, all fine leaders, who guided the organization to greater growth.

In 1939 came the union of the Methodist Episcopal Church, South, The Methodist Episcopal Church, and the Methodist Protestant Church. In September, 1940, in Montgomery was held the Uniting Conference of the Woman's work of the three Churches in Alabama. The officers elected were: President, Mrs. R. R. Ellison; Vice-President, Mrs. C. S. McDowell; Recording Secretary, Mrs. R. M. Brown; Treasurer, Mrs. Clyde Moore; Corresponding Secretary, Mrs. C. H. Cowart; Secretaries: Missionary Education, Mrs. J. F. McLeod; Christian Social Relations, Mrs. T. M. Kaster; Supplies, Mrs. Gordon Wilson; Literature and Publications, Mrs. E. R. Berry; Missionary Service, Mrs. J. J. Starling; Children's Work, Mrs. R. L. Hoagland; Wesleyan Service Guild, Mrs. Arthur Heustess; Student Work, Mrs. Hubert Searcy; Publicity, Mrs. T. J. Hayes. The succeeding presidents have been Mrs. C. H. Cowart, Mrs. Arthur Heustess, Mrs. E. C. Rogers, and Mrs. S. R. Jones (now serving 1957).

It is not possible to name all of the accomplishments of the organization in this brief history, but some outstanding features must be mentioned. One of the forward steps was the work we know as "Home and Foreign Specials." At the Annual Meeting in Troy, February, 1930, this new work was undertaken. Susie Peach Foster was present at the Conference. She was soon to go to Korea as a missionary, and it was voted to assume her support. This was the first time the Conference had supported a missionary. The same year Ruth Lawrence was assigned to Poland, and she became our second "Foreign Special."

At this same Conference, the terrible living conditions of the Cajans in Washington and Mobile Counties were told to the Conference by the women of Mobile. It was voted to support a worker among those people. Miss Laura Frances Murphy and Miss Obra Rogers pioneered this, and laid the foundations upon which has been built this far-reaching work. This was the "Home Special."

To finance these two objectives, each member was asked to give fifty cents

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a year, and Mrs. C. S. McDowell of Eufaula was appointed Chairman. As the years passed, other Alabama Girls gave themselves to service on foreign fields, and it has been a privilege to supply the salary of these, our daughters, Mary Havens, Lula Rawls, Mary McMillan, Mae Wiggins, Wynelle Jordan, and Janet Evans.

The work among the Cajans has been developed in a wonderful way. Known as Mobile County Rural Center, it has been taken over by the Woman's Division, with continued support of the Alabama Conference. State and County funds have provided excellent school facilities, there is a school lunch room and a home for the workers—"Home and Foreign Specials" is one of the finest things the Conference does.

Another outstanding project was the Dowdell Memorial, honoring Mrs. E. C. Dowdell for her thirty years of service and her daughter-in-law, Mrs. A. L. Dowdell, who gave seventeen years of service in several offices. This was a \$10,000 Memorial for work in China.

The Alabama Conference gave \$27,000 as her share in the Belle Bennett Memorial at Scarritt College in Nashville. The Mary Hobdy Scholarship with an endowment of \$5,000 was established in 1923 to honor Mrs. R. L. Hobdy. It has been increased to \$10,000. The interest is used to help worthy girls attend Scarritt College.

During her term as President, Mrs. E. W. Berry recommended that the Conference establish a \$5,000 Memorial to honor Mrs. Julia Pratt, a pioneer worker, who had made generous contributions to the work. Mrs. Berry died two months before her term expired, and the Conference voted to increase the amount to \$10,000, and add the name of Mrs. Berry. This is the Pratt-Berry Memorial, and the interest is used for any needs that arise.

This is only a brief account of the work of the Alabama Conference Woman's Society in the field of missions, the full story would fill a book. There are names of many faithful workers which appear often in the records who gave loyal, consecrated service for many years, and helped to carry on the work as officers in the Conference—Mrs. C. M. Baker, Mrs. J. W. Rush, Mrs. B. B. Ross, Mrs. E. N. Passmore, Mrs. C. S. McDowell, Mrs. J. F. McLeod, Mrs. W. H. Robertson, Mrs. D. D. Chapman, Mrs. H. R. Cogburn, Mrs. T. J. Hayes, Mrs. Clyde Moore, Mrs. J. J. Starling, Mrs. C. H. Sherrer, Mrs. J. A. Crook, Mrs. J. T. Allen, Mrs. H. E. Kendrick, Mrs. Hartwell Davis, Mrs. Charles Ratcliffe, these are only a few among many. Then there are those countless hundreds whose faithful service in the local societies has made possible the work of the Conference. All honor and praise is due them. But above all, the work has been done in the name of Him whose final word to His disciples as He ascended to the Father was this: "Go ye therefore and teach all nations." God said to Asa, "Be ye strong therefore, and let not your

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hands be weak; for your work shall be rewarded." He has blessed and magnified that which His servants have done in His name.

WESLEYAN SERVICE GUILD

An important part of the Woman's Society of Christian Service is the Wesleyan Service Guild. The membership is made up of employed women, and since unification, this organization has made a fine contribution to the work of the women of The Methodist Church. Before the Methodist Churches united there were many Business Women's Circles in the Woman's Missionary Society, all doing fine work.

The Secretaries of the Guild in the Alabama Conference have been Mrs. Arthur Heustess, Miss Lenice McRee, Mrs. G. T. Key, Miss Nadine Turnipseed, and Mrs. Alma Sollie (now serving, 1957). From a membership of 683 in 39 Guilds in 1946, the Guilds have grown to 2,286 members in 100 Guilds in 1956. The total giving in the ten years increased from \$3,500.00 to \$14,000.00. The members have dedicated their talents, time, and efforts in service to help make the world a better place in which to live that the Kingdom of God may be realized.

CHAPTER 15

The Woman's Work in North Alabama

AT THE REQUEST of the author, Mrs. T. L. McDonald, Official Historian of the Woman's Society of Christian Service of the North Alabama Conference, has furnished the attached sketch of this organization, now one of the largest in the Church. Writing under the attractive and realistic caption, "They Journeyed Toward the Sunrise," Mrs. McDonald says:

In truth the words forming this caption may be spoken of the valiant little group of Victorian women who met that cold November day in 1879 in historic First Methodist Church in Tuscaloosa. They met to organize the Foreign Missionary Society of The North Alabama Conference. Preceding this meeting and forming a nucleus, were auxiliaries at Athens, White Plains, Birmingham First Church, Oxford, Oxmoor, Ashland, Lineville, Tuscaloosa, Trinity (Decatur District), Andrews Chapel, Hillsboro, and Alexander City. Probably representatives from these societies were present, but only the names of the first officers elected appear in the minutes of the meeting. Mrs. J. W. Christian, of Birmingham, was elected president. Vice-presidents in charge of districts were: Mrs. A. H. Harrison, Tuscaloosa; Mrs. W. B. Wood, Florence; Mrs. F. P. Randle, LaFayette; Mrs. L. F. Whitten, Talladega. Mrs. C. W. Brandon, White Plains, was elected corresponding secretary. Mrs. S. K. Sharpe was made treasurer, and Mrs. W. C. Hearn, auditor. Miss Emma Roddy served as secretary pro-tem.

Rev. J. S. Davis presided over this session. Present also at the organizational meeting were: Rev. T. H. Deavenport, and Rev. F. T. J. Brandon. Brandon conducted "religious service," and Deavenport explained the object of the meeting.

The next year, 1880, conference met in Oxford and the following ministers greatly assisted the women in their timid efforts to organize: Z. A. Parker, who represented Tuscumbia as delegate; T. G. Slaughter, delegate from Northport; G. M. G. Dunkin, delegate from Waterloo; and Cicero Lewis Dobbs, representing Cusseta.

The session of 1882 met in First Church, Birmingham. Dr. W. C. McCoy was present and took an offering for Davidson Memorial which amounted to

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\$15. He also represented the fledgling newspaper venture, *The Alabama Christian Advocate*, and urged their support. Other members present were Dr. J. W. Newman, Rev. C. A. Allday, Rev. John B. Stevenson, and Rev. J. W. Rush. (It must be recorded that the brethren as a whole were not very enthusiastic about this new venture on the part of the women to organize societies.)

Beside the charter members, other builders of the early difficult years were: Mesdames B. W. Groce, J. T. Pearce, C. A. Allday, John B. Stevenson, M. L. Butler, B. L. Dean, S. R. Rose, Betty W. Waters, Z. A. West, H. J. Salter, J. W. Newman, Julia Richardson, E. W. Aycock, M. K. Johnson, L. R. Bell, W. C. Rosamond, M. K. Johnson, R. A. Thompson, J. L. Brittain, Alice Johnson, and Miss Mamie Bethard. The guiding spirit of these early years was Mrs. C. W. Brandon. Her unselfish service in this difficult time was an inspiration to all the women. Later, her daughter, Mrs. Carolyn B. Elliot, served the cause notably, as president.

HOME MISSIONARY WORK ORGANIZED

The year 1897 finds a group of women who "wished enlargement of Ladies Aid Society activities" meeting in Birmingham to organize a Conference Parsonage and Home Mission Society. In accordance with the General Conference ruling of 1898, the name was called The Woman's Home Missionary Society. Mrs. Rose Garland Lewis records that the first annual conference of this group met in 1898. Just a few interested women came, and no official record of this meeting was kept.

Now there were two groups of missionary-minded women. One emphasizing foreign missions, one home missions. Many elect women belonged to both groups. Work was maintained among mountain boys and girls, in coal fields, settlement work, and in aiding the building of parsonages. Through its history of fifteen years, North Alabama women of this group expended \$110,097.72 in making better living quarters for our ministers' families. Beside this, they contributed \$14,034.34 to connectional home mission work. Active in this group whose vision embraced both home and foreign fields were: Mesdames W. K. Simpson, E. K. Campbell, J. B. Chatfield, J. W. Newman, T. H. Molton, T. C. Banks, T. T. Hillman, J. H. Reville, W. C. Wells, and Z. A. West. Among the parsonages aided by this gallant group were: East Lake, Wylam, Hokes Bluff, New Decatur, Hanceville, Oakman, Avondale, and many others. These women also supported a trained worker in the Jasper District and substantially aided Flat Rock High School.

HOME AND FOREIGN WORK COMBINED

An historical milestone was reached in 1912 at Highlands Church, Birming-

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ham, when the two groups, home and foreign, met together. Mrs. W. K. Simpson and Miss Mary Norman Moore (Mrs. J. H. McCoy), presided alternately. It was voted that the home and foreign work be consolidated. Mrs. McCoy was elected president. Her contribution to world missions and Christian education is widely known and appreciated by the entire church. She served until 1918 and was succeeded by Mrs. Carolyn Brandon Elliott. Neither time nor space will permit to tell of the ever-enlarging program that has been carried on by the capable women of this conference. Through the years churches, zones, and districts have made their wonderful contribution under the leadership of consecrated presidents, faithful district secretaries, promotion secretaries, treasurers, and other officers. Mrs. Alexander Greet, Mrs. W. F. Price, and Mrs. Isaac Morris served with distinction, as did countless others.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE ORGANIZED

In 1941, the women of The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church were merged into one dedicated body. Presidents who have served since the merger are as follows: Mesdames I. Morris, Frank Bell, T. J. Cottingham, Frank Hornsby, and L. L. Jackson. Many faithful missionaries and deaconesses are serving today around the world as well as in the home field from the North Alabama Conference. The Eva Comer Home, The Bethlehem House, and the Ensley Community House are sponsored and maintained by North Alabama Conference women. Today the Woman's Society of Christian Service and Guild members in the North Alabama Conference number 22,806. A number of retired missionaries and deaconesses live in our midst and continue to bless the church with devoted service.

CHAPTER 16

Woman's Work in Other Conferences

METHODISM, from its earliest years, has been marked by a missionary spirit. Modern Methodism is a mighty missionary movement. John Wesley, Thomas Coke, Frances Asbury, almost without parallel in their missionary endeavors, left an indelible missionary impression upon the Methodism of their day that characterizes the whole church today.

The establishment of a new Methodist church usually was followed by the establishment of a Woman's Missionary Society in that church. When there were a sufficient number of these societies to justify it, they were organized into an Annual Conference of Missionary Societies. This has been true in practically every branch of the Methodist Church.

The Methodist Protestant Church—The first Annual Conference of any branch of Methodism organized in Alabama and West Florida was the Alabama Conference of the Methodist Protestant Church. The membership of this church was small at the beginning and continued small throughout its history, but it became interested in the missionary work, and some local organizations sprung into existence.

The author asked Mrs. L. L. Jackson, now president of the North Alabama Conference Woman's Society of Christian Service of The Methodist Church, and a former member of the M.P. Church, for information about the missionary endeavors of the women of that church. Mrs. Jackson referred us to Mrs. Arthur Heustess of Montgomery, former president of the Alabama Conference Woman's Society of Christian Service, who referred us to Mrs. J. J. Brooks of Montgomery, whose records had been destroyed by fire, but who did give some information that she had.

According to Mrs. Brooks, the Woman's Home Missionary Auxiliary was organized at the Bibb Street Church, Montgomery, in March, 1910. The officers elected were Mrs. Bertha Evans, President; Mrs. M. M. Chesser, Recording Secretary; Mrs. J. J. Brooks, Corresponding Secretary and Treasurer. Mrs. Brooks says: "We did not have enough ladies interested in the work to fill the offices but we carried on as best we could. All the auxiliaries throughout the State except the one at Bibb Street Church, Montgomery, failed because of the lack of leadership."

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The Home Missionary Branch was organized at the Gay-Teague Hotel in Montgomery on November 12, 1920. Officers elected were: Mrs. J. J. Brooks, President; Mrs. E. C. Tucker, Recording Secretary; Miss Mary Dill Watterson, Corresponding Secretary; and Miss Alma Rountree, Treasurer. "In 1922 we had a foreign Missionary representative come to our Annual Conference and who also visited our church. She wanted to organize a Foreign Missionary Branch. We did not have but four or five persons present. Mrs. J. Bibb Mills was elected President of the Foreign Branch; Mrs. J. J. Brooks, Corresponding Secretary and Treasurer; and a Mrs. Holcomb was elected Recording Secretary." Another Branch was organized at the Bibb Street Church in Montgomery; other societies were soon organized at Hope Hull Church and at the new Capitol Heights Church in Montgomery.

One of the missionaries sent out by this organization was Herschel Lynch who went to Japan. His expenses were paid by the Alabama Branch in the foreign field. He served in this capacity for five years.

"In 1934 there were twenty-eight woman's auxiliaries with six hundred eighty-five members and we contributed \$1,570.00 to the missionary work. At the annual meeting in 1935 at Antioch Church near Notasulga, Mrs. Arthur Heustess was elected President and served until 1939. That year we had thirty-eight societies with eight hundred fifty-six members and contributed \$1,510.00." In 1936, the annual meeting was held at Hope Hull, thirty-six societies reporting a total of eight hundred forty members, and a total offering of \$3,230.00. The 1937 meeting listed thirty-five societies reporting seven hundred eighty-eight members, with an offering of \$4,115.00. In 1939, the unification of the three larger branches of Methodism in Alabama took place, forming The Methodist Church.

The Methodist Episcopal Church—In 1867, the Alabama Conference of the Methodist Episcopal Church was re-organized at Talladega, Alabama; the membership of this church was small and mostly in rural sections. It was a number of years before the official organization of the woman's work in this Conference. We have been unable to get information concerning the Woman's Work of the Methodist Episcopal Church in Alabama. They did have organized work and one of the strongest features of the work of this church in Alabama was its missionary work. A number of capable and devoted missionaries have gone out from this church to foreign fields. Notably among these are Miss Carolyn Teague, now retired from her work in Japan; and Rev. and Mrs. Marshall Murphree who are soon to complete their work in Southern Rhodesia, Africa. No one familiar with the missionary activities of the Alabama Conference of the Methodist Episcopal Church would doubt its strong missionary spirit.

CHAPTER 17

Alabama's Contribution to the Episcopacy

ON JUNE 27, 1955, thousands gathered at Munger Bowl, Birmingham-Southern College, to honor Bishop Purcell who had recently been elected President of the Council of Bishops, the highest place of recognition ever reached by a native-born Alabama Methodist preacher. (Bishop Arthur J. Moore, who had held this office, was elected to the episcopacy from Alabama, but was not a native of this state.)

Sitting there in that great throng, listening to the justly merited ecomiums being heaped upon Alabama Methodism's worthy son—worthy because of his unaffected humility—one had opportunity to recall that the two Alabama Conferences had contributed sixteen Bishops to the episcopacy. Not all of these were native to her soil, but those who were not, were, with one exception, filling Alabama appointments at the time of their election. These men were: Robert Paine, elected in 1846; H. N. McTyeire, 1866; Wm. M. Wightman, 1866; John C. Keener, 1870; R. K. Hargrove, 1882; J. H. Vincent, 1888; A. G. Haygood, 1890; Wm. B. Murrah, 1910; James H. McCoy; 1910; H. M. DuBose, 1918; Hoyt M. Dobbs, 1922; A. J. Moore, 1930; Clare Purcell, 1938; M. A. Franklin, 1948; J. W. Branscomb, 1952; and B. G. Hodge, elected in 1956.

There have been other Bishops whom we can almost claim as ours. Bishop Andrew was father of J. O. Andrew, Jr., father-in-law of J. W. Rush, and grandfather of C. A. Rush, all of the Alabama Conference. He spent his last years in Alabama, and died at the home of a daughter in Mobile.

Bishop Lambuth's grandfather, John Russell Lambuth spent about twenty years in Alabama, having once served as junior preacher on the Cahawba (now Cahaba) Circuit in the Alabama Conference; later serving the Franklin (County) Circuit which included among others the towns of Courtland, Moulton, Ococopaso, Russellville and Somerville; still later, the Tombecbee Circuit in Southwest Alabama; and during 1826 and 1827, Mobile Mission. He located in 1827, married and moved to Clarke County. He afterwards moved to Greene County, affiliating with our Ebenezer Church there. Here his son, J. W. Lambuth, who became one of Methodism's most renowned mis-

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sionaries to China and to Japan, was born, "between the Tombigbee and Warrior Rivers, about two miles from Forkland." This missionary's son, Walter R. Lambuth, born in Shanghai, China, later became Executive Secretary of our General Board of Missions, and still later a Bishop and established our Mission work in the Congo.

Bishop Angie Smith, though born in Texas, served four years as pastor of First Church, Birmingham, and represented the North Alabama Conference in the General Conference of 1938, where he received a creditable vote for Bishop. It was at the South Central Jurisdictional Conference of 1944, however, that he was elected a Bishop.

Another of our recently elected Bishops, A. Raymond Grant, though not born in Alabama, was descended from Alabamians, and is closely related by blood to Grant and Alton Parris, now rendering successful service in the North Alabama Conference. There may be still other bishops about whom this writer is uninformed. The sixteen listed above have had direct connection with one or both of the Alabama Conferences. A note about each of them will certainly be of interest.

Robert Paine, 1799-1882, a man of great mental and spiritual stature, was born in North Carolina. He was a member of the Tennessee Conference when, in 1846, he was elected President of LaGrange, the first college established in Alabama, located in what is now Colbert County. That section of Alabama was then in the Tennessee Conference. Dr. Paine's sixteen-year residence in Alabama where for at least one year, he served as pastor of our church at Tuscumbia, in addition to his duties as President of LaGrange, made him, to all intents and purposes, an Alabamian. As a member of the General Conference of 1844 he was Chairman of the Committee on Episcopacy and also Chairman of the Committee of Nine who drafted the new famous Plan of Separation. Highly educated and naturally gifted, he easily ranked with the great men of his day.

Holland Nimmons McTyeire's father, John McTyeire, moved from South Carolina to Russell County, Alabama, when Holland was twelve. The lad grew up in Alabama. He graduated from Randolph-Macon College in Virginia, in 1844. He joined the Virginia Conference in 1845, but transferred 1846 to the Alabama Conference where he served Saint Francis Street Church, Mobile; Demopolis; Columbus, Mississippi, then in the Alabama Conference; and then transferred to the Louisiana Conference, serving several pastorates in New Orleans. In connection with one of his pastorates in New Orleans, he edited the *New Orleans Christian Advocate*, launched in 1851 by the Louisiana, Mississippi and Alabama Conferences.

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It is interesting to note that the Publishing Committee representing the Alabama Conference was composed of Jefferson Hamilton (grandfather of A. P. Hamilton, formerly a professor at Huntingdon College and now on the faculty of Millsaps College), William Murrah (father of the late Bishop W. B. Murrah), and T. W. Dorman, so long secretary of the Alabama Conference; while the Committee representing the Louisiana Conference was composed of John C. Keener, afterwards a Bishop, R. H. Rivers, formerly of LaGrange College, then President of Wesleyan University of Florence, Alabama, and later a member of the Alabama Conference, and W. E. Doty, also a former member of the Tennessee Conference who had served in Alabama.

It will be noted that two of Louisiana's members were former members of the Alabama Conference. McTyeire was pastor at Montgomery from 1863 until elected Bishop in 1866. He was the author of several books, including a monumental History of Methodism, that ought never to be out of print. He became the first President of Vanderbilt University, originally a Methodist institution. In 1847, in Mobile, he married Amelia Townsend. One daughter (Amelia) became the wife of John J. Tigert, who became a Bishop, while another (Emma Jane) married Prof. W. M. Baskervill, of Vanderbilt University. Bishop McTyeire died February 15, 1889, and is buried on the campus of Vanderbilt. Two of his great nieces, Mrs. L. L. Aldridge and Miss Clustie McTyeire, are active workers in our First Church, Bessemer, while another is the wife of Rev. Harry Moore, son of Bishop Arthur J. Moore.

William May Wightman was born at Charleston, S. C. on Jan. 29, 1808. He graduated at the College of Charleston in 1827; later receiving the honorary LL.D. from that college and the D.D. from Randolph-Macon College. He joined the South Carolina Conference in 1828; served several leading appointments here; served as Professor of English at Randolph-Macon; as editor of the *Southern Christian Advocate*, Columbia; as President of Wofford College; and was elected Chancellor of the Southern University, Greensboro, Alabama, in 1859. He transferred to the Alabama Conference and served as Chancellor of Southern until elected Bishop in 1866, indeed for some months after his election as Bishop. He was one of the great men of the nation. He died in 1882, and is buried at Charleston. His first wife (Sarah Bossard Shackelford) was buried at Greensboro in 1862.

John Christian Keener was born in Baltimore, Feb. 7, 1819. He earned his A.B. in 1835 and A.M. in 1839 at Wesleyan University, Connecticut; then was in the drug business in Baltimore two or three years. In the meantime, his sweetheart, Mary Anna Spencer, had moved with her parents to Alabama, and to Alabama he came, and in 1842 married Miss Spencer, and was licensed

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to preach at old Rehobeth Church, then on the Linden Circuit, but in Wilcox County. Other appointments on that circuit included Dayton, Demopolis, Linden, Spring Hill and nineteen others—twenty-four in all. Shortly after Keener was licensed, the Linden Circuit pastor went astray, and Keener was appointed to fill out the unexpired year's work.

He joined the Alabama Conference in 1842—and was appointed as junior preacher to the distinguished Dr. Lovick Pierce at Franklin Street and West Ward, Mobile. In the middle of the year 1843, his presiding elder sent him to Demopolis. Here he held a great revival meeting. Demopolis was made over. Formerly a point on the Linden Circuit, it now became a station and has remained such until this good day. He reported sixty-eight white members and 115 colored members. He served Demopolis 1845; he served Tuscaloosa 1846 and 1847. His next appointment was at Montgomery, where he served one year, transferring at the end of that year to Louisiana. It was while serving in New Orleans that he was elected a bishop in 1870. He died 1906. His son, Dr. J. O. Keener, was for many years a member of the Alabama Conference, and served with rare distinction as President of the Southern University at Greensboro.

Robert Kennon Hargrove, 1829-1905, the first native Alabamian ever elected a Methodist Bishop, was born in Pickens County. He graduated with second honors at the University of Alabama, receiving his A.B. in 1852, and delivering the salutatory address in Latin. He received his M.A. in 1855. He taught Mathematics, first as an instructor and later as a Professor, from 1852 until 1857, when he was licensed to preach. He served as pastor of Columbus, Miss., then in the Alabama Conference, and later in Mobile. He was a Chaplain in the Confederate Army. From 1865 to 1867 he was president of Centenary Institute at Summerfield. He transferred to the Tennessee Conference in 1868 where he served for a while as president of the Tennessee Female College, later at McKendree Church, and was serving on the Franklin District when elected bishop. He served sixteen years as Secretary of the college of Bishops. Bishop Hargrove married, 1852 at Tuscaloosa, firstly, Harriet Cornelia Scott, daughter of David Scott and his wife, Stella Houghton, relative of the founder and long-time head of the Houghton-Mifflin Publishing Company; secondly 1895 to Mrs. Ruth Eliza (Barker) Scarritt, of Kansas City. Bishop Hargrove was a member of the well-known Hargrove family of West Alabama, and was named for Dr. Robert L. Kennon, one of the most beloved ministers of that section.

John Heyl Vincent was born Feb. 23rd, 1832. His father (John Himrod Vincent) was born in Milton, Pa., and his mother (Mary Raser) at Phila-

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delphia. In early life she was left an orphan, and came South to be with her brothers, one in Mobile and one in Demopolis, where she and J. H. Vincent married in 1821. They later moved to Tuscaloosa where J. H., Jr., was born. Mr. Vincent was reared a Presbyterian and Miss Raser a Lutheran. After their marriage they joined the Methodist Church in which young J. H. Vincent was baptized. The Vincents returned to Pennsylvania in 1837. Their son was licensed to preach in 1850. He filled various appointments in two Northern Conferences, and was elected a Bishop in 1888. He was one of the founders of the Chautauqua Movement. He became the author of numerous books and pamphlets, and was known as one of America's leading religious workers. He died in Chicago, May 9th, 1920 and was buried in Portville, N. Y.

Atticus Greene Haygood, 1839-1896, transferred from the North Georgia Conference to the North Alabama Conference in 1889, and was appointed junior preacher at Sheffield, and elected a reserve delegate to the 1890 General Conference where he was elected a bishop.

William Belton Murrah, son of Rev. W. M. Murrah of the Alabama Conference, was born May 19, 1852 in Pickens County within what was then the Alabama Conference, but what is now the North Alabama Conference. He joined the North Mississippi Conference in 1874 shortly after having graduated at Southern University. Millsaps College, Jackson, Miss., was opened in 1892 and Murrah was elected its first President. At the invitation of Dr. S. M. Hosmer, his classmate at Southern, Murrah preached the semi-centennial Commencement sermon at the Southern in 1906. He was elected Bishop in 1910. He died March 5, 1925. Interment was at Jackson, Mississippi, where he had served as President of Millsaps from 1892 until 1910. He was beloved throughout the South.

James Henry McCoy was born in Blount County, August 6, 1868, son of Rev. W. C. McCoy, who, after serving in the Confederate Army under Stonewall Jackson, came to Alabama to live, marrying in 1867 Annie E. Vaughan. James received his A.M. degree from Southern and joined the North Alabama Conference in 1889, serving, first Oakland Circuit, and then a number of stations, including South Decatur, Tuscaloosa, Huntsville, and Highlands, then called South Highlands, in Birmingham; then four years as editor of the *Alabama Christian Advocate*; then president of Birmingham College, now Birmingham-Southern. He was elected Bishop in 1910. Bishop McCoy was married first in 1895 to Annie Bradley, granddaughter of Rev. J. G. Gurley. She became the mother of William Richard, Margaret, Jean and James. His second wife was Mary Norman Moore, former President of Athens College, who now

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(1955) lives at Athens. Bishop McCoy was a brother-in-law of Dr. L. D. Patterson and Dr. G. M. Davenport, of the North Alabama Conference, and of Jesse Boring Wadsworth, longtime active layman of this conference, these three having married daughters of W. C. McCoy. Bishop McCoy died in Birmingham on March 22, 1919.

Horace Mellard DuBose was born in Choctaw County, Nov. 7, 1858, and educated in the public schools of Mississippi, at Waynesboro Academy, and under private tutors. He was given the D.D. degree by Emory and Henry College. He joined the Mississippi Conference in 1877. After serving some pastorates there he served leading pastorates in Galveston, Tyler, and Houston, Texas; Augusta, and Atlanta, Ga.; Los Angeles; Jackson, Miss., and elsewhere. He was editor of the *Pacific Methodist Advocate* in San Francisco; book editor of the M.E. Church, South; Editor of the *Quarterly Review*; one of the organizers and General Secretary of the Epworth League Movement; member of five General Conferences; member of three Ecumenical Conferences; author of a dozen or more books; and one of the most popular platform speakers in America. He was elected Bishop in 1918. He died Jan. 15, 1941, universally loved. He was often spoken of as a man without guile.

Hoyt McWhorter Dobbs was born Nov. 16, 1878 at Antioch, Alabama. Where is Antioch? Answer: It is where Bishop Dobbs was born! His father was Samuel L. Dobbs of the North Alabama Conference. Hoyt was educated (1895) at the Verner Military Academy, and received his M.A. in 1899 at Southern University. Emory University gave him the D.D. in 1912; Birmingham-Southern, the L.L.D. in 1922; and Florida Southern, the Litt.D. in 1930—all truly deserved. He was a member of Phi Beta Kappa and the Omicron Delta Kappa. He joined the North Alabama Conference in 1904; served Mt. Vernon, Fountain Heights and Highlands in Birmingham; Central and Troost Avenue churches in Kansas City; First Church, Fort Worth; First Church, Anniston, from which he was elected a bishop. Before coming to Anniston he had served as dean at the Southern Methodist University in Dallas. He was one of Methodism's finest speakers. His personality was marked by gentleness. He reflected Christ in his life. In 1906 he married Lessie Jackson, and to them two children were born, Hoyt, Jr., and Margaret, now Mrs. Bain. In his latter years, Bishop Dobbs contracted tuberculosis, and was retired for a number of years prior to his death in 1955. It is perhaps impossible to calculate what a loss his long illness and death were to Methodism and Christianity.

Arthur James Moore was elected a bishop in 1930 while serving First Church, Birmingham. He elevates the episcopacy or anything to which he be-

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longs. He was born in Waycross, Ga., Dec. 26, 1888, converted at the age of twenty-one, and joined the North Georgia Conference in 1909. He soon became well known as an evangelist, and held meetings all over the South. He held a number of Georgia appointments until transferred in 1920 to Travis Park Church, San Antonio. Following a brilliant pastorate there, he came to First Church, Birmingham, in 1926, where he held an equally successful pastorate until the General Conference in Dallas, Texas, elected him a Bishop. He has three D.D. and three LL.D. degrees. He is a member of Phi Beta Kappa; is the author of several books; is President of the Board of Missions and Church Extension of The Methodist Church, and has been since its first General Conference in 1940. He probably knows more about Methodist Missions than any man living. There are but few of our mission fields, if any, that he has not personally supervised. He is without a superior as a speaker. His presence and message make any occasion important. His wife, the former Mattie McDonald, has been a powerful factor in his successful ministry. Among their children, William Harry is a minister and Arthur J., Jr., is Associate Editor of the *World Outlook*.

Clare Purcell was born Nov. 17, 1884, at Columbia in the Alabama Conference. Later he moved with his parents to Roanoke. From here he went to Birmingham College. He graduated at Vanderbilt University when that was a Methodist school. Birmingham-Southern conferred the D.D. upon him, and both the University of Alabama and Duke University conferred the LL.D. upon him. In 1906 he married Ida West who is a tower of strength to him. Their children are such as to gladden the heart of any Methodist preacher. During World War I Dr. Purcell served as an army chaplain, later serving Hartsville, Sylacauga, First Church, Tuscaloosa, the Jasper District, and First Church, Gadsden, from which he was, in 1938, at the last General Conference of the M.E. Church, South, elected a Bishop. For ten years his episcopal duties were in North and South Carolina. Since 1948 he has been over the Birmingham Area, covering the two Alabama Conferences. He has been on the important General Commission on World Service and Finance since 1940—a part of the time, President of this Commission. Since 1940 also, he has been a member of the Board of Education and of the Board of Missions, and Church Extension. He is warmly loved and highly respected as an administrative office of the Church. Bishop Cushman once said to this writer, "No man among us knows the Discipline of the Church better than Clare," as he affectionately termed Bishop Purcell. In Alabama and West Florida where, perhaps, he is better known than anywhere else, his reputation for brotherliness and fairness is as great today as when he first began his work among us. He retired in

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1956. It is a source of joy to us that his last years in the active ministry were spent among the people of his home state.

Marvin Augustus Franklin served but one pastorate in Alabama, but served it fifteen years and became a very real part of the North Alabama Conference, serving on many Conference Boards, Commissions and Committees. He was born in White County, Ga., Jan. 19, 1894. He graduated at the University of Georgia in 1915. Birmingham-Southern conferred the D.D. upon him in 1937. He joined the North Georgia Conference in 1913, where he served missions, circuits and stations. In 1931, he transferred to the Florida Conference and served Riverside Church, Jacksonville until 1934, when Bishop Hay brought him to Highlands Church, Birmingham, where he served until his election as Bishop in 1948. Interestingly enough, he was born on Robert E. Lee's birthday, and was consecrated a bishop on our national birthday—July 4th, 1948. He served on the Board of Publication of The Methodist Church from 1944 to 1948. He is a trustee of Rust College, of Emory University, and of Snead Junior College. He has been in charge of the Jackson, Mississippi, Area since 1948. Young, energetic, consecrated, capable, he gives promise of becoming one of Methodism's outstanding leaders.

John Warren Branscomb was born at Union Springs, May 11th, 1905, a member of a well known family. He graduated at Emory University in 1926, and in 1928 received his B.D. from the Candler School of Religion. He did graduate work at Garrett Biblical Institute in 1931. On Nov. 28, 1928, he married Elizabeth Keller. He had joined the Florida Conference in June of that year. He served a number of Florida pastorates, including First Church, Tampa, and First Church, Orlando. He served as the Florida Conference Secretary of Missions and did a great work. He was a delegate to the General Conference of 1944, 1948, and 1952. He was elected Bishop at the Southeastern Jurisdictional Conference in 1952. He is a member of the Boards of Trustees of Wesleyan College, Macon; Florida Southern College, Lakeland; Bethune-Cookman College, Daytona; and Lake Junaluska Assembly Grounds. His first assignment as Bishop was to the Jacksonville Area, including Florida and Cuba. He is an Alabamian to the manner born. All the family except him lives in Alabama, one brother, Albert Leon Branscomb, being at this time (1955) Gadsden District Superintendent, and a third cousin, Richard Edwin Branscomb, being pastor of our First Church, Florence.

Bachman Gladstone Hodge. Although this history closes with 1955, it is proper that we record the election to the bishopric, in 1956, of Dr. Hodge who was born in Renfroe, Alabama, on February 21, 1893, son of Edmond Arm-

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strong and Louise (Cate) Hodge. He graduated at Birmingham-Southern in 1917, receiving his B.D. degree at Emory University in 1921. In 1957, Birmingham-Southern conferred the L.H.D., and Emory conferred the D.D. upon him. In 1932, Kentucky Wesleyan College conferred upon him the D.D. degree. On February 6, 1923, he married Mary Brown Buckshaw. Their children are Mary Louise (Mrs. Perrin L. Dargan) and Carolyn (Mrs. Alfred P. Rogers). He joined the North Alabama Conference in 1921, having previously been ordained deacon and elder for service as an army chaplain. His first appointment, after the chaplaincy, was as associate pastor of First Church, Birmingham. In November, 1923, he was appointed to Owensboro, Kentucky, serving there for six years, then to Crescent Hill, Louisville; then to Belmont Church, Nashville; then to Nashville District. From 1944 until 1956 he served Centenary Church at Chattanooga. The two Alabama Conferences have received him cordially and he is now in the midst of a quadrennium of remarkable service.

So far as this writer knows this completes the story of Alabama's Contribution to the Episcopacy—for the present. Another Jurisdictional Conference is to be held in 1960 and there is still considerable episcopal timber in both the Alabama Conferences. Some of it may be "tapped" at that time.

CHAPTER 18

Annual Conference Sessions

The following data is from the 1955 North Alabama Conference Journal and from the 1947 Alabama Conference Journal, brought down to include the 1958 sessions. There have been five Alabama Conferences:

- The Alabama M.P. Conference, 1829-1939
- The Alabama M.E. Conference, 1832-1845
- The Alabama M.E. Church, South, Conference, 1846-1939, including the Montgomery and Mobile Conferences, 1863-1869.
- The Alabama M.E. Conference, 1867-1939
- The Alabama Conference of The Methodist Church, 1939-1958

Here are listed the sessions of these Conferences, and of the North Alabama Conference from 1870 to 1958. Grateful acknowledgement is hereby made to the Conference Secretaries; and to W. F. Franke for correcting the M.E. list of Conferences; and to F. S. Moseley for additions to the list of the M.P. Conferences.

ALABAMA M.P. CONFERENCES, 1829-1939

A preliminary Conference was held 1829 May 1—, at Rocky Mount, Autauga County, with Britton Capell as President, Seymour Powell, Secretary

<i>Date</i>	<i>Place</i>	<i>President</i>	<i>Secretary</i>
1. 1829 Sep. —	Smith's Ferry, Perry Co.	_____	_____
2. 1830 Nov. —		_____	_____
3. 1831 Sep. 15	Lebanon, Dallas Co.	_____	_____
4. 1832 Nov. —		_____	_____
5. 1833 Nov. —		_____	_____
6. 1834 Dec. 2	Montgomery	_____	_____
7. 1835 Nov. —		_____	_____
8. 1836 Nov. —		_____	_____
9. 1837 Nov. —		_____	_____
10. 1838 Nov. —		_____	_____
11. 1839 Nov. —		_____	_____
12. 1840 Nov. —		_____	_____
13. 1841 Nov. —		_____	_____
14. 1842 Nov. —		_____	_____
15. 1843 Nov. —		_____	_____
16. 1844 Nov. —		_____	_____
17. 1845 Nov. —		_____	_____

ANNUAL CONFERENCE SESSIONS

<i>Date</i>	<i>Place</i>	<i>President</i>	<i>Secretary</i>
18. 1846 Dec. 11	Lowndesboro	W. W. Hill	S. Carlow, B. S. Anderson
19. 1847 Nov. —	Robinson Springs		
20. 1848 Nov. —			
21. 1849 Nov. 10	Shiloh, Autauga Co.	B. S. Bibb	B. S. Anderson
22. 1850 Nov. 8	Hayneville	Samuel Johnston	B. S. Anderson
23. 1851 Nov. 5	Montgomery	Samuel Johnston	B. S. Anderson
24. 1852 Nov. 12-16	Robinson Springs	O. H. Shaver	P. S. Alexander
25. 1853 Nov. 11	Dutch Bend, Autauga Co.	O. H. Shaver	James Chandler
26. 1854 Nov. —			
27. 1855 Nov. —			
28. 1856 Nov. —			
29. 1857 Nov. 6-10	Montgomery	William Rice	F. L. B. Shaver, A. J. Jenkins, D. A. M. Ferguson
30. 1858 Nov. —	Lowndesboro	W. Rice, F. L. B. Shaver	F. L. B. Shaver
31. 1859 Nov. 11-14	Greenville	F. L. B. Shaver	Chas. M. Howard
32. 1860 Nov. 8-12	Robinson Springs	F. L. B. Shaver	Chas. M. Howard
33. 1861 Nov. —		F. L. B. Shaver	
34. 1862 Nov. 6	Autaugaville	F. L. B. Shaver	
35. 1863 Nov. —		F. L. B. Shaver	
36. 1864 Nov. —		F. L. B. Shaver	
37. 1865 Nov. 2-7	Robinson Springs	F. L. B. Shaver	John Axford
38. 1866 Oct. 31-Nov. 3	Autaugaville	D. B. Smedley	John Axford
39. 1867 Nov. —			
40. 1868 Nov. —		F. L. B. Shaver	G. H. McFaden
41. 1869 Dec. —			
42. 1870 Nov. —			
43. 1871 Nov. 30-Dec. 2	Ebenezer, Elmore Co.	G. H. McFaden, A. G. Grove	E. R. Moore
44. 1872 Nov. 15-18	Friendship, Coosa Co.	A. G. Brewer, A. G. Grove, G. H. McFaden	J. F. Hurst, E. R. Moore
45. 1873 Nov. 7-10	Robinson Springs	G. H. McFaden	C. E. Crenshaw
46. 1874 Nov. 5-9	Athens, Montgomery Co.	G. H. McFaden	C. E. Crenshaw
47. 1875 Nov. 18-22	Friendship, Coosa Co.	G. H. McFaden, A. G. Brewer	A. Williamson
48. 1876 Nov. 16-20	Robinson Springs	G. H. McFaden, A. G. Brewer, A. G. Grove	E. R. Moore
49. 1877 Nov. 14-16	Antioch, Macon Co.	G. H. McFaden, A. G. Grove	E. R. Moore
50. 1878 Nov. 13-17	Mt. Carmel, Montgomery Co.	G. H. McFaden	E. R. Moore
51. 1879 Nov. 21-25	Ebenezer, Elmore Co.	G. H. McFaden, E. R. Moore	C. E. Crenshaw
52. 1880 Nov. 19-23	Antioch, Macon Co.	E. R. Moore	S. O. Townsend
53. 1881 Nov. 16-19	Millerville, Clay Co.	E. R. Moore, G. H. McFaden	S. O. Townsend
54. 1882 Nov. 17-20	Robinson Springs	G. H. McFaden, S. O. Townsend	M. M. Sweatt
55. 1883 Nov. 14-19	Bethsaida, Ramer	S. O. Townsend, J. T. Howell	S. O. Townsend
56. 1884 Nov. 13-17	Union Hill, Pike Co.	J. T. Howell, S. O. Townsend	H. H. McNeill
57. 1885 Nov. 12-16	Mt. Carmel, Montg. Co.	J. T. Howell, E. R. Moore	J. T. Howell
58. 1886 Nov. 17-22	Robinson Springs	E. R. Moore, J. T. Howell	J. S. Howell
59. 1887 Nov. 17-21	Ebenezer, Elmore Co.	J. T. Howell, S. O. Townsend	W. G. Frasier
60. 1888 Nov. 15-20	Smith Chapel, Pike Co.	S. O. Townsend, J. T. Howell	J. S. Howell
61. 1889 Nov. 6-11	Montgomery	J. T. Howell, J. T. Howell	J. S. Howell
62. 1890 Nov. 12-15	Troy	J. T. Howell, J. T. Howell	J. S. Howell
63. 1891 Dec. 3-6	Union, Shelby Co.	J. T. Howell, J. T. Howell	G. R. Brown
64. 1892 Nov. 23-27	Robinson Springs	J. T. Howell, E. R. Moore	G. R. Brown
65. 1893 Nov. 10-14	Union	E. R. Moore, J. T. Howell	C. B. McDaniel
66. 1894 Nov. 7-11	Jennings Chapel, Northport	J. T. Howell, J. T. Howell	E. L. Moore
67. 1895 Nov. 6-10	Union Hill, Pike Co.	J. T. Howell, J. T. Howell	E. L. Moore
68. 1896 Nov. 18-23	Pleasant Grove, Sumter Co.	J. T. Howell, J. T. Howell	E. L. Moore
69. 1897 Dec. 1-6	Elmore, Elmore Co.	J. T. Howell, J. T. Howell	E. L. Moore
70. 1898 Nov. 10-13	Montgomery	J. T. Howell, C. B. McDaniel	E. L. Moore
71. 1899 Nov. 9-13	Troy	C. B. McDaniel, C. B. McDaniel	E. L. Moore

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

<i>Date</i>	<i>Place</i>	<i>President</i>	<i>Secretary</i>
72. 1900 Nov. 8-12	Ramer, Montgomery Co.	C. B. McDaniel, C. B. McDaniel	E. L. Moore
73. 1901 Nov. 7-12	Sylacauga	C. B. McDaniel, J. P. Morgan	J. D. Keith
74. 1902 Nov. 5-9	Cedar Grove, Chilton Co.	J. P. Morgan, J. P. Morgan	J. D. Keith
75. 1903 Dec. 10-15	Ebenezer, Elmore Co.	J. P. Morgan, J. P. Morgan	T. F. Davis
76. 1904 Nov. 16-20	Smith's Chapel, Petrey	J. P. Morgan, J. P. Morgan	Ira T. Champion
77. 1905 Nov. 8-11	Union, Shelby Co.	J. P. Morgan, J. P. Morgan	J. E. Sampley
78. 1906 Nov. 7-10	Union Hill, Pike Co.	J. P. Morgan, W. G. McDaniel	M. Barnett
79. 1907 Nov. 6-10	Montgomery, Bibb St.	W. G. McDaniel, W. G. McDaniel	M. Barnett

(J. T. Howell, M. E. Grant, C. D. Messer and J. E. Chapman held a Conference at Owens Chapel, Repton Circuit, Nov. 7-9, 1907, J. T. Howell, President; M. E. Grant, Secretary, which they also called the 79th Session.)

80. 1908 Nov. 3-7	Antioch, Macon County	W. G. McDaniel, W. G. McDaniel	Ira Champion
81. 1909 Nov. 11-15	Ozark	W. G. McDaniel, W. G. McDaniel	Ira Champion
82. 1910 Nov. 10-15	New Merkel	W. G. McDaniel, W. G. McDaniel	Ira Champion
83. 1911 Nov. 9-13	Gap Church, Sylacauga	W. G. McDaniel, J. P. Morgan	Ira Champion
84. 1912 Nov. 7-11	Ebenezer, Speigner	J. P. Morgan, J. P. Morgan	M. E. Morris
85. 1913 Nov. 6-10	Pine Grove near Opelika	J. P. Morgan, J. P. Morgan	M. E. Morris
86. 1914 Nov. 5-8	Birmingham	J. P. Morgan, J. P. Morgan	M. E. Morris
87. 1915 Nov. 11-14	Ozark	J. P. Morgan, J. P. Morgan	M. E. Morris
88. 1916 Nov. 8-10	Cedar Grove, Thorsby	J. P. Morgan, S. H. Lynch	Ira Champion
89. 1917 Nov. 7-10	Antioch, Macon County	S. H. Lynch, S. H. Lynch	Ira Champion
90. 1918 Nov. 21-23	Union Church, Westover	S. H. Lynch, T. C. Casaday	Ira Champion
91. 1919 Nov. 6-8	Montgomery	T. C. Casaday, T. C. Casaday	Ira Champion
92. 1920 Nov. 11-13	Ebenezer, Speigner	T. C. Casaday, T. C. Casaday	Ira Champion
93. 1921 Nov. 10-12	Antioch, Macon County	T. C. Casaday, T. C. Casaday	J. S. Eddins
94. 1922 Nov. 8-10	Birmingham First	T. C. Casaday, T. C. Casaday	J. S. Eddins
95. 1923 Nov. 7-9	Montgomery, Bibb St.	T. C. Casaday, W. G. McDaniel	J. S. Eddins
96. 1924 Nov. 5-7	Walnut Creek, Chilton Co.	W. G. McDaniel, W. G. McDaniel	J. S. Eddins
97. 1925 Nov. 4-6	Spring Hill, Pike Co.	W. G. McDaniel, J. S. Eddins	T. C. Casaday
98. 1926 Nov. 10-12	New Merkel, Birmingham	J. S. Eddins, J. S. Eddins	T. C. Casaday
99. 1927 Nov. 9-11	Capitol Heights, Montg.	J. S. Eddins, J. P. Morgan	T. C. Casaday
100. 1928 Nov. 7-9	Birmingham	J. P. Morgan, J. P. Morgan	T. C. Casaday
101. 1929 Nov. 30-Dec. 2	Capitol Heights	J. P. Morgan, C. W. Walton	T. C. Casaday
102. 1930 Nov. 5-7	Birmingham	C. W. Walton, C. W. Walton	T. C. Casaday
103. 1931 Nov. 4-6	Antioch, Macon Co.	C. W. Walton, C. W. Walton	T. C. Casaday
104. 1932 Nov. 9-11	New Merkel	C. W. Walton, C. W. Walton	T. C. Casaday
105. 1933 Nov. 8-10	Union, Dallas Co.	C. W. Walton, C. W. Walton	T. C. Casaday
106. 1934 Nov. 7-9	Birmingham	C. W. Walton, J. S. Eddins	T. C. Casaday
107. 1935 Nov. 6-8	Antioch, Macon Co.	J. S. Eddins, J. S. Eddins	T. C. Casaday
108. 1936 Nov. 4-6	Walnut Creek, Clanton	J. S. Eddins	T. C. Casaday
109. 1937 Nov. 10-12	Capitol Heights	J. S. Eddins	T. C. Casaday
110. 1938 Nov. 9-11	Birmingham	J. S. Eddins	T. C. Casaday
111. 1939 Oct. 26	Capitol Heights	J. S. Eddins	T. C. Casaday

NOTE: Presidents were usually elected in the middle of the conference sessions, hence two presidents shown in many cases. Sometimes a president pro tem was elected in the absence of the hold over president, hence three presidents some times.

Records of the Methodist Protestant Church in hands of Will F. Franke, Birmingham.

Minutes In One Volume (Handwritten) for 1871-1888

Minutes In One Volume (Handwritten) for 1889-1903

Minutes In One Volume (Handwritten) for 1904-1917

ANNUAL CONFERENCE SESSIONS

Printed Minutes (or Journals) for: 1850, 1852, 1857, 1859, 1865, 1874-1876, 1878, 1880-1889, 1891, 1893, 1901-1909, 1913, 1914, 1917-1920, 1922-1927, 1930, 1932-1938. The 1939 Minutes are in the Journal of The Methodist Church, from which information shown above (that was not in Journals in hands of W. F. Franke) was taken.

NOTE: Corrections made on Conference sessions 1 and 22, and data on sessions 3, 6, 18, 19, 32, 34 and others. added by F. S. Moselev.

ALABAMA CONFERENCE M.E. CHURCH, 1832-1845

<i>Date</i>	<i>Place</i>	<i>Bishop (or President *)</i>	<i>Secretary</i>
1. 1832 Dec. 12	Tuscaloosa	J. O. Andrew	S. B. Sawyer
2. 1833 Dec. 11	Montgomery	John Emory	S. B. Sawyer
3. 1834 Dec. 10	Greensboro	J. O. Andrew	S. B. Sawyer
4. 1835 Dec. 16	Tuscaloosa	*E. V. LeVert & J. Soule	S. B. Sawyer
5. 1837 Jan. 4	Mobile	T. A. Morris	S. B. Sawyer
6. 1838 Jan. 3	Columbus, Miss.	J. O. Andrew	S. B. Sawyer
7. 1839 Jan. 2	Montgomery	T. A. Morris	S. B. Sawyer
8. 1840 Jan. 1	Tuscaloosa	J. O. Andrew	S. B. Sawyer
9. 1840 Dec. 30	Selma	J. O. Andrew	S. B. Sawyer
10. 1841 Dec. 15	Mobile	Beverly Waugh	S. B. Sawyer
11. 1842 Dec. 28	Montgomery	J. O. Andrew	S. B. Sawyer
12. 1843 Dec. 27	Columbus, Miss.	J. Soule	T. W. Dorman
13. 1845 Feb. 26	Wetumpka	J. O. Andrew	T. W. Dorman

ALABAMA CONFERENCE M.E. CHURCH, SOUTH, 1846-1939

14. 1846 Feb. 28	Mobile	*E. Callaway & Andrew	T. W. Dorman
15. 1847 Feb. 22	Tuscaloosa	*E. Callaway & Andrew	T. W. Dorman
16. 1848 Jan. 26	Montgomery	Robert Paine	T. W. Dorman
17. 1849 Jan. 17	Greensboro	Robert Paine	T. W. Dorman
18. 1850 Jan. 16	Columbus, Miss.	*J. Hamilton & Wm. Capers	T. W. Dorman
19. 1851 Jan. 8	Auburn	Wm. Capers	T. W. Dorman
20. 1852 Jan. 7	Mobile	J. O. Andrew	T. W. Dorman
21. 1852 Dec. 1	Marion	Wm. Capers	T. W. Dorman
22. 1853 Dec. 7	Tuscaloosa	*G. Garrett	T. W. Dorman
23. 1854 Dec. 13	Talladega	J. O. Andrew	T. W. Dorman
24. 1855 Dec. 5	Eutaw	Robert Paine	T. W. Dorman
25. 1856 Dec. 10	Tuskegee	*E. V. Levert & G. F. Pierce	T. W. Dorman
26. 1857 Dec. 2	Selma	John Early & J. Soule	T. W. Dorman
27. 1858 Nov. 24	Macon, Miss.	Robert Paine	T. W. Dorman
28. 1859 Nov. 30	Eufaula	H. H. Kavanaugh	T. W. Dorman
29. 1860 Dec. 12	Montgomery	J. O. Andrew	J. A. Heard
30. 1861 Dec. 11	Greensboro	John Early	J. A. Heard
31. 1862 Dec. 3	Auburn	J. O. Andrew	J. A. Heard
32. 1863 Nov. 26	Columbus, Miss.	J. O. Andrew	T. W. Dorman

THE MOBILE CONFERENCE, 1864-1869

33. 1864 Nov. 23	Tuscaloosa	J. O. Andrew	T. W. Dorman
34. 1865 Nov. 29	Mobile	Robert Paine	T. W. Dorman
35. 1866 Nov. 24	Enterprise, Miss.	W. M. Wightman	T. S. Abernethy, Jr.
36. 1867 Dec. 11	Marion	W. M. Wightman	J. A. Heard
37. 1868 Dec. 2	Meridian, Miss.	G. F. Pierce	J. A. Heard
38. 1869 Dec. 15	Selma	Robert Paine	J. M. Brown

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

THE MONTGOMERY CONFERENCE, 1864-1869

<i>Date</i>	<i>Place</i>	<i>Bishop (or President *)</i>	<i>Secretary</i>
33. 1864 Dec. 7	Tuskegee	J. O. Andrew	B. B. Ross
34. 1865 Nov. 15	Lowndesboro	*O. R. Blue	B. B. Ross
35. 1866 Dec. 5	Jacksonville	W. M. Wightman	B. B. Ross
36. 1867 Dec. 4	Opelika	W. M. Wightman	John Mathews
37. 1868 Dec. 9	Greenville	H. N. McTyeire	John Mathews
38. 1869 Dec. 8	Union Springs	Robert Paine	John Mathews

ALABAMA CONFERENCE, 1870-1939

39. 1870 Dec. 7	Montgomery	H. N. McTyeire	J. M. Brown
40. 1871 Nov. 29	Mobile	G. F. Pierce	B. B. Ross
41. 1872 Dec. 11	Eufaula	D. S. Doggett	R. B. Crawford
42. 1873 Dec. 3	Selma	E. M. Marvin	R. B. Crawford
43. 1874 Dec. 9	Opelika	D. S. Doggett	R. B. Crawford
44. 1875 Dec. 6	Greenville	E. M. Marvin	R. B. Crawford
45. 1876 Dec. 6	Greensboro	Robert Paine	R. B. Crawford
46. 1877 Dec. 12	Montgomery	J. C. Keener	R. B. Crawford
47. 1878 Dec. 11	Mobile	H. H. Kavanaugh	R. B. Crawford
48. 1879 Dec. 17	Tuskegee	Robert Paine	R. B. Crawford
49. 1880 Dec. 8	Pensacola, Fla.	H. N. McTyeire	R. B. Crawford
50. 1881 Nov. 30	Selma	*A. H. Mitchell & Pierce	R. B. Crawford
51. 1882 Dec. 13	Troy	G. F. Pierce	R. B. Crawford
52. 1883 Dec. 12	Eufaula	G. F. Pierce	R. B. Crawford
53. 1884 Dec. 17	Opelika	J. C. Keener	R. B. Crawford
54. 1885 Dec. 16	Union Springs	A. W. Wilson	R. B. Crawford
55. 1886 Dec. 15	Montgomery	J. C. Keener	R. B. Crawford
56. 1887 Dec. 7	Greensboro	J. C. Keener	R. B. Crawford
57. 1888 Dec. 12	Mobile	R. K. Hargrove	R. B. Crawford
58. 1889 Dec. 4	Greenville	W. W. Duncan	J. M. Mason
59. 1890 Dec. 3	Pensacola, Fla.	J. C. Granbery	J. M. Mason
60. 1891 Dec. 16	Selma	E. R. Hendrix	J. M. Mason
61. 1892 Dec. 7	Eufaula	*O. R. Blue & O. P. Fitzgerald	J. M. Mason
62. 1893 Dec. 15	Opelika	R. K. Hargrove	J. M. Mason
63. 1894 Dec. 12	Brewton	W. W. Duncan	J. M. Mason
64. 1895 Dec. 12	Troy	C. B. Galloway	J. M. Mason
65. 1896 Dec. 2	Montgomery	J. C. Granbery	J. M. Mason
66. 1897 Dec. 15	Union Springs	C. B. Galloway	J. M. Mason
67. 1898 Dec. 7	Greensboro	J. S. Key	J. M. Mason
68. 1899 Dec. 6	Mobile	W. A. Candler	J. M. Mason
69. 1900 Dec. 12	Ozark	O. P. Fitzgerald	J. M. Mason
70. 1901 Dec. 4	Greenville	E. R. Hendrix	J. M. Mason
71. 1902 Dec. 10	Montgomery	A. C. Smith	J. M. Mason
72. 1903 Dec. 9	Pensacola, Fla.	W. A. Candler	J. M. Mason
73. 1904 Dec. 7	Selma	A. W. Wilson	J. M. Mason
74. 1905 Dec. 6	Dothan	W. W. Duncan	J. M. Mason
75. 1906 Dec. 5	Eufaula	W. W. Duncan	J. M. Mason
76. 1907 Dec. 4	Enterprise	E. E. Hoss	J. M. Mason
77. 1908 Dec. 9	Greensboro	*A. J. Lamar & E. E. Hoss	J. M. Mason
78. 1909 Dec. 8	Opelika	H. C. Morrison	A. J. Lamar
79. 1910 Dec. 7	Troy	A. W. Wilson	A. J. Lamar
80. 1911 Dec. 6	Pensacola, Fla.	A. W. Wilson & C. Denny	A. J. Lamar
81. 1912 Dec. 4	Union Springs	A. W. Wilson & J. C. Kilgo	A. J. Lamar
82. 1913 Dec. 3	Montgomery	E. R. Hendrix	A. J. Lamar
83. 1914 Dec. 2	Andalusia	W. A. Candler	A. J. Lamar

ANNUAL CONFERENCE SESSIONS

84. 1915 Dec. 8	Brewton	J. C. Kilgo	A. J. Lamar
85. 1916 Nov. 29	Selma	Collins Denny	A. J. Lamar
86. 1917 Nov. 28	Dothan	Collins Denny	A. J. Lamar
87. 1918 Nov. 27	Mobile	J. H. McCoy	A. J. Lamar
88. 1919 Dec. 3	Demopolis	W. F. McMurry	A. J. Lamar
89. 1920 Dec. 9	Panama City, Fla.	J. Cannon, Jr.	A. J. Lamar
90. 1921 Nov. 23	Greenville	J. Cannon, Jr.	A. J. Lamar
91. 1922 Nov. 23	Montgomery	Wm. B. Murrah	A. J. Lamar
92. 1923 Nov. 14	Opelika	W. A. Candler	A. J. Lamar
93. 1924 Nov. 12	Ozark	W. A. Candler	A. J. Lamar
94. 1925 Nov. 11	Mobile	W. A. Candler	A. J. Lamar
95. 1926 Nov. 17	Defuniak Springs, Fla.	H. M. Dobbs	A. J. Lamar
96. 1927 Oct. 26	Andalusia	H. M. Dobbs	A. J. Lamar
97. 1928 Nov. 21	Phenix City	H. M. Dobbs	A. J. Lamar
Called Session 1929 Apr. 25	Montgomery	H. M. Dobbs	A. J. Lamar
98. 1929 Nov. 20	Montgomery	H. M. Dobbs	A. J. Lamar
99. 1930 Nov. 19	Mobile	W. N. Ainsworth	E. L. Crawford
100. 1931 Nov. 19	Montgomery	W. N. Ainsworth	E. L. Crawford
101. 1932 Nov. 17	Troy	W. N. Ainsworth	E. L. Crawford
102. 1933 Nov. 15	Dothan	W. N. Ainsworth	E. L. Crawford
103. 1934 Nov. 21	Pensacola, Fla.	S. R. Hay	H. M. Andrews
104. 1935 Nov. 20	Opelika	S. R. Hay	H. M. Andrews
105. 1936 Nov. 19	Selma	S. R. Hay	H. M. Andrews
106. 1937 Nov. 18	Marianna, Fla.	S. R. Hay	H. M. Andrews
107. 1938 Nov. 24	Auburn	J. L. Decell	H. M. Andrews
108. 1939 Nov. 29	Montgomery	J. L. Decell	H. M. Andrews

ALABAMA CONFERENCE, THE METHODIST CHURCH, 1939-1959

1. 1939 Nov. 30	Montgomery	J. L. Decell	H. M. Andrews
2. 1940 Nov. 21	Panama City, Fla.	J. L. Decell	H. M. Andrews
3. 1941 Nov. 26	Mobile	J. L. Decell	H. M. Andrews
4. 1942 Nov. 11	Montgomery	J. L. Decell	H. M. Andrews
5. 1943 Nov. 3	Mobile	J. L. Decell & H. M. Dobbs	H. M. Andrews
6. 1944 Nov. 7	Montgomery	C. J. Harrell	H. M. Andrews
7. 1945 Nov. 15	Greenville	C. J. Harrell & P. B. Kern	J. E. Tate
Called Session 1946 Jan. 22	Montgomery	C. J. Harrell	J. E. Tate
8. 1946 Nov. 13	Mobile	C. J. Harrell	J. E. Tate
9. 1947 Aug. 27	Phenix City	C. J. Harrell	J. E. Tate
10. 1948 Sep. 1	Huntingdon College	Clare Purcell	J. E. Tate
11. 1949 Aug. 22	Huntingdon College	Clare Purcell	J. E. Tate
12. 1950 June 5	Huntingdon College	Clare Purcell	J. E. Tate
13. 1951 May 30	Huntingdon College	Clare Purcell	J. E. Tate
14. 1952 May 28	Huntingdon College	Clare Purcell	J. E. Tate
15. 1953 May 26	Huntingdon College	Clare Purcell	J. E. Tate
Called Session 1954 Jan. 12	Montgomery	Clare Purcell	J. E. Tate
Called Session 1954 Jan. 22	Brewton	Clare Purcell	J. E. Tate
16. 1954 June 1	Huntingdon College	Clare Purcell	J. E. Tate
17. 1955 May 31	Huntingdon College	Clare Purcell	J. E. Tate
18. 1956 May 29	Huntingdon College	Clare Purcell	J. E. Tate

At the Southeastern Jurisdictional Conference in 1956, the Alabama Conference became the Alabama-West Florida Conference; and Bachman Gladstone Hodge was elected a Bishop and assigned to the Birmingham Area, which included the Alabama-West Florida and North Alabama Conferences.

19. 1957 May 28	Huntingdon College	B. G. Hodge	J. E. Tate
20. 1958 May 27	Huntingdon College	B. G. Hodge	J. E. Tate
21. 1959 May 26	Huntingdon College	B. G. Hodge	J. E. Tate

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

THE ALABAMA CONFERENCE, M.E. CHURCH, 1867-1939

<i>Date</i>	<i>Place</i>	<i>Bishop (or President *)</i>	<i>Secretary</i>
1. 1867 Oct. 17-20	Talladega College Building	D. W. Clark	A. S. Lakin
2. 1868 Oct. 22-24	Murphree's Valley, Blount Co.	D. W. Clark	A. S. Lakin
3. 1869 Oct. 20-23	Mt. Hermon, Conecuh Co.	Matthew Simpson	A. S. Lakin
4. 1870 Oct. 12-17	Edwardsville, Cleburne Co.	Levi Scott	A. S. Lakin
5. 1871 Oct. 26-30	Corn House Camp Ground, Randolph Co.	Levi Scott	A. S. Lakin
6. 1872 Oct. 29-Nov. 3	Rocky Mount Camp Ground, Chilton Co.	S. M. Merrill	A. S. Lakin
7. 1873 Oct. 23-27	Lebanon, Dekalb Co.	Gilbert Haven	A. S. Lakin
8. 1874 Oct. 22-25	Irondale, Jefferson Co.	E. G. Andrews	A. S. Lakin
9. 1875 Oct. 21-25	Corn House Camp Ground	Thomas Bowman	J. T. Blakemore
10. 1876 Oct. 11-15	Maynard's Cove, Jackson Co.	Levi Scott	J. T. Blakemore
11. 1877 Oct. 18-23	Andrew's Institute, DeKalb Co.	W. L. Harris	J. T. Blakemore
12. 1878 Nov. 21-24	Brewton, Escambia Co.	Isaac W. Wiley	J. B. Miller
13. 1879 Nov. 20-23	Lebanon, Murphree's Valley	W. L. Harris	J. T. Blakemore
14. 1880 Dec. 2-6	Hanceville, Cullman Co.	R. S. Foster	J. B. Miller
15. 1881 Nov. 24-26	Birmingham First Church	Matthew Simpson	J. B. Loveless
16. 1882 Nov. 30-Dec. 4	Wedowee, Randolph Co.	E. G. Andrews	J. B. Loveless
17. 1883 Nov. 28-Dec. 2	Edwardsville	Cyrus D. Foss	J. B. Loveless
18. 1884 Oct. 16-20	Birmingham First	John M. Walden	C. F. McGaha
19. 1885 Nov. 26-29	Edwardsville	W. F. Mallalieu	C. F. McGaha
20. 1886 Nov. 25-28	Logan, Blount Co.	C. H. Fowler	C. L. Mann
21. 1887 Dec. 1-5	Birmingham First	W. F. Mallalieu	J. B. Loveless
22. 1889 Jan. 31-Feb. 4	Brewton (Alco)	Isaac W. Joyce	C. L. Mann
23. 1890 Jan. 21-25	New Decatur, Morgan Co.	John F. Hurst	C. L. Mann
24. 1891 Jan. 22-25	Edwardsville	E. G. Andrews	C. L. Mann
25. 1892 Jan. 20-25	Anniston, St. Paul's	Isaac W. Joyce	G. E. Ackerman
26. 1893 Jan. 19-23	Birmingham, Simpson	Thomas Bowman	G. E. Ackerman
27. 1894 Jan. 18-22	Kinsey, Houston Co.	W. X. Ninde	G. E. Ackerman
28. 1895 Jan. 17-20	Boaz First Church	J. H. Vincent	G. E. Ackerman
29. 1896 Jan. 15-19	Pratt City First Church	J. F. Hurst	G. E. Ackerman
30. 1897 Jan. 28-30	Heflin, Cleburne Co.	C. D. Foss	G. E. Ackerman
31. 1897 Dec. 1-5	Kinsey	C. C. McCabe	G. E. Ackerman
32. 1898 Dec. 1-4	Anniston, St. Paul's	D. A. Goodsell	G. E. Ackerman
33. 1899 Dec. 7-11	Pratt City First Church	W. F. Mallalieu	G. E. Ackerman
34. 1900 Dec. 6-10	Boaz First Church	J. N. Fitzgerald	G. E. Ackerman
35. 1901 Dec. 5-9	Moody, St. Clair Co.	J. W. Hamilton	G. E. Ackerman
36. 1902 Dec. 4-8	Cordova, Crumpton Memorial	E. G. Andrews	G. E. Ackerman
37. 1903 Dec. 3-6	Anniston, St. Paul's	C. D. Foss	J. L. Brasher
38. 1904 Dec. 1-5	Birmingham, Simpson	D. A. Goodsell	J. L. Brasher
39. 1905 Nov. 30-Dec. 3	Boaz First	Earl Cranston	J. L. Brasher
40. 1906 Nov. 28-Dec. 2	Edwardsville	D. A. Goodsell	J. L. Brasher
41. 1907 Dec. 12-15	Boaz, Snead Seminary	L. B. Wilson	J. L. Brasher
42. 1908 Nov. 26-30	Birmingham, Simpson	W. F. Anderson	L. H. Jackson
43. 1909 Dec. 2-5	Edwardsville	Earl Cranston	J. L. Brasher
44. 1910 Nov. 24-27	Boaz, Snead Seminary	W. F. Anderson	J. L. Brasher
45. 1911 Nov. 23-26	Birmingham, Simpson	W. F. Anderson	J. L. Brasher
46. 1912 Dec. 4-8	Foley, Baldwin Co.	W. P. Thirkield	J. L. Brasher
47. 1913 Dec. 17-21	Wadley, Randolph Co.	F. D. Leete	J. L. Brasher
48. 1914 Dec. 17-20	Cullman	F. D. Leete	J. L. Brasher
49. 1915 Dec. 9-12	Ononta	F. D. Leete	J. L. Brasher
50. 1916 Nov. 29-Dec. 3	Boaz	F. D. Leete	J. L. Brasher
51. 1917 Dec. 6-9	Brewton	F. D. Leete	J. L. Brasher

ANNUAL CONFERENCE SESSIONS

52. 1918 Dec. 5-8	Haleyville, Winston Co.	A. W. Leonard	J. L. Brasher
53. 1919 Nov. 27-30	Boaz	F. D. Leete	J. L. Brasher
54. 1920 Nov. 11-14	Birmingham, Simpson	E. G. Richardson	J. L. Brasher
55. 1921 Nov. 2-6	Birmingham, Simpson	F. M. Bristol	J. L. Brasher
56. 1922 Nov. 8-12	Boaz	E. G. Richardson	J. L. Brasher
57. 1923 Oct. 31-Nov. 4	Birmingham, Simpson	E. G. Richardson	J. L. Brasher
58. 1924 Oct. 22-26	Tarrant City	W. P. Thirkield	J. L. Brasher
59. 1925 Nov. 4-8	Boaz	H. Lester Smith	J. L. Brasher
60. 1926 Nov. 25-28	Birmingham, Simpson	W. P. Thirkield	J. L. Brasher
61. 1927 Nov. 30-Dec. 4	Cordova	A. W. Leonard	J. L. Brasher
62. 1928 Nov. 7-11	Tarrant City	H. Lester Smith	J. L. Brasher
63. 1929 Oct. 23-27	Boaz	Edgar Blake	J. L. Brasher
64. 1930 Nov. 5-9	Tarrant City	Titus Lowe	J. L. Brasher
65. 1931 Oct. 28-Nov. 1	Boaz	H. Lester Smith	J. L. Brasher
66. 1932 Nov. 2-6	Cordova	Wallace E. Brown	J. L. Brasher
67. 1933 Nov. 30-Dec. 3	Tarrant City	Wallace E. Brown	J. L. Brasher
68. 1934 Dec. 5-9	Oneonta	F. T. Keeney	J. L. Brasher
69. 1935 Oct. 30-Nov. 3	Birmingham, Simpson	Wallace E. Brown	J. L. Brasher
70. 1936 Oct. 28-Nov. 1	Tarrant	Wallace E. Brown	J. L. Brasher
71. 1937 Oct. 27-31	Boaz	James C. Baker	J. L. Brasher
72. 1938 Oct. 26-30	Tarrant	Wallace E. Brown	J. L. Brasher
73. 1939 Nov. 1	Tarrant	Wallace E. Brown	J. L. Brasher

NOTE: Above dates taken direct from the Annual Conference Journals, and when compared with the 1938 Alabama M.E. Conference Journal, reveal errors in this latter record, for the years 1879, 1884, 1906-1939, all of which have been corrected in the above list. (Will F. Franke, Sept. 23, 1957.)

NORTH ALABAMA CONFERENCE, M.E. CHURCH, SOUTH, 1870-1939

1. 1870 Nov. 12-22	Gadsden	Robert Paine	J. G. Wilson
2. 1871 Nov. 15-20	Florence	G. F. Pierce	J. G. Wilson
3. 1872 Nov. 20-27	Tuscaloosa	D. S. Doggett	C. D. Oliver
4. 1873 Nov. 19-25	Talladega	E. M. Marvin	J. A. Thompson
5. 1874 Nov. 11-17	Huntsville	D. S. Doggett	J. A. Thompson
6. 1875 Nov. 17-23	Birmingham	E. M. Marvin	J. A. Thompson
7. 1876 Dec. 13-16	Decatur	H. N. McTyeire	J. A. Thompson
8. 1877 Nov. 7-12	Gadsden	J. C. Keener	J. A. Thompson
9. 1878 Nov. 27-Dec. 3	Athens	H. H. Kavanaugh	J. A. Thompson
10. 1879 Nov. 26-Dec. 3	Tuscaloosa	R. Paine	J. A. Thompson
11. 1880 Dec. 15-20	Oxford	H. N. McTyeire	J. A. Thompson
12. 1881 Nov. 23-27	Huntsville	H. N. McTyeire	J. A. Thompson
13. 1882 Nov. 22-28	LaFayette	J. C. Keener	J. A. Thompson
14. 1883 Nov. 14-20	Birmingham	H. N. McTyeire	J. A. Thompson
15. 1884 Nov. 19-24	Talladega	J. C. Keener	J. A. Thompson
16. 1885 Nov. 18-23	Gadsden	A. W. Wilson	J. A. Thompson
17. 1886 Dec. 1-6	Florence	E. R. Hendrix	J. A. Thompson
18. 1887 Nov. 16-21	Tuscaloosa	J. C. Keener	J. A. Thompson
19. 1888 Nov. 14-20	Anniston	R. K. Hargrove	J. A. Thompson
20. 1889 Nov. 21-27	Huntsville	W. W. Duncan	J. A. Thompson
21. 1890 Nov. 19-25	Birmingham	J. C. Granbery	J. W. Newman
22. 1891 Dec. 3-7	Decatur	C. B. Galloway	J. W. Newman
23. 1892 Nov. 16-21	LaFayette	J. C. Keener	J. W. Newman
24. 1893 Nov. 15-21	Talladega	W. W. Duncan	J. W. Newman
25. 1894 Nov. 28-Dec. 3	Athens	W. W. Duncan	J. W. Newman
26. 1895 Nov. 21-25	Gadsden	C. B. Galloway	J. W. Newman
27. 1896 Nov. 18-23	Tuscaloosa	J. C. Granbery	J. W. Newman
28. 1897 Dec. 1-6	Florence	C. B. Galloway	J. W. Newman
29. 1898 Nov. 23-28	Huntsville	J. S. Key	J. W. Newman
30. 1899 Nov. 22-27	Birmingham	W. A. Candler	J. W. Newman
31. 1900 Nov. 28-Dec. 3	Decatur	E. R. Hendrix	J. W. Newman
32. 1901 Nov. 27-Dec. 2	Anniston	E. R. Hendrix	J. W. Newman

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

33. 1902 Nov. 19-24	LaFayette	J. S. Key	J. W. Newman
34. 1903 Nov. 25-30	Tuscumbia	A. C. Smith	J. W. Newman
35. 1904 Nov. 23-28	Talladega	A. W. Wilson	J. W. Newman
36. 1905 Nov. 22-27	Athens	C. B. Galloway	J. W. Newman
37. 1906 Nov. 28-Dec. 3	Gadsden	E. R. Hendrix	J. W. Newman
38. 1907 Nov. 27-Dec. 2	Tuscaloosa	E. R. Hendrix	J. W. Newman
39. 1908 Nov. 18-23	New Decatur	H. C. Morrison	J. W. Newman
40. 1909 Dec. 1-6	Roanoke	H. C. Morrison	J. W. Newman
41. 1910 Nov. 30-Dec. 5	Huntsville	J. C. Kilgo	J. W. Newman
42. 1911 Nov. 29-Dec. 4	Florence	E. E. Hoss	J. W. Newman
43. 1912 Nov. 20-25	Birmingham	E. R. Hendrix	J. W. Newman
44. 1913 Nov. 12-17	Anniston	J. H. McCoy	W. E. Morris
45. 1914 Nov. 4-9	Sylacauga	Collins Denny	W. E. Morris
46. 1915 Nov. 3-8	Athens	Collins Denny	W. E. Morris
47. 1916 Nov. 1-6	Bessemer	Collins Denny	W. E. Morris
48. 1917 Oct. 31-Nov. 4	Woodlawn	Collins Denny	W. E. Morris
49. 1918 Nov. 13-18	Birmingham	James Atkins	W. E. Morris
50. 1919 Nov. 5-9	Birmingham	James Atkins	W. E. Morris
51. 1920 Nov. 10-15	Gadsden	James Cannon, Jr.	W. E. Morris
52. 1921 Nov. 9-15	Birmingham	James Cannon, Jr.	W. E. Morris
53. 1922 Nov. 1-6	Decatur	W. B. Murrah	W. E. Morris
54. 1923 Oct. 31-Nov. 5	Ensley	W. A. Candler	W. E. Morris
55. 1924 Oct. 29-Nov. 3	Talladega	W. A. Candler	W. E. Morris
56. 1925 Oct. 28-Nov. 2	Huntsville	W. A. Candler	W. E. Morris
57. 1926 Nov. 3-8	Tuscaloosa	H. M. Dobbs	W. E. Morris
58. 1927 Nov. 9-14	Tuscumbia	H. M. Dobbs	W. E. Morris
59. 1928 Nov. 7-12	Birmingham	H. M. Dobbs	W. E. Morris
Called Session 1929 Apr. 23	Birmingham	H. M. Dobbs	W. E. Morris
60. 1929 Nov. 6-11	Anniston	H. M. Dobbs	W. E. Morris
61. 1930 Nov. 5-9	Athens	W. N. Ainsworth	W. E. Morris
62. 1931 Nov. 4-8	Sylacauga	W. N. Ainsworth	W. E. Morris
63. 1932 Nov. 3-6	Woodlawn	W. N. Ainsworth	W. E. Morris
64. 1933 Nov. 8-12	Birmingham	W. N. Ainsworth	W. E. Morris
65. 1934 Nov. 7-11	Ensley	S. R. Hay	W. E. Morris
66. 1935 Nov. 6-10	Huntsville	S. R. Hay	W. E. Morris
67. 1936 Nov. 12-16	Florence	S. R. Hay	W. E. Morris
68. 1937 Nov. 3-7	Gadsden	S. R. Hay	W. E. Morris
69. 1938 Nov. 3-7	Anniston	J. L. Decell	W. E. Morris
70. 1939 Nov. 1	Woodlawn	J. L. Decell	W. E. Morris

NOTE: Above dates taken from the Annual Conference Journals, and when compared with page 144 of the 1939 North Alabama Conference Journal, reveal errors in the 1879, 1885 and 1898 dates in the latter list, which have been corrected in the above list. W. F. F. Sept. 26, 1957

NORTH ALABAMA CONFERENCE, THE METHODIST CHURCH, 1939-1959

1. 1939 Nov. 2-6	Woodlawn	Decell, Brown & Straughn	W. E. Morris
2. 1940 Nov. 7-10	Tuscumbia	Decell, Brown & Straughn	W. E. Morris
3. 1941 Nov. 5-9	Ensley	Decell, Brown & Straughn	W. E. Morris
Called Session 1942 June 23	Birmingham First	Decell	F. K. Gamble
4. 1942 Oct. 28-Nov. 1	Decatur	Decell	F. K. Gamble
Called Session 1943 June 24	Birmingham First	Decell	F. K. Gamble
5. 1943 Oct. 27-31	Birmingham, West End	Decell	F. K. Gamble
Called Session 1944 June 9	Birmingham	Harrell	F. K. Gamble
6. 1944 Oct. 25-29	Bessemer	Harrell	F. K. Gamble
7. 1945 Oct. 24-28	Birmingham	Harrell	F. K. Gamble
8. 1946 Oct. 23-27	Woodlawn	Harrell	F. K. Gamble
9. 1947 Oct. 22-26	Decatur	Harrell	F. K. Gamble
10. 1948 Oct. 20-24	Birmingham, McCoy	Purcell	F. K. Gamble
11. 1949 Oct. 25-30	Birmingham, East Lake	Purcell	F. K. Gamble

ANNUAL CONFERENCE SESSIONS

12. 1950	Oct. 18-22	Tuscaloosa, Trinity	Purcell	F. K. Gamble
13. 1951	Oct. 24-28	Tuscumbia	Purcell	F. K. Gamble
14. 1952	Oct. 29-Nov. 2	Tuscaloosa First	Purcell	C. M. Pinkard
15. 1953	Oct. 7-11	Huntsville First	Purcell	C. M. Pinkard
16. 1954	Sep. 8-12	Birmingham-Southern	Purcell	C. M. Pinkard
17. 1955	Sep. 13-18	Birmingham-Southern	Purcell	C. M. Pinkard
18. 1956	Sep. 11-16	Birmingham-Southern	Hodge	C. M. Pinkard
19. 1957	Sep. 10-15	Birmingham-Southern	Hodge	C. M. Pinkard
20. 1958	Sep. 8-12	Birmingham-Southern	Hodge	C. M. Pinkard
21. 1959	Sep. 8-13	Birmingham-Southern	Hodge	C. M. Pinkard

CHAPTER 19

Roll of Deceased Ministers

THIS record gives where possible, the full name, date and place of birth, date and place of death, place of burial, and date of joining the Conference, of ministers and probationers who died while serving in one of the following Conferences :

Alabama Methodist Protestant	1828-1939
Alabama Methodist Episcopal	1832-1845
Alabama Methodist Episcopal, South	1846-1939
Alabama, The Methodist Church	1939-1957
Alabama Methodist Episcopal	1867-1939
North Alabama Methodist Episcopal, South	1870-1939
North Alabama, The Methodist Church	1939-1957

Carter's History of Tennessee Methodism lists the following as the Ministers of that Conference who were buried in Alabama when the Tennessee Conference served North Alabama :

	<i>Admitted</i>	<i>Died</i>	<i>Buried</i>
Allen, James Wilburn	1822 Tenn.	1858 Oct. 1	Athens
Boucher, Joshua	1813 Tenn.	1845 Aug. 23	Athens
Brown, Hartwell H.	1818 Tenn.	1868	Pettusville
Erwin, Alexander R.	1842 Tenn.	1860 Jan. 10	Huntsville
Gould, William G.	1837 Miss.	1848	Moulton
Hardy, James Ward	1852 Tenn.	1853 Aug. 14	LaGrange
Harris, Fielding H.	1840 Tenn.	1850	Athens (?)
Kelley, Albert G.	1843 Tenn.	1851	Athens
McClure, Arthur	1822 Tenn.	1825	Limestone Circuit
Randle, Thomas Ware	1832 Tenn.	1859 Aug. 26	Huntsville
Robinson, Pleasant B.	1827 Tenn.	1861 Oct. 2	Huntsville
Williams, Justinian	1832 Missouri	1859 Feb.____	Chickasaw Circuit

M.P. CONFERENCE, 1828-1939

Anderson, Benjamin S. _____	1821 _____	ante 1846 _____
Anderson, M. _____ E. _____	_____	_____
Axford John	1835 Jan. 30 London, England 1866 Nov. 15 Orrville	1858 Ala. Selma Cemetery

ROLL OF DECEASED MINISTERS

Barnett, Mordecai	1854 Apr. 1 _____ Ala.	1893 Ala.
Bentley, Jeremiah F. _____	1920 Jan. 28 Irondale	McComb Cemetery
	1822 _____ Ga.	1856 Ala.
	1859 _____	
Bentley, William A. _____	1863 _____	Antioch (Notasulga)
Berry, J. _____ S. _____	1863 _____	
Bibb, Peyton Dandridge	1784 May 26 Prince Edward Co., Va.	1829 Ala.
	1840 Oct. 13 Elmore County	near Coosada
Blackburn, A. _____ J. _____		1829 Ala.
Brewer, Aaron G. _____	1795 Dec. 5 Monmouth, N. J.	1829
	1877 Apr. 7 Opelika	Rosemere Cemetery
Brooks, Jackson Dorman	1859 Feb. 14 Ramer	1879 Ala.
	1881 Aug. 25 Near Greenville	Ramer
Burson, John F. _____		1845 Ala.
	1875 _____	
Campbell, George Arnold	1793 _____	1829 Ala.
	1834 July 14 _____	Dutch Bend, Autauga Co.
Capell, Britton	1784 _____ Wales	1829 Ala.
	1845 _____ at sea	
Carmichael, P. _____ T. _____		1875 Ala.
	1888 _____	
Chapman, James Elisha	1859 Oct. 22 Covington County	1889 Ala.
	1917 Nov. 22 Georgiana	Oakwood Cemetery
Clark, Isham J. _____		1851 Ala.
Collins, James		ante 1876
	1881 _____	
Conner, William Clayton	1875 Apr. 25 Lowndes County	1900 Alabama
	1935 Nov. 23 Tuscaloosa	Antioch (Notasulga)
DeBerry, J. _____ W. _____ S. _____	1816 _____ N. C.	1845 Alabama
Dobbs, Nathaniel Arnold	1823 Aug. 16 _____, Ala.	1873 Ala.
	1917 Feb. 7 Chilton County	Pleasant Grove
Dobbs, Samuel Winfield		1873 Ala.
	1883 _____	
Dulaney, Benjamin	1785 _____, N. C.	1829 Ala.
	1852 _____ Camden	
Eddins, Thomas Meredith		1890 Ala.
	1897 _____	Bear Creek (Caledonia)
Frasier, William Gregory	1839 July 3 Madison Parish, La.	1877 Ala.
	1919 July 19 Elmore County	Robinson Springs
Gaddy, John Franklin	1884 Jan. 11 Clarke County	1913 Ala.
	1915 Dec. 6 Clarke County	Puryear's Chapel
Gibson, Francis Augustine	1855 Dec. 1 Pike County	1883 Ala.
	1933 June 29 Salem	Pleasant Grove (Chilton Co.)
Graham, Samuel Nesmith	1797 Aug. 21 Williamsburg Co., S. C.	1849 Ala.
	1880 Feb. 28 Butler County	Wesley Chapel
Grant, Marion Wesley	1849 Sep. 23 Monroe County	1889 Ala.
	1907 Apr. 17 Evergreen	Brownville (Conecuh Co.)
Graves, Peyton Smith	1827 _____ Oglethorpe Co., Ga.	1829 Ala.
	1892 _____	
Grove, A. _____ G. _____		ante 1876
	1883 _____	
Henley, N. _____ L. _____		
	1894 July 4 Chilton Circuit	
Hill, Luther Leonidas	1823 July 21 Warrenton, N. C.	1852 Ala.
	1893 May 20 Montgomery	Oakwood

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Hill, William Wallace	1788 July 21 Hyde County, N. C. 1849 Oct. 10 Greensboro	1828 N. C. Family Cemetery (Greensboro) ante 1833
Horne, Josiah		
Howard, Mark	1784 July 5 Union District, S. C. 1852 June 1 Autauga County	1830 Ala. 4 Miles West of Autaugaville
Jackson, Wesley Crawford	1860 Nov. 12 Columbus, Ga. 1912 Oct. 19 Birmingham	1891 Ala. Opelika
Jenkins, Andrew Jackson	1822 Oct. 23 Camden 1864 Jan. 7	1856 Ala.
Jennings, Samuel Kennedy	1771 Jun. 6 Essex County, N. J. 1854 Oct. 19 Baltimore, Md.	Howard Co., Md. 1882 Ala. Parker Cemetery ante 1846
Johnson, Andrew Jackson	1851 Nov. 5 Tuscaloosa County 1917 July 3 Coker	
Johnston, Samuel	1790 _____, S. C.	
Jones, C. _____ S. _____ V. _____	1766 _____ 1846 _____	1829 Ala.
Ledbetter, Alexander Hamilton	1819 June 11 Brunswick Co., Va. 1906 June 12 Tallapoosa County	1868 Ala. Pentecost Church
Ledbetter, Thomas Jefferson	1847 Sept. 21 Tallapoosa County 1918 Sept. 6 Tallapoosa County	1886 Ala. New Prospect Church 1829 Ala.
Lee, J. _____ D. _____		
Limbrick, John Harmon	1877 Dec. 26 Billingsley 1935 Feb. 7 Billingsley	1916 Ala. Pleasant Hill
Lynch, Scribner Herschel	1875 July 22 Lee County 1921 Nov. 1 Elmore	1901 Ala. Hopewell (Lee Co.) 1858 Ala.
McAllister, George A. _____	1832 Mar. 29 _____ 1859 July 9 Pickens County	
McCaine, Alexander	1772 _____ Londonderry Co., Ire. 1856 June 1 Augusta, Ga.	1850 Ala. Magnolia Cemetery
McDaniel, William Griffin	1852 Aug. 31 Henry County, Ga. 1929 Mar. 15 Northport	1902 Ala. Jennings Chapel 1924 Ala.
McMinn, John Robert	1851 May 24 _____, Miss. 1925 Dec. 31 Cullman County	Sharon Grove ante 1845 Ala.
Marsh, W. _____ C. _____		
Mathison, George Washington	1846 Nov. 17 Henry County 1931 June 11 Henry County	1883 Ala. Abbeville
May, J. _____ N. _____		
Meek, John M. _____	1872 _____ 1872 _____	1829 Ala.
Meck, Samuel Mills	1786 Aug. 20 Laurens C., S. C. 1846 May 27 Tuscaloosa	1829 Ala. Greenwood Cemetery
Messer, Albert Crumpler	1866 Feb. 1 Shelby County 1927 May 21 Opelika, R. 4	1905 Ala. Hepzibah Cemetery
Messer, Commodore Donoplin	1861 Jan. 3 Coosa County 1932 Apr. 19 Clanton Circuit	1887 Ala. Verbena Cemetery
Messer, Ezekiel Hope Hull	1823 _____, Ga. 1883 _____	1872 Ala. Rockford
Messer, Miles Parker D. _____	_____ Ga. 1885 _____	1872 Ala.
Myers, Elijah		1830 Ala.
Mills, Luke R. _____		ante 1851
Miniard, Murice Guy	1895 Aug. 18 Near Greenville 1926 Aug. 17 Castleberry	1921 Ala. Hamden Ridge

ROLL OF DECEASED MINISTERS

Moodie, F_____ W_____	_____	1845 Ala.
Moore, E_____, Jr.	_____	1879 Ala.
Moore, Elias Robert	1888 _____ 1839 July 28 _____, Ga. 1894 May 9 Ramer	1870 Ala. Ramer Cemetery 1897 Ala.
Mosley, John L_____	1902 _____	_____
Nolen, William Jefferson	1830 Nov. 20 Coosa County 1897 Apr. 18 Notasulga	ante 1876 Ala. Antioch Cemetery
Oliver, Samuel	1779 Sept. 26 Ireland 1865 Dec. Greenville	1829 Ala. Cemetery near Church
Osteen, John Isaac	1883 Sept. 7 near Troy 1911 Aug. 24 Castleberry	1908 Ala. Griffin, near Troy 1845 Ala.
Pattillo, Alfred Cato	_____	_____
Postell, Thomas W_____	1874 _____	_____ Ala.
Ray, Mrs. Emma Worline	1881 _____ 1852 _____ Brewton 1932 Apr. 18 Montgomery	Deaconess 1910 Oakwood Cemetery
Rice, James	_____	_____
Rice, William	1787 Feb. 22 Pittsylvania Co., Va. 1867 Feb. 7 Ft. Deposit	1829 Ala. near Ft. Deposit
Robinson, Allen	1815 May 6 _____ S. C. 1883 Feb. 6 Coosa County	1838 Hissop
Sampley, David Jonathan	1814 Oct. 7 Blount Co. Tenn. 1876 Nov. 11 Near Ft. Deposit	1848 Ala. Ft. Deposit
Sellers, Jacob M_____	1888 _____	_____
Shaver, Oscar Hill	1815 Oct. 31 Abingdon, Va. 1857 Oct. 9 Montgomery	1845 Ala. Oakwood Cemetery
Shaver, Allen Theophilus	1818 _____ Abingdon, Va. 1858 _____ Macon County	ante 1851
Shaw, Thomas	_____	1845 Ala.
Skipper, John W_____	_____	1847 Ala.
Smedley, David Bishop	1878 _____ 1800 Feb. 17 Alexandria, Va. 1875 May 28 Ramer	1845 Ala. Ramer Cemetery 1859 Ala.
Smith, W_____ F_____	1885 _____	_____
Spence, John Alexander	1814 Sept. 13 Abbeville Co. S. C. 1898 Dec. 2 Dallas County	1874 Ala.
Stanton, Wiley Jones	1773 Dec. 30 Edgecomb Co. N. C. 1843 Oct. 5 Sumpter County	ante 1833 Panola Cemetery
Steadman, John	1800 June 15 _____ Ga. 1862 _____	1845 Ala.
Stewart, A_____ D_____	_____	1845 Ala.
Stewart, William David	1868 May 11 _____ Ala. 1930 Dec. 20 Birmingham	1892 Ala. New Merkel Cemetery
Taylor, Earl Clifton	1887 Aug. 4 near Notasulga 1912 Mar. 12 McWilliams	1910 Ala. Antioch (Notasulga) 1829 Ala.
Terry Eli	_____	_____
Till, S_____ B_____	1879 Dec. 14 _____ 1906 Mar. 25 _____	1903 Ala. Friendship (Georgiana)

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Townsend, Samuel Oliver	1850 May 31 Montgomery County	1873 Ala.
	1906 July 20 Troy	Troy Cemetery
Urquhart, Norman Alford	1810 _____ Ga.	1858 Ala.
	1895 Feb. 12 Ramer	
Walker, Joseph	_____	1829 Ala.
Weaver, John C. _____	_____ Warren County, Ga.	1856 Ala.
	1872 Mar. 14, Barbour County	
Wilkerson, John Peter Duncan	1850 Oct. 7 Columbus, Ga.	1898 Ala.
	1925 Sept. 30 Columbia	Columbia Cemetery
Williams, Zachariah	_____	1845 Ala.
	1856 _____	

M.E. CHURCH MINISTERS WHO DIED IN SOUTH ALA. AND WEST FLORIDA BEFORE 1832

Cook, Henry P. _____	1800 Dec. 8 Hancock County, Ga.	1820 Miss.
	1825 Oct. 14 Pensacola, Fla.	St. Michaels Cemetery
McIntyre, Nicholas	1790 Oct. ____ On the Ocean	1814 Miss.
	1824 Aug. 15 _____, Ala.	

DECEASED M.E. MINISTERS 1832-1845 AND M.E. CHURCH, SOUTH, 1845-1939

Abernathy, Joseph Thomas	1823 July 4 _____, Ala.	1855 Ala.
	1859 Sept. 18 Socapatoy, Coosa Co.	
Abernethy, Thomas Smith	1803 Mar. 3 Brunswick Co., Va.	1823 Miss.
	1882 Apr. 13 Dayton	Dayton
Abernethy, Thomas Young	1851 Oct. 13 Marengo County	1873 Ala.
	1935 Mar. 25 Pensacola, Fla.	Flomaton, Ala.
Adams, Thomas Lewis	1855 Oct. 21 Barbour County	1883 Ala.
	1933 Aug. 5 Loachapoka	Loachapoka
Adams, William Brown	1813 Dec. 13 Anson County, N. C.	1850 Ala.
	1890 July 30 Troy	Shady Grove Cem.
Albright, Thomas Dickerson	1860 Sept. 27 Lee County	1879 Ala.
	1936 Mar. 31 Birmingham	Forest Hill Cem.
Andrew, James Osgood, Jr.	1841 Sept. 30 Oxford, Ga.	1872 Ala.
	1907 Apr. 27 Gadsden	Magnolia (Mobile)
Andrews, Allen Skeen	1822 Aug. 16 Randolph Co., N. C.	1844 N. C.
	1898 Dec. 4 Union Springs	Union Springs
Andrews, Mark Samuel	1826 Feb. 23 Oglethorpe Co., Ga.	1852 Ala.
	1898 May 14 Mobile	Oakwood (Montg.)
Arnold, William Franklin	1854 Jan. 6 Notasulga	1881 Ala.
	1921 Sept. 25 Century, Fla.	Monroeville, Ala.
Atkinson, Charles Prescott	1867 Aug. 16 Newton	1890 Ala.
	1930 Oct. 23 Chipley, Fla.	Chipley
Bailey, Haman	_____, Tenn.	1813 Tenn.
	1845 Jan. 11 Marble Springs	Jemison Cemetery
Baker, Robert Paine	1837 Feb. 11 Franklin County	1878 Ala.
	1883 Oct. 14 Brewton	Magnolia (Mobile)
Baldwin, Edwin	1828 _____, Ga.	1850 Ala. M.P.
	1866 Jan. 9 Selma	
Bancroft, Josiah	1833 Apr. 8 Mobile County	1858 Ala.
	1901 Dec. 15 Abbeville	Livingston, Ala.
Bancroft, Walker	1861 July 19 Dallas County	1881 Ala.
	1928 June 30 Thomasville	Thomasville
Barker, Josiah	1817 Feb. 11 _____, N. Y.	1844 Ala.
	1894 July 9 Montgomery	Oakwood Cem.
Barlow, Daniel B. _____	1806 Aug. 8 Richland Co. S. C.	1829 Miss.
	1838 Dec. 12 Clarke County	

ROLL OF DECEASED MINISTERS

Barnes, Daniel William	1860 May 22 Ozark	1883 Ala.
Barr, Edward W _____	1898 Sep. 14 Ozark	Barnes Cross Roads
		1840 Ala.
Barr, Thomas D _____	1842 _____	
	1814 Apr. 22 Rutherford Co. N. C.	1839 Ala.
Barrow, Thaddeus Bedoliah	1843 Sept. 4 Marianna, Fla.	
	1866 Mar. 12 Barbour Co.	1892 Ala.
Belton, James Spencer	1930 Apr. 12 Pittsview	Ft. Crawford (Brewton)
	1833 Sept. 7 Newberry Co., S. C.	1852 Tenn. & Ala.
Beverly, Christopher Columbus	1856 Mar. 17 New York, N. Y.	Greenwood Cem.
	1894 Aug. 3 Coffeeville	1927 Ky.
Bilbro, Isaac Franklin	1931 May 3 Atlanta (Hospital)	Coffeeville
	1852 Nov. 1 Tuskegee	1873 Ala.
Birch, Edmund Pendleton	1925 Dec. 5 Pensacola, Fla.	Tuskegee
	_____ Oglethorpe Co., Ga.	1853 Ga.
Blow, Benjamin F _____	1883 Sept. 2 Warrington, Fla.	
	1825 July 5 Hancock Co., Ga.	1857 Ala.
Blue, Oliver Rufus	1887 Aug. 22 Columbus, Ga.	Linwood Cemetery
	1822 Mar. 24 Montgomery	1844 Ala.
Boatwright, James M _____	1893 June 8 Greensboro	Oakwood (Montg.)
		1831 Va.
Bond Jefferson	1841 July 5 Gainesville	
	1801 Apr. 8 New Hanover Co., N. C.	1839 Ala.
Boswell, John	1862 Dec. _____ Auburn	Auburn
	1788 Jan. 30 Columbus Co., N. C.	1810 S. C.
Boyd, James William	1853 Feb. 27 Pike Co.	Salem Cemetery
	1858 May 5 Cotton Valley	1882 Ala.
Boyd, Schuyler Greene	1889 Jan. 26 Glennville	Glennville
	1855 Oct. 28 Allen Co., Ky.	1882 Louisville
Brandon, James F _____ R _____	1932 July 17 Montgomery	Greenwood Cemetery
		1856 Ala.
Breedlove, John Wesley	1862 _____	
	1865 Mar. 12 Bullock Co.	1893 Ala.
Briggs, Andrew Jackson	1925 Mar. 16 Birmingham	Elmwood Cemetery
	1828 Mar. 26 Greensboro	1860 Ala.
Briggs, Andrew Jackson, Jr.	1887 Dec. 17 Robinson Springs	
	1864 Dec. 1 Autaugaville	1887 Ala.
Brown, Alexander Bascomb	1900 Sept. 24 Greenville	Robinson Springs
	1850 May 5 Northport	1882 Ala.
Brown, James Morrison	1829 Apr. 26 Mobile	Magnolia Cemetery
	1848 June 15 Rockingham Co., Va.	1878 M. P.
Burpo, Thomas	1890 Apr. 30 Evergreen Circuit	
	1804 Sept. 7 _____, N. C.	1823 Miss.
Calhoun, George Marion	1856 Jan. 9 Wilcox Co.	Mt. Pleasant (Monroe Co.)
	1860 Dec. 25 Barbour Co.	1889 N.W. Texas
Calhoun, Leander Cotten	1898 Aug. 18 Perry Co.	Mt. Zion Cemetery
	1848 Jan. 24 Clarke Co.	1873 Ala.
Callaway, Christopher Columbus	1925 Dec. 1 Birmingham	Selma
	1822 Apr. 28 Lincoln Co., Tenn.	1843 Ala.
Callaway, Elisha Hall	1867 Aug. 11 Greensboro	Greensboro
	1792 Jan. 8 Sussex Co., Delaware	1818 S. C.
Campbell, James M _____	1870 June 21 Macon, Miss.	Odd Fellows Cemetery
		1853 Ala.
Campbell, Thomas J _____	1864 May 14 Spotsylvania, Va. (battle)	
	1809 Feb. 22 Columbus Co., N. C.	1845 Ala.
Carter, William Henry	1853 Dec. 9 Henry Co.	
	1830 Oct. 31 Sumter Co., S. C.	1853 Ala.
Cary, Robert Eugene	1869 July 16 Clarke Co.	
	1846 Feb. 5 LaGrange, Ala.	1865 Montgomery
	1872 Apr. 14 Montgomery	Oakwood

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Cassady, John J_____	1827 Nov. 6 Chesterfield Co., S. C.	1858 Ala.
Chappelle, Laban Henry Scott	1873 Oct. 26 Lawrenceville	Lawrenceville
Christopher, Ralph Griffin	1851 Apr. 27 Carrollton	1878 Ala.
	1921 Jan. 8 Whistler	Magnolia (Mobile)
	1787 Oct. 10 Halifax Co., Va.	1810 S. C.
Coleman, Andrew J_____	1839 Oct. 13 Choctaw Co.	Christophers Chapel
	1822 _____ Murfreesboro, N. C.	1849 Ala.
Coleman, Eugene Wesley	1888 Oct. 29 Whistler	Citronelle
	1867 Oct. 3 Walker Springs	1899 Ala.
Collins, John Edmond	1934 Feb. 19 Rutledge	Walker Springs
	1869 June 5 Barbour Co.	1892 Los Angeles
Connelly, Wm. Pearce Harmon	1897 June 30 Hartford	Campbellton, Fla.
	1835 Aug. 9 Newberry Co., S. C.	1886 Ala.
Cooper, Thompson H_____	1905 Mar. 10 Salem, Lee Co.	Salem Cemetery
	1870 Dec. 28 Mobile	1889 Ala.
Cotten, George W_____	1894 Jan. 28 Mobile	Magnolia Cemetery
		1835 Ala.
Cotten, James Leander	1837 Jan. 7 Mobile	Mobile
	1817 June 1 Edgecombe Co., N. C.	1845 Ala.
Cousins, Andrew Jackson	1873 Feb. 4 Durant, Miss.	Cahaba, Ala.
	1851 Apr. 4 Elmore Co.	1878 Ala.
Cowan, Edward Eugene	1909 Sept. 16 Birmingham	Elmwood Cemetery
	1853 Mar. 6 Clarke Co.	1876 Ala.
Cox, Silas Hill	1927 Nov. 5 Burnt Corn	Puryearville Cemetery
	1823 June 18 Pickens Co.	1852 Ala.
Cox, Thomas L_____	1904 Sep. 17 Citronelle	Citronelle Church
	1809 Jan. 5 Washington Co., Ky.	1832 Tenn. & Ala.
Cox, William Manning	1836 Feb. 17 Mobile	Mobile
	1857 Feb. 11 Pickens Co.	1878 Ala.
Crain, Francis M_____	1934 Aug. 26 Defuniak Springs, Fla.	Magnolia Cemetery
	1828 June 18 Autauga Co.	1852 Ala.
	1859 Apr. 19 near Greensboro	
Crawford, Andrew Jackson	1796 _____, Tenn.	1820 Tenn.
	1866 July 2 Linden	Linden
Crawford, Eugene Lowther	1871 Jan. 12 Glennville	1893 Ala.
	1934 Sept. 1 Newark, Del.	Eufaula
Crawford, Robert Blakely	1840 Nov. 15 Russell Co.	1860 Ala.
	1889 May 18 Eufaula	Eufaula
Crews, James Madison	1848 Apr. 15 Lauderdale Co., Miss.	1874 Ala.
	1885 Dec. 7 Dayton	Dayton
Crook, David Crockett	1837 May 27 White Co., Tenn.	1867 Tenn.
	1891 Mar. 8, Girard	Enon
Cumming, John Bryant	1859 Aug. 11 Barbour Co.	1881 Ala.
	1923 Nov. 27 Montgomery	Elmwood (B'ham)
Daily, James Flake	1850 Oct. 6 Monroe Co.	1888 Ala.
	1916 Dec. 25 Enterprise	Enterprise
Dannelly, Edward Ayers	1866 Dec. 5 Camden	1892 Ala.
	1928 Nov. 13 Eufaula	Camden
Dannelly, John Milton	1855 Sept. 19 Camden	1885 Ala.
	1931 Dec. 21 Montgomery	Camden
Davis, Thomas Frith	1855 Oct. 25 Autaugaville	1877 N. Ala.
	1918 June 5 Opelika	Coosada
DeBardleben, John Finley	1851 Sept. 13 Cotton Valley	1882 Ala.
	1892 Mar. 2 Louisville	Shorter
Dennis, Wesley Branwell	1837 Nov. 22 Warren Co., Ga.	1857 Ala.
	1902 Oct. 9 Billingsley	Plantersville
Densler, Thomas Loyal	1804 Sept. 4 Savananh, Ga.	1840 Ala.
	1870 Mar. 17 Autauga Co.	Benton
Dickinson, Anthony Seale	1808 Jan. 24 Moore Co., N. C.	1830 Miss.
	1886 June 27 Brundidge	Brundidge

ROLL OF DECEASED MINISTERS

Dickinson, John Frederick	1828 Aug. 3 Henry Co., Ga.	1856 Ala.
Dickinson, John Phillips	1870 Mar. 31 Pike Co.	Little Oak
	1802 Mar. 17 Moore Co., N. C.	1858 Ala.
	1871 July 30 Troy	Little Oak
Dickinson, Robert Robinson	1815 Dec. 5 Pendleton Co., S. C.	1840 Ala.
	1860 Dec. 5 near Auburn	Auburn
Dickinson, Walter Phelan	1849 Aug. 27 Tuskegee	1875 Ala.
	1919 Mar. 5 Eufaula	Prattville
Dismukes, David Benjamin	1869 Jan. 27 Bullock Co.	1892 Ala.
	1936 June 10 Union Springs	Union Springs
Dorman, Thomas Wilmer	1804 Oct. 13 Salisbury, Md.	1840 Ala.
	1869 July 2 Mobile	Magnolia Cemetery
Dowdell, Lewis Flournoy	1830 May 30 Harris Co., Ga.	1852 Ala.
	1902 Sept. 11 Tuskegee	Tuskegee
Dowling, Angus	1834 Feb. 20 Dale Co.	1858 Ala.
	1904 Jan. 8 Daleville	Clay Bank Church
Dowling, Zaccheus	1792 July 29 Darlington Co., S. C.	1816 S. C.
	1885 June 19 near Greenville	Liberty Church
DuBose, Charles Betts	1840 Mar. 9 Marengo Co.	1869 Mobile
	1882 Oct. 11 Pensacola, Fla.	St. Michaels Cemetery
Easley, Anselm Anthony	1844 Dec. 3 Marengo Co.	1885 Ala.
	1929 May 22 Pineapple	Asbury (Sepulga Cir.)
Ellis, George Fletcher	1825 Mar. 13 Raleigh, N. C.	1852 Ala.
	1901 June 4 Greensboro	Greensboro
Ellis, Henry Marvin	1884 Apr. 5 Ft. Bayou, Miss.	1921 Ala.
	1933 Mar. 31 Selma	Live Oak Cemetery
Ellis, Jesse	1790 Sept. 20 _____, N. C.	1830 Miss.
	1866 Apr. 29 Montgomery	
Ellison, Henry Samuel	1862 Mar. 11 Columbus, Ga.	1892 Ala.
	1936 Apr. 21 Midway	Midway
Ellison, William Holmes	1805 Dec. 4 Charleston, S. C.	1827 S. C.
	1884 Dec. 20 Clayton	Clayton
Evans, Memphis R.	1879 Dec. 21 Notasulga	1901 M. P.
	1937 Jan. 12 Mobile	Mt. Vernon, Ala.
Feagin, Benjamin Edward	1859 Apr. 2 Monroe Co.	1890 Ala.
	1925 Jan. 5 Hendersonville, N. C.	Pineapple
Feagin, James Felix	1871 Sept. 1 Wilcox Co.	1896 Ala.
	1929 Nov. 18 Troy	Grove Hill, Ala.
Ferguson, Frederick Guthrie	1809 Apr. 4 Spartanburg Co., S. C.	1829 Tenn.
	1863 Sept. 4 Tuskegee	Tuskegee
Fincher, Thomas Paine	1861 Sept. 14 Lee Co.	1890 Ala.
	1913 Mar. 14 Asheville, N. C.	Opelika, Ala.
Finley, Hugh M _____		1832 Ala.
	1834 _____ Fredonia	Fredonia
Fisher, George Francis	1851 Apr. 20 Greene Co.	1882 Ala.
	1922 May 17 Wauchula, Fla.	Wauchula
Fisher, John Dalton	1802 July 31 Newbern, N. C.	1842 Ala.
	1868 Sept. 7 Dayton	Demopolis
Floyd, William Ferriby	1877 Mar. 14 Marengo Co.	1909 Ala.
	1938 Jan. 4 Newbern	Pine Crest (Mobile)
Fontaine, George Peter Cosby	1836 Jan. 20 Clarke Co.	1885 Ala.
	1919 Jan. 21 Grove Hill	Grove Hill
Foust, John	1796 Dec. 12 Sullivan Co., Tenn.	1831 Miss.
	1860 Apr. 15 Shelby Co.	Ebenezer Cemetery
Foust, John Emory	1834 Dec. 8 Blount Co.	1861 Ala.
	1882 June 7 Livingston	Livingston
Frazer, John Stanley	1848 Jan. 24 Clarke Co.	1872 Ala.
	1927 July 2 Evergreen	Evergreen
Garrett, Greenberry	1800 July 24 Williamson Co., Tenn.	1822 Tenn.
	1873 Mar. 20 Summerfield	Summerfield

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Gayle, Billups Dozier	1833 Mar. 4 Edgefield Co., S. C.	1856 Ala.
Gibson, Stonewall Jackson	1911 Oct. 21 Birmingham	Mt. Zion (Perry Co.)
	1863 Aug. 27 Gibson, N. C.	1906 Ala.
	1927 Aug. 28 Calvert	Elizabeth Chapel (McKenzie)
Gibson, William Ernest	1875 Oct. 11 Richmond Co., N. C.	1900 N. Ala.
Gillis, Hugh McLeod	1918 Nov. 29 Coffee Springs	Coffee Springs
Gillis, Neil	1843 Mar. 9 Barbour Co.	1866 Montgomery
	1913 Nov. 18 Castleberry	Snow Hill, Ala.
	1830 Sept. 17 Barbour Co.	1855 Ala.
Gilmore, John	1907 Mar. 7 Clayton	Clayton Cemetery
	1776 Aug. 2 _____, Ga.	1814 Tenn.
	1844 Nov. _____ Blount Circuit	
Glenn, Bascom Capers	1852 July 28 Macon Co.	1875 Ala.
	1917 Dec. 26 Greenville	Ft. Crawford (Brewton)
Glenn, James Washington	1832 _____ Cokesbury, S. C.	1855 Ala.
Golson, Lewis P. _____	1899 July 29 Midway	Hurtsboro
	1813 July 30 Orangeburg Co., S. C.	1850 Ala.
Goodman, Oscar Julian	1862 Nov. 29 Selma	Live Oak (Selma)
	1872 May 20 Elmore Co.	1893 Ala.
Grace, George Buckner	1928 Mar. 16 Butler	Greenwood (Montg.)
	1890 Oct. 30 Graceville, Fla.	1917 Ala.
Graham, Malcolm McNair	1919 July 19 Wilmore, Ky.	Graceville, Fla.
	1827 Nov. 11 Monroeville	1850 Ala.
Grant, Marion Edward	1902 Mar. 17 near Burnt Corn	Puryearville Cemetery
	1876 Apr. 13 Wilcox Co.	1909 Ala.
Green, John Andrew	1929 Jan. 11 Gantt	Gantt Cemetery
	1849 Mar. 6 Harris Co., Ga.	1873 Ala.
Hamer, Noel Rigg	1881 Oct. 17 St. Stephens Circuit	New Hope Church
	1854 Nov. 1 Rochdale, England	1875 N. Miss.
Hamill, Howard Melancthon	1928 Apr. 12 Defuniak Springs, Fla.	Magnolia Cemetery
	1845 Aug. 10 Lowndesboro	1882 Tenn.
Hamilton, Jefferson	1915 Jan. 21 Tate Springs, Tenn.	Hannibal, Mo.
	1805 Aug. 21 Ward, Mass.	1831 N. England
Hamilton, Jefferson Porter	1874 Dec. 16 Opelika	Church St. (Mobile)
	1856 Feb. 1 Mobile	1878 Ala.
Hardy, Charles	1911 Nov. 29 Mobile	Greenville, Ala.
	1803 Sept. 15 Lincoln Co., Ga.	1829 Miss.
Harris, Andrew Pickens	1838 Sept. 21 Tuscaloosa	Greenwood Cemetery
	1812 July 24 Madison, Ga.	1837 Ala.
	1844 Jan. 12 _____	
Harriss, Walter Clopton	1831 Sept. _____ Wilcox Co.	1852 Ala.
	1866 Feb. 11 Eutaw	Mesopotamia Cemetery
Harrison, James Edgar Clarence	1884 Mar. 26 Windham Springs	1908 M. P.
	1916 Sept. 2 Shady Grove, Pike Co.	Oregomia Cemetery
Hartzog, Daniel James	1845 Feb. 4 Barbour Co.	1887 Ala.
	1923 Apr. 22 Pensacola, Fla.	St. Johns' Cemetery
Hearn, Ebenezer	1794 Sept. 25 Montgomery Co., N. C.	1816 Tenn.
	1862 Dec. 24 Montgomery, Ala.	Camden, Ala.
Heath, William David	1843 Jan. 6 Walton Co., Ga.	1896 Ala.
	1922 Nov. 1 Prattville	Prattville
Henson, John Walton	1863 Mar. 3 Dalton, Ga.	1881 Fla.
	1929 July 5 Livingston	Brewersville Cemetery
Hightower, Joseph Whitaker	1834 Nov. 6 Harris Co., Ga.	1854 Ala.
	1860 Feb. 11 _____	
Hill, Andrew J. _____	1815 Nov. 6 _____, N. C.	1843 Ala.
	1850 Mar. 27 Jones Valley	Greene, near Tarrant
Hill, Henry D. _____	1848 _____, N. C.	1873 N. Ala.
	1891 Jan. 13 Atlanta, Ga.	Westview Cemetery

ROLL OF DECEASED MINISTERS

Hill, Henry T_____	1812 Sept. 8 Union Co., S. C.	1840 Ala.
Hinton, George Washington	1845 Feb. 12 Pascagoula, Miss.	1894 Ala.
Holcombe, Richard Spencer	1867 Dec. 11 Autauga Co.	near Billingsley
Holloway, John Holcomb	1898 Oct. 24 Prattville	1874 Ala.
Holston, James W_____	1849 June 23 Marengo Co.	Jackson, La.
	1886 July 18 Jackson, La.	1903 Ala.
	1871 Dec. 4 Macon Co.	Graceland (Chicago)
	1938 Sept. 3 Opelika	1833 Ala.
Holt, Mark Harrison	1863 Aug. 19 _____	1890 Ala.
Hood, Alexander	1860 May 27 Elmore Co.	Wetumpka
Hood, James M_____	1924 Jan. 4 Marion	1862 Ala.
Hosmer, Samuel Monroe	1835 Aug. 4 Spartanburg, S. C.	Ozark
Howington, Arthur Fletcher	1908 Oct. 20 Summerfield	1857 Ala.
Hudgens, Joseph B_____	1830 Oct. 16 _____	Bethesda (Benevola)
Hudgens, Thomas Hamlin	1864 Mar. 31 Pickens Co.	1874 N. Ala
Hudson, Daniel Mason	1846 July 22 Tuscaloosa Co.	Greensboro
Hughes, Jacob Slater	1915 Dec. 24 Brundidge	1913 Ala.
Humphrey, Hermon David	1880 Aug. 30 Repton, Conecuh Co.	Repton
Hunter, Hilliard J_____	1938 Apr. 12 Century, Fla.	1882 Ala.
Hurt, Charles Samuel	1846 Feb. 8 Cobb Co., Ga.	Douglasville Cemetery
Hurt, William Posey	1886 Sept. 18 Escambia Co.	1887 Ala.
Isaacs, Walter Gilbert	1869 Aug. 31 Henry Co.	Greensboro
James, Joseph Hopkins	1889 June 14 Greensboro	1853 Ala.
Jennings, Jacob Mead	1822 Feb. 12 Berea, Ohio	Tuskegee
Johnson, Henry Thomas	1881 Apr. 12 Tuskegee	1842 Tenn.
Johnson, Joseph Callaway	1813 _____ Rockbridge Co., Va.	Magnolia
Jones, Andrew M_____	1853 Sept. 12 Mobile	1881 Ala.
Jones, Andrew Valentine	1849 July 19 Madison Co.	Greensboro
Jones, Thomas Holloway	1885 Mar. 23 Troy	1841 Ala.
Jordan, Joshua Wood	1812 July 30 _____	Harmony Church
Keener, John Ormon	1878 Dec. 24 Troup Co., Ga.	1848 Ala.
Kelley, Christopher Hinchey	1825 Dec. 11 Putnam Co., Ga.	Smith Station
Kennon, Robert Lewis	1878 Oct. 21 Crawford Circuit	1880 Ala.
	1859 Dec. 14 Pike Co.	Troy
	1935 Feb. 24 Eufaula	1881 Ala.
	1860 Aug. 25 Warrington, Fla.	National Cemetery
	1926 Apr. 19 Brooklyn, N. Y.	1872 Ala.
	1848 May 5 County Wicklow, Ire.	Uniontown
	1911 July 1 Uniontown	1847 M. P.
	1804 June 4 New London, Va.	Greenville
	1872 Oct. 1 Greenville	1880 Ala.
	1852 June 3 Perry Co.	Dothan
	1923 Dec. 17 Dothan	1875 Ala.
	1850 Mar. 26 Butler Co.	Pushmataha
	1901 July 4 Pushmataha	1860 Ala.
	1834 Jan. 5 York Co., S. C.	Greensboro
	1890 July 29 Phenix City	1900 M. P.
	1876 Mar. 17 Lee Co.	Salitpa (Clarke Co.)
	1938 Jan. 23 Sneads, Fla.	1886 Ala.
	1849 Jan. 4 Montgomery Co.	Oakwood Cemetery
	1924 Oct. 10 Montgomery	1854 Ala.
	1815 Mar. 17 Johnson Co., N. C.	Greenville
	1886 Oct. 11 Greenville	Greensboro
	1852 Aug. 17 New Orleans, La.	1874 Ala.
	1898 Dec. 31 Greensboro	Sweetwater
	1848 Mar. 19 Marengo Co.	1823 S. C.
	1882 Feb. 18 near Sweetwater	Tuscaloosa
	1789 Jan. 23 Granville Co., N. C.	
	1838 Jan. 9 Columbus, Miss.	

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Kersch, Walton Columbus	1866 Apr. 5 Bibb Co.	1694 Ala.
Killough, John Williamson	1898 Jan. 1 Livingston	Livingston
Koger, Thomas Jefferson	1853 Oct. 26 Choctaw Co.	1883 N. Miss.
Lamar, Andrew Jackson	1918 June 25 Sweetwater	Sweetwater
Laney, John Wesley	1807 Mar. 22 Colleton Co., S. C.	1846 Ala.
Laney, Noah	1862 Oct. 8 Perryville, Ky.	Brooksville, Miss.
Lathram, Leslie Pritchett	1847 May 29 Cowpens, Ga.	1874 Ala.
Levert, Eugene Verdor	1933 Mar. 27 Nashville, Tenn.	Greenwood (Montg.)
Leysne, Dennis B.	1819 Aug. 10 Mecklenburg Co., N. C.	1840 Ala.
Lightfoot, Phillip H.	1867 Feb. 11	
Loveless, Everett Lee	1801 July 28 Mecklenburg Co., N. C.	1821 S. C.
Lynch, Thomas	1841 July 10	
Lynch, Thomas Mark	1865 Mar. 3 Hayneville	1885 Ala.
McBryde, Alexander	1923 June 21 Panama City, Fla.	Dothan
McCann, James Edmund	1795 Oct. 20 Wake Co., N. C.	1821 Miss.
McCann, John Wilson	1875 Apr. 19 Marion	Marion
McCann, William Armstrong	1859 _____, Ireland	1846 Ala.
McCarty, William Allen	1846 Apr. 23 Washington Co., Ga.	1872 Ala.
McDaniel, Walter Houston	1879 Nov. 26 Summerfield	
McDonald, Learner Blackman	1840 May 7 Barbour Co.	1863 Montgomery
McFerrin, Anderson Purdy, Jr.	1910 Feb. 10 Prattville	Prattville
McGehee, Oliver Clark	1864	1829 Miss.
McGehee, Robert Bruce	1826 Aug. 1 Wilkinson Co., Miss.	1846 Ala.
McGlaun, James Rufus	1867 Apr. 18 Coosa Co.	
McLeod, Charles	1816 June 23 Marlboro Co., S. C.	1841 Ala.
McNeill, Hamilcar Hannibal	1862 Dec. 22 on train	Cokes Chapel (Sumter Co.)
Mabry, John W.	1857 Sept. 3 Newbern	1879 Ala.
Mangum, Theophilus Fields	1938 Feb. 22 Mobile	Newbern
Manning, Thomas W.	1820 Apr. 2 Jackson Co., Tenn.	1846 Ala.
Mason, James Monroe	1891 Jan. 28 Havana	Newbern
	1859 Jan. 5 Newbern	1881 Ala.
	1913 Apr. 30 Pineapple	Newbern
	1819 Mar. 23 _____, Tenn.	1840 Ala.
	1904 Apr. 19 Anniston	Hillside Cemetery
	1810 _____ White Co., Tenn.	1834 Ala.
	1890 July 21 Randolph, Bibb Co.	
	1815 Jan. 8 Giles Co., Tenn.	1837 Tenn.
	1857 Aug. 23 near Columbiana	
	1851 Oct. 14 Nashville, Tenn.	1882 Tenn.
	1934 Aug. 12 Franklin, Tenn.	Mt. Olivet (Nashville)
	1857 Jan. 7 Montgomery Co.	1884 Ala.
	1923 Nov. 2 Demopolis	Greenwood (Montgomery)
	1884 Mar. 29 Elmore Co.	1926 Ala.
	1939 July 25 Troy	Greenwood (Montgomery)
	1858 Dec. 3 Dale Co.	1888 Ala.
	1933 July 2 Greensboro	Wesley Chapel (Georgiana)
	1805 Mar. 27 Lancaster Co., S. C.	1830 Miss.
	1855 Oct. 19 Pickens Co.	
	1852 Sept. 4 Montgomery Co.	1873 M. P.
	1934 Oct. 26 Prattville	Prattville
	1858 _____ Arbacoochee Circuit	1856 Ala.
	1834 Feb. 11 Granville Co., N. C.	
	1904 Mar. 30 Eufaula	Selma
	1824 Mar. 9 Limestone Co.	1850 Ala.
	1853 July 2 Lowndes Co., Miss.	Columbus, Miss.
	1846 Mar. 24 Marengo Co.	1870 Ala.
	1909 Feb. 3 Opelika	Elmwood (Birmingham)

ROLL OF DECEASED MINISTERS

Mathison, James Levin	1843 Dec. 12 Henry Co.	1872 Ala.
	1918 Mar. 21 Ozark	Ozark
Matthews, Willis Dickinson	1804 Mar. 20 Moore Co., N. C.	1831 Ga.
	1864 June 27 near Alexander City	Sunny Level
May, Isaac William	1901 Sept. 17 Birmingham	1924 N. Ala.
	1938 Mar. 30 Laveta, Colo.	Montg. (Greenwood)
Maye, Ernest Cato	1868 Nov. 14 Prattville	1900 Ala.
	1926 Mar. 20 Montgomery	Greenwood (Montgomery)
Meigs, Benjamin Earl	1882 Mar. 26 Bibb Co.	1906 Miss.
	1932 Sept. 11 Montgomery	Centreville
Menefee, John Wesley	1855 Apr. 27 Orion, Pike Co.	1876 Ala.
	1897 May 29 Selma	Selma
Miller, William Gibson	1869 May 5 Conecuh Co.	1904 Ala.
	1924 Feb. 14 Dothan	Vernon, Fla.
Mitchell, Archelus Hughes	1807 Oct. 15 Clarke Co., Ga.	1831 Ga.
	1903 Oct. 2 Summerfield	Summerfield
Monaghan, Daniel	1772 Oct. 15 Chester Co., S. C.	1814 S. C.
	1841 Mar. 20 _____	_____
Moore, Andrew Augustus Henderson	1847 Oct. 16 Perry Co.	1884 Ala.
	1929 Aug. 3 Montgomery	Greenwood Cemetery
Moore, Henry Dannelly	1833 Oct. 13 Abbeville, S. C.	1857 S. C.
	1902 Feb. 20 Opelika	Opelika
Moore, Levi	_____	1853 Ala.
	1855 _____	_____
Moore, Wilson	1815 _____	1839 Ala.
	1841 Sept. 10 Marianna, Fla.	_____
Morris, William Hargrave	1844 Jan. 22 Anson Co., N. C.	1868 Mobile
	1910 Aug. 5 Washington Co.	Escatawpa
Motley, Charles Hearn	1871 Nov. 21 Greenville	1896 Ala.
	1926 Feb. 4 Atmore	Atmore
Motley, William M.	1821 Oct. 31 Autauga Co.	1854 Ala.
	1896 Mar. 28 Montgomery	Greensboro
Myrick, Horace Hix	1885 Aug. 21 Georgiana	1915 Ala.
	1935 Nov. 19 Wilmer	Pleasant Valley
Nabors, Ezekiel T. _____	1831 _____ Montevallo	1853 Ala.
	1863 Aug. 21 St. Stephens	_____
Neal, William Burney	1808 Dec. 29 _____, Va.	1833 Ala.
	1889 Jan. 5 Auburn	Auburn
Neely, Philip Phillips	1819 Sept. 9 Murfreesboro, Tenn.	1837 Tenn.
	1868 Nov. 9 Mobile	Magnolia Cemetery
Nelson, Jacob Boone	1851 Jan. 31 Barbour Co.	1878 Ala.
	1916 Dec. 11 Ozark	Brundidge
Noble, John Otway	1852 June 20 Macon Co.	1885 Ala.
	1932 Dec. 5 Tuskegee	Tuskegee
Norton, William Kennedy	1821 Nov. 23 Moore Co., N. C.	1841 Ala.
	1894 Aug. 13 Enon, Bullock Co.	Enon
Oslin, Lewis S. _____	1822 _____, Ga.	1851 Ala.
	1854 Dec. 10 _____	_____
Owens, William Daniel	1844 June 27 Washington Co., Fla.	1874 Ala.
	1914 Oct. 27 near Wausau, Fla.	Chipley, Fla.
Parrent, Walter Brown	1870 July 17 Livingston	1898 Ala.
	1918 Feb. 11 Waverly	Opelika
Patterson, Lafayette	1823 Dec. 17 Iredell Co., N. C.	1852 Ala.
	1881 Dec. 23 Georgiana	Mt. Carmel (Montg. Co.)
Patton, James Moses	1829 May 29 Perry Co.	1852 Ala.
	1908 May 13 Gastonburg	Brewersville
Pearce, Abel	1817 Nov. 18 _____, Ga.	1840 Ala.
	1847 Oct. 29 Milton, Fla.	_____
Pearson, Edmund	1797 _____, Ga.	1821 Miss.
	1848 Sept. 23 _____	_____

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Peavy, John Roberts	1850 Jan. 23 Wilcox Co.	1875 Ala.
Peavy, Joshua Soule	1914 May 25 Thomasville	Thomasville
	1852 Apr. 23 Wilcox Co.	1873 Ala.
Perdue, Riley F_____	1900 Feb. 2 Tuscaloosa	Evergreen, Ala.
	1809 Jan. 1 Baldwin Co., Ga.	1850 M. P.
	1875 Mar. 10 _____	
Perry, Benjamin Franklin	1836 Feb. 13 Talbot Co., Ga.	1856 Texas
	1868 Sept. 23 Auburn	Auburn
Perry, Orion Sanford	1843 Nov. 8 Warrior Stand	1875 Ala.
	1916 May 8 Greensboro	Greensboro
Peterson, Francis Marion	1854 Oct. 29 Greensboro	1874 Ala.
	1908 Mar. 3 Montevallo	Greensboro
Peterson, John Albert	1850 May 19 Greensboro	1871 Ala.
	1830 Mar. 16 Montgomery	Greenwood (Montgomery)
Phillips, Elisha	1823 Mar. 8 Buncombe Co., N. C.	1852 Ala.
	1885 Nov. 29 Seale	Seale Church
Pilley, Charles Bilbro	1850 Sept. 2 Auburn	1876 Ala.
	1919 Feb. 2 Florala	Geneva
Pilley, Stephen Abiathar	1837 Oct. 5 Monroe Co.	1859 Ala.
	1909 Nov. 15 Troy	Oakwood (Troy)
Pilley, Stephen Fatherly	1805 July 4 Edgecombe Co., N. C.	1835 Ala.
	1873 Nov. 22 near Georgiana	Wesley Chapel (G'ana)
Pollock, David W._____	_____	1841 St. Louis
	1853 Mar. _____	
Powell, Augustus Hardy	1827 July 5 Brunswick Co., Va.	1847 Ala.
	1853 Sept. 4 Mobile	Magnolia Cemetery
Powell, James Knox	1845 Aug. 10 Laurens Co., Ga.	1877 Ala.
	1904 July 25 Ozark	Newton, Ala.
Powers, William Ira	1825 May 15 _____, S. C.	1845 Ala.
	1906 May 17 Birmingham	Opelika
Price, Edward Gilmer	1849 Jan. 10 Montgomery	1886 Ala.
	1906 Aug. 4 Grove Hill	Livingston
Price, Joseph Frederick	1871 Mar. 8 Rabun Gap, Ga.	1895 Ala.
	1925 June 2 Florala	Florala
Price, William Jones	1850 Oct. 24 Glennville	1878 Ala.
	1919 Nov. 30 Girard	Girard
Prince, William Allen	1868 Sept. 24 Ft. Deposit	1896 Ala.
	1927 Mar. 25 Chipley, Fla.	Ozark, Ala.
Reeves, Dowdell Davenport	1856 May 29 Tallassee	1886 Ala.
	1930 Mar. 2 Birmingham	Elmwood Cemetery
Register, Henry Bascom	1850 Nov. 27 Coffee Co.	1905 Ala.
	1923 Dec. 20 Vocation	Wesley Chapel (Gencva Co.)
Reid, Charles Theodore	1870 Mar. 2 Greenville	1908 Ala.
	1924 May 21 Cottondale, Fla.	Magnolia (Greenville)
Rencher, James Sanders	1848 Feb. 18 Hayncville	1874 Ala.
	1889 Oct. 13 Mobilc	Magnolia Cemetery
Reynolds, Louis Theophilus	1865 Nov. 5 Newton	1898 Ala.
	1937 Jan. 29 Samson	Spring Hill (Newton)
Rice, William Albert	_____	1873 Ala.
	1892 Mar. 9 Summerfield	Summerfield
Roberts, Joseph Prior	1858 Nov. 6 Washington Co.	1880 Ala.
	1929 Mar. 25 Newton	Newton
Roberts, Solomon Wheat	1860 Aug. 18 Washington Co.	1886 Ala.
	1916 Oct. 18 Eutaw	Mcsopotamia Ccmctry
Robinson, Samuel Duke	1879 Feb. 8 Wilsonville	1904 M. P.
	1921 Oct. 8 Hciberger	Isabella (Clanton)
Robinson, William C._____	1802 Nov. 2 Washington Co., Ga.	1838 Ala.
	1875 Apr. 16 Cass Co., Tcxas	
Rogers, Francis Aquilla	1857 Apr. 21 Butler Co.	1886 N. Ala.
	1932 July 7 Montgomery	Ashburn, Ga.

ROLL OF DECEASED MINISTERS

Roper, Gilbert Montgomery	1848 Nov. 20 Pickens Co.	1875 Ala.
	1895 May 31 Montgomery	Oakwood Cemetery
Roper, John Thompson	1810 Mar. 30 Mecklenburg Co., N. C.	1839 Ala.
	1885 June 4 Chilton Co.	Isabella (Clanton)
Ross, Bennett Battle	1828 June 28 Wake Co., N. C.	1850 Miss.
	1878 Feb. 14 Auburn	Auburn
Rounsaval, Wesley Rufus	1824 Sept. 4 Greene Co., Miss.	1846 Ala.
	1853 Mar. 5 Wilcox Co.	
Rush, John Cassaway	1817 Mar. 28 Tuscaloosa Co.	1843 Ala.
	1872 Feb. 28 McIntosh	Family Cem. (now gone)
Rush, John Wesley	1833 Mar. 22 Montgomery Co.	1854 Ala.
	1905 Oct. 6 Covington, Ga.	Prattville
Rutledge, Thomas Jonathan	1835 Jan. 7 Harris Co., Ga.	1858 Ala.
	1882 Oct. 31 Birmingham	Oak Hill Cemetery
Sanders, John Peter	1850 Oct. 20 Cusseta, Ga.	1874 Ala.
	1939 May 2 Montgomery	Oakwood Cemetery
Sasnett, William Jeremiah	1820 Apr. 29 Hancock Co., Ga.	1841 Ga.
	1865 Nov. 3 Hancock Co., Ga.	Sparta, Ga.
Sawyer, Seymour B. _____	1808 Dec. 8 _____, N. C.	1831 Miss.
	1844 Sept. 24 Wetumpka	Wetumpka
Scaife, Jamieson	1810 May 14 Chester Co., S. C.	1867 Montgomery
	1875 Apr. 6 Camilla, Ga.	Eufaula
Scales, Nicholas Perkins	1818 Jan. 15 Williamson Co., Tenn.	1840 Ala.
	1861 Feb. 26 Talladega	Talladega
Scales, Thomas H. _____ P. _____	1797 Apr. 9 _____, Va.	1841 Ala.
	1853 Apr. 2 near Talladega	
Scott, Joseph McCotry	1823 Feb. 4 Edgefield, S. C.	1856 M. P.
	1898 Aug. 26 Elmore	Forest Home
Seale, James Anderson	1862 Oct. 27 Butler Co.	1890 Ala.
	1937 Mar. 3 Panama City, Fla.	Greenwood Cemetery
Segrest, William Benjamin	1868 Aug. 14 Notasulga	1893 Ala.
	1926 Nov. 27 Sneads, Fla.	Midland City, Ala.
Sellers, Angus Lafayette	1854 Dec. 28 Montgomery Co.	1878 Ala.
	1937 Jan. 6 New Orleans, La.	LaPine (Montg. Co.)
Sellers, George Monroe	1860 Mar. 22 Butler Co.	1884 Ala.
	1904 Apr. 14 Pensacola, Fla.	St. Johns Cemetery
Selman, Benjamin Lafayette	1831 June 15 Henry Co., Ga.	1857 Ala.
	1910 Dec. 10 Troy	Oakwood (Georgiana)
Shaver, Ferdinand LaBorna	1808 June 11 Abingdon, Va.	1853 M.P.
	1880 Jan. 4 Ft. Deposit	Ft. Deposit
Shofner, James Martin	1863 June 23 Wilcox Co.	1887 Ala.
	1926 June 3 Mobile	Ft. Crawford (Brewton)
Shores, James Wilson	1828 Oct. 6 Putnam Co., Ga.	1851 Ala.
	1918 Mar. 21 Montgomery	Greenwood Cemetery
Sims, Edward Dromgoole	1805 Mar. 24 Brunswick Co., Va.	1830 Tenn.
	1845 Apr. 12 Tuscaloosa	Tuscaloosa
Skipper, James Leonard	1835 Nov. 13 Bibb Co., Ga.	1859 Ala.
	1904 Sept. 15 Dothan	Dothan
Sledd, Andrew Warren	1870 Nov. 7 Lynchburg, Va.	1909 Fla.
	1939 Mar. 16 Decatur, Ga.	Decatur
Smilie, Robert	1827 Feb. 14 Montgomery Co.	1855 Ala.
	1907 Dec. 25 Milton, Fla.	Coon Hill Cemetery
Smith, George R. _____ W. _____	1820 Aug. 8 Lincoln Co., Ga.	1840 Ala.
	1843 Apr. 16 Apalachicola, Fla.	
Smith, Luther Lane	1868 Sept. 7 Oxford, Ga.	1889 Ala.
	1890 Oct. 16 Marianna, Fla.	Greensboro, Ala.
Smith, Robert Anderson	1809 Mar. 23 Robertson Co., Tenn.	1832 Tenn. & Ala.
	1836 Oct. 25 Elyton	Elyton
Solomon, John Wesley	1822 June 27 Twiggs Co., Ga.	1851 Ga.
	1901 May 16 Seale	Seale Church

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Spain, John Batt Kennedy	1859 Feb. 14 Tuscaloosa	1885 Ala.
	1910 Aug. 4 Troy	Andalusia
Spangler, Isaac		_____ Va. M.P.
	1874 Apr. 23 Tuskegee	
Sparks, Giles P. _____	1815 _____, N. C.	1843 Ala.
	1848 Sept. 26 Tuscaloosa	Tuscaloosa
Spence, Robert W. _____	1824 May 11 Abbeville Co., S. C.	1850 Ala.
	1856 Sept. 27 Kemper Co., Miss.	
Stallings, James Daniel	1867 Aug. 10 Honoraville	1898 Ala.
	1900 Aug. 8 Eufaula	Mt. Zion (Honoraville)
Standley, David Crockett	1839 Dec. 29 Henry Co.	1870 Ala.
	1912 Mar. 5 Ponce de Leon, Fla.	Otter Creek
Standley, O. _____ B. _____		1849 Fla.
	1864 _____ Union Springs	
Starr, John Wesley	1806 Aug. 7 Wilkes Co., Ga.	1834 Ga.
	1870 Feb. 24 Bibb Co.	N. W. of Centreville
Starr, John Wesley, Jr.	1830 Oct. 22 Henry Co., Ga.	1852 Ala.
	1853 Sept. 20 Mobile	Magnolia Cemetery
Story, Elias Wells	1807 Apr. 15 Warren Co., Ga.	1836 Ga.
	1889 Dec. 18 Macon Co.	near Union Church
Stough, William Franklin	1868 May 14 Tallapoosa Co.	1908 Ala.
	1924 Dec. 30 Montgomery	Oakwood Cemetery
Street, William Steven	1863 Jan. 5 Selma	1890 Ala.
	1920 Dec. 29 Dothan	Hurtsboro
Strider, Charles	1809 May 17 Randolph Co., N. C.	1837 Ala.
	1883 June 14 Summerfield	Summerfield
Stripling, James Aaron	1860 June 24 Bullock Co.	1888 Ala.
	1916 June 19 Lower Peachtree	Lower Peachtree
Strout, Havilen Torrey	1868 Feb. 1 North Easton, Mass.	1888 Ala.
	1827 Oct. 12 Montgomery	Evergreen, Ala.
Summers, Thomas Osmond	1812 Oct. 11 Dorsetshire, England	1835 Baltimore
	1882 May 5 Nashville, Tenn.	Mt. Olivet Cemetery
Talley, George Riley	1818 Mar. 12 _____, Tenn.	1837 S. C.
	1873 Aug. 2 Plantersville	Plantersville
Talley, Joseph T. _____	1808 Oct. 23 Greene Co., Ga.	1833 Ga.
	1880 Apr. 24 Bastrop Co., Texas	
Tatum, Isaac Irving	1833 Oct. 11 Monroe Co., Ga.	1856 Ala.
	1884 Dec. 24 Atlanta, Ga.	Oakland Cemetery
Taylor, William David	1855 Apr. 11 Montgomery Co.	1888 Ala.
	1902 June 21 Montgomery Co.	Hickory Grove Cemetery
Thompson, John Altamont	1841 Dec. 15 Colbert Co.	1860 Tenn.
	1930 June 16 Huntsville	Maple Hill Cemetery
Trawick, Henry	1866 Oct. 13 Russell Co.	1888 N. Ala.
	1913 Dec. 14 Montgomery	Opelika
Turner, Edward Marmaduke	1836 Dec. 1 Walker Co.	1865 Mobile
	1925 Oct. 30 Greensboro	Greensboro
Turnipseed, Selman U.	1876 May 29 Montgomery Co.	1903 Ala.
	1932 Dec. 11 Opelika	Ramer (Montg. Co.)
Turrentine, Morgan Clower	1800 Sept. 17 Hillsboro, N. C.	1822 S. C.
	1881 July 15 Wilmington, N. C.	Oakdale Cemetery
Tyner, William Anderson	1875 July 25 near Luverne	1903 Ala.
	1905 Feb. 14 Skipperville	Rutledge, Ala.
Urquhart, Henry	1833 Feb. 18 Montgomery Co.	1852 Ala.
	1902 July 6 Tate Springs, Tenn.	Eufaula
Wade, William Scott	1845 Mar. 9 Russell Co.	1871 Ala.
	1906 Jan. 3 Forest Home	Oakwood (Troy)
Wadsworth, Edward	1811 Aug. 28 Newbern, N. C.	1831 Va.
	1883 Apr. 24 Greensboro	Greensboro
Walker, Peter J. _____	1808 _____ Williamson Co., Tenn.	1858 Ala.
	1860 _____	



HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Daniel, Cullen Coleman	1879 Aug. 29 LaPine	1910 Ala.
Eckford, John Thomas	1948 May 3 Montgomery	Montg. (Greenwood)
Ellison, Robert Ross	1870 May 27 Ft. Deposit	1900 Ala.
Ellisor, Adam Granville Grant	1953 July 16 Montgomery	Montgomery (Oakwood)
Ellisor, Cecil Marvette	1879 Feb. 25 Creek Stand	1905 Ala.
Ellisor, David Francis	1956 Sept. 14 Winter Haven, Fla.	Montg. (Greenwood)
Ellisor, William Thomas	1875 Nov. 17 Pine Level	1912 Ala.
Enfinger, James Walter	1952 July 30 Opelika	Rosemere
Foster, Robert Allen	1907 Mar. 15 Rose Hill	1930 Ala.
Fuller, Comer Jackson	1952 June 8 Montgomery	Montg. (Greenwood)
Gafford, Grant	1871 Feb. 6 Pine Level	1894 Ala.
Glenn, Bascom Clay	1943 Mar 7 Mobile	Pine Crest
Griffin, James Milton	1867 Apr. 20 Pine Level	1891 Ala.
Grogan, James Osgood	1943 Aug. 18 DeFuniak Springs, Fla.	DeFuniak Springs
Guthrie, Pinkney Monroe	1875 Oct. 8 Daleville	1913 Ala. M.P.
Hamner, John Wesley	1941 Nov. 1 Hartford	Black, Ala.
Hardy, John James	1859 Apr. 8 Barbour Co.	1886 Denver
Haskew, Daniel Walter	1942 Sept. 12 Brantley	Little Oak, Pike Co.
Herlong, Braxton Moss	1907 Nov. 27, Brundidge	1935 M.P.
Hightower, John William	1956 Apr. 29 Butler	Chestnut Grove
Hill, Thomas Leslie	1888 June 8 Rutledge	1919 Ala.
Hudgens, James Ray	1945 July 12 Greenville	Magnolia Cemetery
James, John Caller	1885 Jan. 28 Near Whatley	1910 Ala.
Jeffries, Wm. Wesley	1949 Mar. 1 Montgomery	Louisville, Ala.
Jones, George Wesley	1861 Dec. 29 Barbour Co.	1909 Ala.
Jones, George William	1950 Dec. 25 Dothan	Dothan
Jones, John Levi	1871 Feb. 11 Elbert Co., Ga.	1895 N. Ga.
Kersh, John David	1948 Nov. 20 Montgomery	Montg. (Oakwood)
Langston, Oscar Daniel	1851 Apr. 17 Dadeville	1881 Ala.
Lawrence, Joseph Oliver	1944 Nov. 6 Montgomery	Montg. (Greenwood)
	1856 Mar. 16 Pike Co.	1883 Ala.
	1941 July 20 Phenix City	Smiths Station
	1878 June 29 Barbour Co.	1910 M.P.
	1956 Jan. 5 Mobile Hospital	Loxley
	1880 Sept. 1 Whatley	1903 Ala.
	1947 Oct. 14 Houston, Texas	Houston (Glenwood)
	1876 Sept. 20 Ft. Deposit	1909 Ala.
	1952 Oct. 8 Montgomery	Montg. (Memorial)
	1883 May 13 Lee Co.	1915 Ala. M.P.
	1941 Feb. 12 Montgomery	Shady Grove near Opelika
	1892 Oct. 31 Notasulga	1919 N. Ala.
	1953 Mar. 1 Montgomery	Opelika (Rosemere)
	1888 July 15 Near Luverne	1927 Ala.
	1949 Nov. 23 Luverne	Rutledge, Ala.
	1880 Jan. 13 Bladon Springs	1906 Ala.
	1948 Mar. 2 Montgomery	Montg. (Greenwood)
	1893 Sept. 17 Chipley, Fla.	1917 Ala.
	1952 Jan. 9 Mobile	Mobile (Pine Crest)
	1877 Sept. 8 near Luverne	1929 Ala.
	1957 June 27 Mobile	Bayou La Batre Cemetery
	1863 Aug. 30 Santa Rosa Co., Fla.	1884 Ala.
	1943 Jan. 5 Louisville	Louisville
	1867 Dec. 19 Covington Co.	1894 Columbia
	1952 Feb. 11 Prattville	Montg. (Memorial)
	1857 Dec. 30 Bibb Co.	1884 Ala.
	1946 Feb. 22 Montgomery	Montg. (Greenwood)
	1886 June 14 Warren, Arkansas	1912 White River
	1954 Jan. 10 Auburn	Pine Hill Cemetery
	1867 Sept. 2 Montgomery Co.	1890 Ala.
	1941 Nov. 25 Chatom	Selma

ROLL OF DECEASED MINISTERS

Lisenby, Haley	1875 Aug. 3 Dothan	1905 Ala.
Lloyd, Oscar Clifford	1950 May 5 Montgomery	Dothan
Lowrey, Francis Mitchell	1884 Jan. 11 Creek Stand	1909 Tenn.
McConnell, Chas. Wilkins	1954 Jan. 26 Montgomery	Montg. (Memorial)
Marshall, Benjamin Franklin	1874 July 24 Elyton (Birmingham)	1904 Ala.
Mills, Robert Jacob	1941 Mar. 29 Montgomery	Orrville
Moody, Riley Augustus	1872 May 5 Near Stockton	1908 Ala.
Moore, Adger	1954 Jan. 9 Mobile	Magnolia
Moore, Augustus Henderson	1870 Aug. 2 Carroll Co., Miss.	1895 Ala.
Morgan, Jesse Pluribus	1948 Dec. 30 Bessemer	Demopolis
Newton, William Henry	1876 Jan. 1 Butler Co.	1907 Ala.
Northcutt, John Edward	1955 Dec. 26 Selma	Autaugaville
Pattillo, Wesley Peyton	1867 May 12 Luverne	1892 Ala.
Peacock, Jesse Paschal	1939 Dec. 7 Dothan	City Cemetery
Phares, John Culbreth	1890 Oct. 23 Shelby Co.	1931 Ala.
Preer, Carleton	1944 June 1 Blountstown, Fla.	Dothan
Reinhardt, James Wilson	1885 Sept. 4 Monroeville	1912 Ala.
Roberts, Claude Peavy	1956 Nov. 14 Ft. Deposit	Ft. Deposit
Roberts, Edmund William	1860 Nov. 1 Chambers Co.	1889 M.P.
Rush, Charles Andrew	1949 Nov. 14 Wetumpka	Speigner
Segars, Albert Parks	1866 Jan. 3 Near Dothan	1884 M.E.
Spencer, Samuel Ernest	1946 Feb. 24 Kinsey	Kinsey
Stafford, Ezekiel Elbert	1870 Dec. 27 Evergreen	1897 Ala.
Talley, Charles Soule	1954 May 26 Greenville	Selma (Live Oak)
Tate, John Benjamin	1882 Apr. 20 Verbena	1919 Ala.
Threadgill, Harvey Cook	1957 Mar. 9 Mobile	Verbena
Trotter, Joseph Bascom	1886 Dec. 25 Coffee Co.	1915 Ala.
Truett, Jasper Marvin	1956 Jan. 14 Selma	New Live Oak
Walton, Charles William	1879 Mar. 2 Hale Co.	1912 Ala.
Watson, Jesse Ray	1940 Aug. 18 Citronelle	Moundville
	1886 Feb. 20 Opelika	1911 Ala.
	1957 July 16 Birmingham	Tuskegee
	1860 Feb. 3 Perry Co.	1897 Ala.
	1948 July 24 Montgomery	Montg. (Greenwood)
	1892 Oct. 4 Brewton	1915 Ala.
	1948 Sept. 22 Calvert	Milton, Fla.
	1859 May 29 Monroe Co.	1893 Ala.
	1943 Mar. 26 Tallassee	Jay, Fla., Mt. Carmel
	1862 Oct. 31 Macon Co.	1885 Ala.
	1945 Nov. 10 Vocation	Prattville
	1871 Aug. 1 Banks Co. Ga.	1904 S. Ga.
	1945 July 7 Louisville, Ga.	Louisville, Ga.
	1887 Oct. 7 Greensboro	1909 Ala.
	1944 June 17 Prichard	Ft. Deposit
	1865 Feb. 13 Choctaw Co.	1907 Ala.
	1948 Feb. 4 Ramer	Rutledge, Ala.
	1866 Oct. 8 near Plantersville	1893 Ala.
	1947 Oct. 6 Panama City, Fla.	Greenwood, Fla.
	1864 May 17 Clarke Co., Miss.	1888 Ala.
	1941 Aug. 21 Brundidge	Brundidge
	1862 Sept. 7 Camden	1893 Ala.
	1941 Dec. 19 Andalusia	Tuskegee
	1869 Nov. 1 Pike Co.	1899 Fla.
	1947 Sept. 17 Mobile	Montg. (Greenwood)
	1881 May 9 Dale Co.	1909 Ala.
	1942 Mar. 5 Dothan	Newton, Ala.
	1873 Aug. 27 Shelby Co.	1905 M.P.
	1949 Mar. 27 Notasulga	Antioch Church Cemetery
	1894 Oct. 27 Barksdale, S. C.	1925 Ala.
	1948 June 8 Robinson Springs	Montg. (Greenwood)

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Welch, Oscar Sydney	1868 Nov. 23 Shelby Co.	1892 Ala.
	1944 July 1 Montgomery	Plantersville
Weston, Joseph Christian	1886 Nov. 18 Philadelphia, Pa.	1916 Ala.
	1942 Mar. 1 Banks	Banks
Whitsett, John Allen	1877 Aug. 25 Washington Co.	1910 Ala.
	1942 Feb. 26 Clayton	Clayton
Wilkerson, Chas. Clarence	1879 Apr. 7 Barbour Co.	1907 Ala.
	1957 Feb. 11 Mobile	Columbia, Ala.
Williams, George Kittrell	1862 June 22 Montgomery Co.	1887 Ala.
	1940 Nov. 14 Demopolis	Riverside Cemetery
Wilson, Cullen Bryant	1911 Mar. 1 Skipperville	1937 Ala.
	1955 Apr. 1 Mobile	Pine Crest Cemetery

1867-1939 Methodist Episcopal Church Roll of Deceased, with birth dates and places, death dates and places, burial places, and date of joining the Alabama Conference.

Addington, Jacob Walter	1818 Aug. 27 _____, N. C.	1867
	1898 Jan. 22 near Oneonta	Lebanon, near Oneonta
Allen, W. _____ A. _____	_____	1903
	1905 _____ DeFuniak Springs, Fla.	_____
Ansley, Thomas	_____	1868
	1891 _____ Mt. Union Conecuh Co.	_____
Arrington, J. _____ M. _____	1854 Apr. 6 _____, Ga.	_____
	1924 July 4 Ozark	Dothan
Atherholt, Edgar Franklin	1864 Dec. 20 Point Pleasant, Pa.	1914
	1932 Sept. 13 Cromanton, Fla.	Hillside, Plainfield, N. J.
Baggett, Nicholas	1840 July 31 Milton, Fla.	1870
	1928 Mar. 8 Atmore	Rays Chapel, McDavid, Fla.
Bailey, David Dawson	1864 Nov. 11 Tyrrell Co., N. C.	1920
	1938 May 16 Durham, N. C.	Mt. Bethel, Hickory, N. C.
Beltz, Daniel Conrad	1842 June 2 Bedford Co., Pa.	1890
	1918 July 14 Jackson, Miss.	_____
Blair, John Summerfield	1856 _____ Nashville, Tenn.	1883
	1886 Aug. 14 Dekalb Co.	_____
Blevins, Armstead E. _____	1841 Feb. 7 _____, Tenn.	1897
	1924 Dec. 17 Bremen, Cullman Co.	Family Cemetery
Bowers, Lemuel	1815 _____, Tenn.	1867
	1888 Dec. 31 Jackson Co.	Chaney Chapel near Dutton
Bowman, James Marion	1848 Apr. 28 Cleburne Co.	1871
	1907 Sept. 23 Cleburne Co.	Family Cemetery near Bethel
Brasher, John Jackson	1820 Dec. 26 Shelby Co.	1867
	1887 Mar. 3 Etowah Co.	Brasher Springs
Brasher, Paul	1891 Nov. 26 Etowah Co.	1916
	1921 Apr. 3 Iowa City, Iowa	Brasher Springs
Brown, Hiram Jackson	1863 Jan. 26 Cleburne Co.	1890
	1913 July 29 Marshall Co.	Hillcrest, Boaz
Burdshaw, Richard Wilburn	1850 Oct. 10 near Cotton Hill, Ga.	1884
	1928 Dec. 24 Headland	Kinsey
Burdick, Grant Ulysses	1869 Feb. 25 Winston County	1900
	1931 Mar. 23 Calera	Elmwood, Birmingham
Burson, Christopher Columbus	1846 June 25 Randolph Co.	1867
	1925 Mar. 20 Birmingham	Elmwood, Birmingham
Clifton, Levin Aaron	1836 Mar. 24 DeKalb Co., Ga.	1867
	1924 Apr. 8 Ft. Worth, Texas	Greenwood, Ft. Worth
Clinton, Osceola (c.)	_____	1871
	1873 Mar. 30 Near Newbern	_____
Cole, James A. _____	_____	1870
	1880 _____	_____

ROLL OF DECEASED MINISTERS

Croman, William Musser	1847 Nov. 26 Hughesville, Pa.	1892
Davis, John Brown	1933 Dec. 24 Cromanton, Fla.	Lynn Haven, Fla.
Drennen, Walter Blythe	1850 Oct. 3 Carroll Co., Ga.	1886
Dunn, John Henry	1939 May 9 Haleyville	Hillcrest, Haleyville
Dykes, Andrew McKendree	1817 May 29 _____, Tenn.	1867
Elder, Eliezer Ball Lee	1871 June 9 Arkadelphia	Old Harmony
Ellis, Gilbert	1848 Dec. 20 _____	1903
Fielder, William	1914 Mar. 11 Tallapoosa, Ga.	Hollywood Cemetery
Floyd, D_____ M_____	1856 Mar. 5 Franklin Co.	1896
Freeman, James Levin	1920 Feb. 19 Winfield	Gann Cemetery
Garrison, David	1848 Dec. 4 _____, Ill.	1896
Gibbs, John Newton	1928 Jan. 5 Boaz	Hillcrest, Boaz
Green, William Monroe	1874 June 16 _____, Ga.	1902
Groover, Peter	1908 Jan. 16 Colorado, Texas	Rosa, Blount Co.
Groover, Philip	1852 Oct. 13 Northiam, England	1915
Groover, William Leander	1936 Oct. 30 Birmingham	Elmwood, Birmingham
Hammitt, Charles Jefferson	_____	1868
Hopper, James Timothy	1880 _____	_____
Hunt, James (c.)	1841 Mar. 22 Randolph County	1867
Inge, Benjamin (c.)	1926 Apr. 26 Boaz	Albertville
Jackson, James Monroe	1800 May 12 Near Savannah, Ga.	1871
Johnson, Joseph Gibson	1882 Oct. 29 Geneva Co.	Hacoda, Geneva Co.
Johnston, John R_____	1828 Sept. 10 _____, N. C.	1867
Jones, John W_____	1904 Sept. 10 Edwardsville	Antioch, Cleburne Co.
Lakin, Arad Simonds	1860 Sept. 18 _____	1893
Laney, J_____ David	1906 Mar. 14 Scottsboro	Wesley Chapel near Ft. Payne
Lawley, Hiram Washington	1832 July 10 _____, Ga.	1882
Leonard, Charles Luzerne	1912 Sept. 10 Woodstock, Bibb Co.	Green Pond
Loveless, James B_____	1800 _____	1875
	1882 May 3 _____	Antioch, Cleburne Co.
	1866 Mar. 26 Cleburne Co.	1900
	1937 Mar. 3 Lythia Springs, Ga.	Antioch, Cleburne Co.
	1858 July 24 Philadelphia, Pa.	1882
	1935 May 21 Kinsey	Kinsey
	1864 Jan. 6 Etowah Co.	1896
	1916 Dec. 11 Etowah Co.	Morton's Chapel
	1870 _____ Limestone Circuit	1867
	1869 _____ Sumter Circuit	1867
	1871 Apr. 5 Etowah Co.	1898
	1905 Feb. 5 Kinsey	Moody Chapel near Oneonta
	1848 June 4 near Americus, Ga.	1870
	1922 Sept. 5 Opp	McClure near Garland
	1821 June 6 _____, Ky.	1867
	1893 Nov. 12 Logan	Livingston Chapel, Cullman Co.
	1800 Jan. 1 _____, Ky.	1867
	1885 Oct. 14 Columbiana	Old Columbiana
	1810 May 7 Delaware Co., N. Y.	1867
	1890 Jan. 22 Rockport, Missouri	Huntsville
	1875 June 4 _____, Ala.	Supply
	1932 July 16 Falkville	Blair, Cullman Co.
	1822 Aug. 12 _____	1867
	1891 Aug. 13 Maynards Cove	Lawley's Chapel, Shelby Co.
	1863 _____ East Worcester, N. Y.	1901
	1922 July 24 Jasper	Seward, N. Y.
	1900 _____	1876

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Lowrey, David Sanford	1830 Jan. 2 Menlo, Ga.	1875
McGee, James Patton	1896 Mar. 21 Ft. Payne	Fisher's near Ft. Payne
Mabrey, Solomon Franklin	1806 Oct. 5 Burke Co., N. C.	1867
	1898 Jan. 4 Cleburne Co.	Muscadine Camp Ground
	1872 Jan. 1 Marshall Co.	1912
	1935 Oct. 28 Moody near Leeds	Oak Grove near Horton
Mann, Charles L. _____	1882	
Massey, Robert Edward	1905 _____ Birmingham	1917
Miller, Andrew Sampey	1879 Aug. 21 Argo, Jefferson Co.	Hillcrest, Boaz
Miller, John Bascom	1928 May 17 Tarrant City	1910
Miller, William Parker	1858 Apr. 24 Conecuh Co.	Gatesville, Texas
Moore, Joseph Henry	1936 July 25 Gatesville, Texas	1870
Morrison, Charles Sidney	1851 Sept. 29 Auburn	Hillcrest, Boaz
Murphree, Quincy Carl	1927 Dec. 11 Leeds	1867
Newell, Charles Henry	1818 Dec. 10 Wilmington, N. C.	near Owassa
Owen, Henry Clay	1891 Mar. 21 Conecuh Co.	1900
Owen, Samuel Smith	1856 Aug. 31 near Atlanta, Ga.	Edgemont, Anniston
Parker, Tarpley Redwine	1903 Oct. 16 Anniston	1891
Parrott, James Berry	1841 Aug. 30 Randolph Co.	Union Hill
Pierce, John Davis	1914 Jan. 20 Cherokee Co.	1925
Poet, Henry E. _____	1903 Dec. 11 Adamsville	Lebanon near Oneonta
Pritchett, William Franklin	1926 Nov. 24 Birmingham	1888
Rains, Thomas Steeple	1836 Dec. 25 South Bridge, Mass.	Magnolia Cemetery
Rampy, Joseph Nathaniel	1894 Mar. 8 Defuniak Springs, Fla.	1900
Riley, John	1852 Dec. 17 Forsyth Co., Ga.	Forest Home, Marshall Co.
Rogers, James	1930 Aug. 15 near Boaz	1892
Self, John C. _____	1856 May 28 Forsyth Co., Ga.	Pleasant Grove, Blount Co.
Short, Joseph D. _____	1931 Mar. 3 Cullman	1867
Smead, William B. _____	1825 June 20 Elbert Co., Ga.	Hopewell near Hanceville
Stewart, John Wesley	1887 Mar. 8 Hanceville	1867
Thomas, William Emory	1830 July 21 Lincoln Co., Tenn.	Livingston Chapel
Tramell, Americus (c.)	1903 Oct. 7 Cullman Co.	1882
Tredinick, John	1844 Apr. 3 Lawrence, Ind.	Elmwood, Birmingham
	1928 Mar. 26 Birmingham	1898
	1866 _____, Ohio	
	1902 June 22 _____, Texas	
	1867 Jan. 26 Rome, Ga.	1904
	1929 July 20 Florala	Hacoda, Geneva Co.
	1844 Feb. 14 _____, Ga.	1869
	1928 June 19 Albertville	Black Oak, DeKalb Co.
	1840 Sept. 12 Chambers Co.	1876
	1903 Apr. 17 Edwardsville	Edwardsville
	1837 June 26 _____, S. C.	1894
	1915 July 9 Geneva Co.	Hacoda
	1818 Sept. 28 _____, Pa.	1876
	1899 May 5 Crestview, Fla.	Defuniak Springs, Fla.
	1867	
	1884 Jan. 31 _____	
	1862 Apr. 18 Gainesville, Ga.	1888
	1889 July 13 Conecuh Co.	Mt. Union
	1845 Mar. 22 Charleston, W. Va.	1906
	1932 Nov. 15 San Diego, Calif.	Mt. Hope, San Diego
	1845 June 26 near Ft. Payne	1869
	1927 Nov. 28 Portersville	near Portersville
	1857 Nov. 28 Dale Co.	1894
	1930 June 16 Kinsey	Kinsey
	1870	
	1871 _____ Fredonia	
	1865 Aug. 2 _____, England	1890
	1891 July 30 Edwardsville	Cincinnati, Ohio

ROLL OF DECEASED MINISTERS

Vandiver, Alphonso Taylor	1848 Oct. 1 _____	1885
	1930 Jan. 6 Cullman	Cullman
Watson, Abijah B. _____		1867
	1870 Oct. 18 Village Springs	
West, Alfred A. _____	1883 Nov. 15 _____, Ala.	1909
	1916 May 30 near Brewton	Pilgrim's Rest, Alco
White, Thomas Wiley	1830 Mar. 13 _____	1867
	1911 Aug. 19 Elk City, Okla.	Elk City

(Those marked c. are colored)

1870-1939 North Alabama Conference, M.E. Church, South, showing where possible, birth date and place, the first Conference they joined and date, death date and place, and burial place.

Abernethy, Paul Lee	1867 July 27 Enterprise, Miss.	1894 N. Ala.
	1937 June 24 Talladega	Marion
Akin, John Wilson	1861 Nov. 29 Cherokee Co.	1886 N. Ala.
	1921 Nov. 11 Birmingham	Elmwood, Birmingham
Allison, Lemuel Riley	1864 Sept. 6 White Co., Ga.	1887 N. Ga.
	1899 July 11 Sylacauga	Cuthbert, Ga.
Anderson, John Henry	1850 Aug. 8 Giles Co., Tenn.	1867 Tenn.
	1876 Sept. 14 Giles Co., Tenn.	Tuscumbia
Anderson, Robert Wesley	1851 Feb. 22 Dudleyville	1881 N. Ala.
	1929 Nov. 1 Bessemer	Sylacauga
Andrews, William Thomas	1838 Sept. 28 Limestone Co.	1870 N. Ala.
	1921 June 21 Avondale	Elmwood, Birmingham
Archer, John Willard	1882 Aug. 20 Cullman Co.	1917 N. Ala.
	1937 Jan. 11 Walker Co.	Duck River Ch.
Archibald, Robert Murray	1869 Jan. 28 Pickens Co.	1891 N. Ala.
	1929 Mar. 27 Wylam	Elmwood, Birmingham
Armstrong, Thomas King	1832 Sept. 29 Wilcox Co.	1883 N. Ala.
	1912 May 25 Birmingham	Forest Hill, Birmingham
Baird, Robert Burson	1851 Jan. 17 Goshen	1887 N. Ala.
	1911 Nov. 11 Lanier Ct.	Lanier
Barnes, William Fletcher	1859 July 29 Chambers Co.	1884 N. Ala.
	1928 Aug. 26 LaFayette	LaFayette
Bartee, James Thomas	1817 July 11 Dickson Co., Tenn.	1845 Tenn.
	1895 Apr. 23 near New Hope	Gurley
Bell, Largus Russell	1834 Apr. 15 Gainesville, Ga.	1858 Ala.
	1889 Dec. 17 Warrior	Anniston
Berry, Hugh Pinkney	1847 Feb. 17 DeKalb Co.	1873 N. Ala.
	1905 Sept. 4 Boyles	Albertville
Beverly, Noah Webster	1854 Feb. 4 Claiborne	1883 Ala.
	1918 Mar. 22 Mobile	Magnolia Cemetery
Black, John Taylor	1848 Dec. 16 Cherokee Co.	1886 N. Ala.
	1929 Oct. 8 Ragland	Elmwood, Birmingham
Black, William Walter	1875 Mar. 4 Jefferson Co.	1923 N. Ala.
	1938 Sept. 28 Hartselle	Danville
Booth, Henry LaFayette	1844 Oct. 30 Giles Co., Tenn.	1867 Tenn.
	1915 Oct. 18 Georgetown, Texas	Florence
Boyd, George Elias	1859 May 22 Talladega Co.	1888 N. Ala.
	1937 Aug. 23 Ensley	Elmwood, Birmingham
Bradford, James Watson	1868 May 27 E. Feliciana Parish, La.	1893 N. Ala.
	1901 Dec. 8 Brookside	Meridian, Miss.
Brandon, Francis Woodward	1869 Oct. 1 Jacksonville	1889 N. Ala.
	1928 July 6 Atlanta, Ga.	Elmwood, Birmingham
Brandon, Francis Thomas Jefferson	1932 May 22 Gwinnett Co., Ga.	1854 Ala.
	1909 July 31 Birmingham	Oak Hill, Birmingham
Branscomb, Lewis Capers	1865 Aug. 27 Union Springs	1886 N. Ala.
	1930 Oct. 30 Jasper	Elmwood, Birmingham

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Brindley, Perry Kennon	1837 July 8 Cherokee Co.	1860 Ala.
	1904 Mar. 31 Sand Rock	Turkey Town
Brittain, James Leonidas	1846 Jul. 23 Blount Co.	1872 N. Ala.
	1930 Sept. 15 Birmingham	Elmwood, Birmingham
Brooks, Charles Dawson	1872 June 27 near Columbus, Ga.	1903 N. Ala.
	1905 Dec. 20 Wilsonville	Magnolia, Mobile
Brown, Andrew Jackson	1894 Oct. 6 Russellville	1924 N. Ala.
	1934 Nov. 14 Samantha	Townley
Brown, Hardie	1832 Aug. 8 Gallatin, Tenn.	1861 Ala.
	1887 Aug. 27 Birmingham	Oak Hill, Birmingham
Burns, Alfred Nathan	1868 Nov. 5 Blount Co.	1909 N. Ala.
	1934 Mar. 21 Hartselle	Hartselle
Burns, Samuel Newton	1850 Mar. 3 Cherokee Co.	1872 N. Ga.
	1931 Mar. 20 Hinson, Fla.	Bainbridge, Ga.
Butt, Moses Edward	1835 Oct. 31 Columbus, Ga.	1856 Ala.
	1920 Feb. 15 Childersburg	Childersburg
Cannon, Joe Norman	1888 Feb. 8 Fayette	1932 N. Ala.
	1924 June 17 Fayette	Fayette
Cantrell, Boyd Theodore	1872 Oct. 23 Hall Co., Ga.	1898 N. Ala.
	1934 May 19 Anniston	Elmwood, Birmingham
Carver, Robert Daniel	1834 July 3 Person Co., N. C.	1857 Ala.
	1889 Jan. 20 Cottondale	Hopewell, Tuscaloosa
Cary, James Wynn	1861 Nov. 9 near Sparta, Tenn.	1889 N. Ala.
	1931 Sept. 9 Decatur	Gunn Cemetery
Chappell, Andrew Jackson	1866 July 22 Randolph Co.	1887 N. Ala.
	1923 July 27 Powderly	Powderly
Christian, James William	1845 Jan. 3 Meriwether Co., Ga.	1872 N. Ala.
	1882 Oct. 17 Birmingham	Oak Hill, Birmingham
Coleman, James Lockhart	1830 Jan. 29 Limestone Co.	1853 Tenn.
	1897 Jan. 22 Athens	Athens
Coons, Rufus Wilson	1829 Aug. 4 Tuscaloosa Co.	1867 Mobile
	1894 Mar. 4 Elkmont	Elkmont
Copeland, Anderson Guin	1826 Oct. 8 Sparta, Tenn.	1848 Tenn.
	1894 Nov. 20 Birmingham	Oak Hill, Birmingham
Cornelius, John Pendleton	1864 Dec. 5 Blount Co.	1906 N. Tex.
	1934 Jan. 28 Decatur	Decatur
Cox, Ben Hanford	1904 July 30 Franklin Co.	1929 N. Ala.
	1930 June 17 Albertville	Boaz
Craig, John Chapman	1858 June 29 Lawrence Co.	1896 N. Ala.
	1929 Dec. 24 Eastaboga	Anniston
Crim, Henry Franklin	1872 Mar. 2 Marshall Co., Miss.	1900 N. Ala.
	1939 Apr. 16 Gadsden	Old Camp Ground, Tuscaloosa
Crowe, Joseph John	1849 May 2 near Gainesville, Ga.	1877 N. Ala.
	1933 Mar. 31 Fairfield	Elmwood, Birmingham
Crymes, Walton Wilson	1877 Nov. 1 Barbour Co.	1900 Ala.
	1918 Oct. 21 Opelika	Opelika
Culberson, John William	1869 June 5 Rockford	1901 N. Ala.
	1931 July 10 Sylacauga	Sylacauga
Curry, Joseph T.	1821 Feb. 22 Marengo Co.	1842 Ala.
	1885 Mar. 11 Fayetteville	Talladega
Davis, John Henry LaFayette		1886 N. Ala.
	1888 Jan. 5 Talladega Circuit	
Davis, John Summerfield	1827 Nov. 24 Robeson Co., N. C.	1854 N. C.
	1907 Jan. 15 Morgan Co.	Trinity Mt.
Deavenport, Thomas Hopkins	1835 Dec. 2 Pulaski, Tenn.	1858 Memphis
	1888 June 30 Warrior	Oak Hill, B'Ham
Dobbs, Benjamin Lewis	1881 May 7 DeKalb Co.	1913 N. Ala.
	1939 May 16 Tuscaloosa	Walkers Chapel

ROLL OF DECEASED MINISTERS

Dobbs, Cicero Lewis	1831 Aug. 3 Franklin Co., Ga.	1857 Ala.
Dobbs, George Cicero	1896 Feb. 21 Montevallo Circuit	Alexander City
Dorman, William Wallace	1875 Apr. 23 DeKalb Co.	1907 N. Ala.
Dowling, Zaccheus Asbury	1936 Jan. 17 Birmingham	Elmwood, Birmingham
Driskill, Ambrose Fleming	1858 Feb. 3 Spartanburg, S. C.	1876 N. Miss.
Driskill, George Edwin	1917 Sept. 4 Montevallo	Ryland
Duncan, Daniel	1849 Oct. 1 Barbour Co.	1886 N. Ala.
Duncan, James Armstrong	1920 Aug. 28 Birmingham	Elmwood, Birmingham
Dunkin, Geo. Malcolm Graham	1801 June 16 Rutherford Co., N. C.	1822 Tenn.
Dupree, John Nelson	1875 Mar. 17 Madison Co.	Madison Co.
Dye, David Turner	1868 May 15 Dekalb Co.	1889 N. Ala.
Ellis, Hugh Hawkins	1937 Oct. 17 Goodwater	Goodwater Ch.
Ellis, Joseph Dudley	1803 May 11 Shippensburg, Pa.	1847 Ala.
Ellis, Jesse Franklin	1891 Oct. 28 Birmingham	Talladega
Emerson, Erastus Durant	1863 Mar. 8 Richmond, Va.	1884 Va. Conf.
Emerson, Jehu Vandiver	1923 Dec. 20 Decatur	Carrollton, Miss.
Emerson, Samuel Rice	1854 May 2 Marion Co.	1874 N. Ala.
Faust, William Emory	1888 Sept. 7 Moulton	McDonald, Moulton
Ferguson, John Lee	1831 July 1 Houston Co., Ga.	1852 Ala.
Fields, George W.	1914 Jan. 17 Camp Hill	Camp Hill
Fulmer, Edward	1844 June 29 Lee Co., N. C.	1885 N. Ala.
Glasgow, James Spencer	1916 Apr. 12 Lincoln	Lincoln
Glover, Julius Nicholas	1878 Mar. 9 Birmingham	1922 N. Ala.
Godbey, Crockett	1936 Feb. 8 Birmingham	Oak Hill, Birmingham
Gregory, John Beal	1866 Mar. 29 Marengo Co.	1889 N. Ala.
Gurley, Jeremiah Godi	1906 Mar. 7 Birmingham	Forest Hill, Birmingham
Guthrie, William Eual	1844 Mar. 7 Blount Co.	1872 N. Ala.
Hall, George Washington	1879 May 16 Newtonville	Newtonville
Hamilton, George Worth	1854 Dec. 11 Calhoun Co.	1886 N. Ala.
Hannon, Robert Young	1935 June 13 Birmingham	Elmwood, Birmingham
	1844 Dec. 22 Spartanburg, S. C.	1899 N. Ala.
	1914 Feb. 22 Birmingham	Forest Hill, Birmingham
	1851 Oct. 13 Cherokee Co.	1876 N. Ala.
	1930 Nov. 7 Birmingham	Elmwood, Birmingham
	1862 Mar. 11 Shelby Co.	1888 N. Ala.
	1931 Dec. 12 Birmingham	Elmwood, Birmingham
	1849 Nov. 18 Marion	1874 N. Ala.
	1919 Aug. 17 Birmingham	Birmingham
	1857 Dec. 9 Hall Co., Ga.	1885 N. Ala.
	1888 May 31 DeKalb Co.	
	1863 Oct. 2 near Newnan, Ga.	1884 N. Ala.
	1930 July 21 Woodlawn	Forest Hill, Birmingham
	1854 Jan. 23 Rome, Ga.	1874 N. Ala.
	1933 Apr. 29 Bessemer	Woodlawn, Birmingham
	1811 Dec. 12 Laurens Co., S. C.	1854 Ala.
	1888 Jan. 11 near Fayette	Fayette Co.
	1818 May 23 Montgomery Co., Va.	1845 Holston
	1901 Sept. 20 Hazel Green	Madison Co.
	1853 Sept. 12 Pickens Co.	1873 N. Ala.
	1899 Mar. 3 Tuscaloosa	Oak Hill, Birmingham
	1826 Jan. 5 Anderson District, S. C.	1860 Ala.
	1883 Oct. 12 Birmingham	Oak Hill, Birmingham
	1879 July 14 Pocahontas, Walker Co.	1906 N. Ala.
	1933 Jan. 11 Central Park	Birmingham
	1866 Nov. 30 Randolph Co.	1894 N. Ala.
	1908 Mar. 2 Lineville	Lineville
	1846 Dec. 23 Giles Co., Tenn.	1871 N. Ala.
	1908 Feb. 9 Alexander City	Alexander City
	1858 June 26 Cartersville, Ga.	1901 N. Ala.
	1923 June 1 Huntsville	Anniston

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Hardin, Tabor Fleming	1863 Nov. 21 Auburn	1884 Ala.
	1888 Apr. 4 Greene Co.	Near Auburn
Harris, George Thomas	1871 Sept. 3 near Hackneyville	1894 N. Ala.
	1925 June 3 Anniston	Anniston
Harris, John Henry	1877 Sept. 26 Chambers Co.	1903 N. Ala.
	1924 Feb. 12 Birmingham	Wadley
Hawkins, Eugene Hargrove	1870 Oct. 11 Lowndes Co., Miss.	1893 N. Ala.
	1902 Aug. 2 Lafayette	Lafayette
Hawkins, Virgil Octavius	1847 Aug. 5 Pickens Co.	1868 Mobile
	1913 Mar. 18 Lineville	Lineville
Hayes, Thomas Wyatt	1851 May 26 Collinsville	1879 N. Ala.
	1928 Feb. 19 East Lake	Elmwood, Birmingham
Heard, James Abram	1821 July 29 Greene Co., Ga.	1843 Ala.
	1896 Oct. 15 Florence	Elmwood, Memphis
Hearn, William Croghan	1829 Jan. 23 Tuscaloosa	1854 Ala.
	1908 Mar. 2 Talladega	Talladega
Henderson, Philip LaFayette	1829 June 17 Henderson Co., Ky.	1853 Tenn.
	1879 Jan. 21 Decatur	Decatur
Herndon, William Francis	1853 Aug. 24 Calhoun Co.	1883 N. Ala.
	1923 Feb. 17 Alexander City	Alexander City
Hewitt, George L.	1854 Aug. 22 Blountsville	1878 N. Ala.
	1898 July 17 Oneonta	Walker's Chapel
Hewlett, Fernando Kirk	1846 Dec. 30 Morgan Co.	1880 N. Ala.
	1914 Mar. 10 Madison Co.	Huntsville
Hill, Sion L.	1850 _____	1874 N. Ala.
	1877 _____ Attalla Circuit	Attalla
Holmes, Lewis Asbury	1860 Jan. 22 Shelby Co.	1885 N. Ala.
	1936 Mar. 24 Birmingham	Elmwood
Horton, Wiley Olin	1854 Feb. 18 near Menlo, Ga.	1883 N. Ala.
	1929 June 20 Birmingham	Elmwood
Howard, Harry Clay	1866 Mar. 20 Monroe Co.	1889 N. Ala.
	1930 Dec. 28 Emory Univ., Ga.	West View, Atlanta
Howell, Wilson McDaniel	1851 Nov. 17 Cleburne Co.	1877 N. Ala.
	1927 Feb. 8 Springville	Oakland, Birmingham
Jenkins, George Luckey	1863 July 22 Lowndes Co.	1888 N. Ala.
	1915 Mar. 13 Ensley	Lafayette
Johnston, Milus Eddings	1823 July 26 Wilson Co., Tenn.	1851 Tenn.
	1915 Oct. 8 Watertown, Tenn.	Hearn Hill
Jones, Edgar Wiley	1840 Apr. 29 Cherokee Co.	1871 N. Ala.
	1908 Feb. 11 Birmingham	Elmwood, Birmingham
Jones, Thomas Ozley	1861 Feb. 4 Shelby Co.	1890 N. Ala.
	1925 Mar. 14 McCalla	McCalla
Kennamer, William Asaph	1857 Oct. 17 Marshall Co.	1906 N. Ala.
	1914 Apr. 19 Florence	Pisgah, Marshall Co.
Kerr, Thomas Addison	1838 Jan. 28 Calhoun Co.	1878 N. Ala.
	1922 Oct. 27 Cherokee Co.	Gaylesville
Kirk, William Robert	1834 Aug. 23 Wilcox Co.	1861 Ala.
	1893 Oct. 20 Jacksonville	Jacksonville
Knowles, Lucien Kroell	1883 Oct. 8 Shelby Co.	1904 N. Ala.
	1908 June 7 Montevallo	Randall
Larrabee, Benjamin Franklin	1826 Apr. 6 Shoreham, Vt.	1870 N. Ala.
	1880 Oct. 27 Albany, N. Y.	near Albany, N. Y.
Lassiter, Charles Samuel Dickinson	1818 Apr. 17 Jasper Co., Ga.	1858 Ala.
	1891 Dec. 9 _____	Chulafinne
Lea, Benjamin Franklin	1832 Mar. 17 Wilson Co., Tenn.	1867 Tenn.
	1891 Aug. 7 Oneonta	Allgood
Leslie, James Henry	1857 Mar. 4 near Gadsden	1879 N. Ala.
	1916 Sept. 25 Birmingham	Athens
Lester, Francis Ford	1881 Dec. 8 Columbus, Ga.	1906 N. Ala.
	1937 Dec. 29 Oakman, Walker Co.	Madison

ROLL OF DECEASED MINISTERS

Lester, Samuel Robert	1852 July 5 Shelby Co.	1884 N. Ala.
Lowry, William Adolphus	1938 Sept. 7 Montevallo	Elmwood, Birmingham
McCain, James Edwin	1890 Jan. 13 DeKalb Co.	1916 N. Ala.
McCain, Theodore Bowen	1921 Dec. 8 Fort Payne	Fort Payne
McClellan, Edward B.	1830 Mar. 24 Lincoln Co., Tenn.	1867 M. E.
McCleskey, James Marvin	1896 Aug. 12 Lineville	Lineville
McCoy, James Henry	1844 Oct. 22 Talladega Co.	1880 N. Ala.
McCoy, William Clarke	1912 Feb. 22 Fayette	Brookwood
McDonald, Daniel Soule	1831 Dec. 9 Franklin Co., Tenn.	1854 Ala.
McDonald, William Marvin	1876 July 15 Ashville	Ashville
McGibboney, Charles Elliott	1874 Apr. 1 Talladega	1898 N. Ala.
McLeod, Cornelius N.	1932 Jan. 12 Birmingham	Elmwood, Birmingham
McMeans, Edward	1868 Aug. 6 Blount Co.	1889 N. Ala.
Mabry, William Edward	1919 Mar. 22 Birmingham	Elmwood, Birmingham
Mapes, Forrest Roy	1843 Oct. 8 Monroe Co., Mo.	1870 N. Ala.
Marks, John Samuel	1891 Aug. 14 Decatur	Elmwood, Birmingham
Mason, George Jackson	1836 Jan. 13 Clarke Co.	1857 Ala.
Mathison, John Ardis	1895 Dec. 22 Madison	Madison
Matthews, Henry Sanford	1875 Dec. 24 Jefferson Co.	1905 N. Ala.
Means, George Hamilton	1936 Nov. 3 Birmingham	Elmwood, Birmingham
Melton, Isaac Quimby	1857 Apr. 9 Columbiana	1885 N. Ala.
Middlebrooks, Turner Bradford	1894 May 29 Pelham	Columbiana
Miller, James Taliaferro	1817 Mar. 9 Chesterfield Dist., S. C.	1841 Ala.
Millican, John Thomas	1882 Dec. 8 Gadsden	Ball Play, Ala.
Montgomery, Wm. Addison	1803 Oct. 26 Chester Co., S. C.	1847 Ala.
Moody, Theophilus	1879 Oct. 26 Jefferson Co.	Jefferson Co.
Morris, James Charlton	1837 May 2 Shelby, N. C.	1859 Ala.
Morris, Joseph Terry	1895 Mar. 21 Palatka, Fla.	Palatka, Fla.
Morris, Moses Nelson	1892 May 11 Avondale, Mich.	1911 N. Ala.
Murphree, Henry W.	1929 July 31 Birmingham	Phil Campbell
	1831 Dec. 27 Giles Co., Tenn.	1851 Tenn.
	1904 Dec. 6 New Decatur	Decatur
	1816 July 21 Caswell Co., N. C.	1854 Ala.
	1908 July 27 near Talladega Springs	Shelby Co.
	1876 Sept. 21 Barbour Co.	1901 N. Ala.
	1907 July 1 Lincoln	Oneonta
	1858 Oct. 15 Tallapoosa Co.	1881 N. Ala.
	1930 Sept. 10 Roanoke	Roanoke
	1848 Apr. 22 Cannelton, Ind.	1872 Louisville
	1932 Sept. 27 Louisville, Ky.	Cave Hill, Louisville
	1844 July 6 St. Clair Co.	1870 N. Ala.
	1917 May 25 Guntersville	Guntersville
	1890 Nov. 2 Atlanta, Ga.	1910 N. Ga.
	1916 Sept. 9 Atlanta	Oakland, Atlanta, Ga.
	1850 Nov. 16 Floyd Co. Ga.	1873 N. Ala.
	1935 Jan. 22 Birmingham	Elmwood, Birmingham
	1849 Dec. 7 Talbot Co., Ga.	1883 N. Ala.
	1906 Mar. 25 Cottondale	Cottondale
	1832 Dec. 26 Mecklenburg Co., N. C.	1855 Ala.
	1907 Jan. 11 Mobile	Oak Hill, Talladega
	1808 Apr. 16 Marion Co., S. C.	1832 Ala.
	1879 Mar. 13 Gadsden	Gadsden
	1837 July 7 Georgetown, Ky.	1865 Ky.
	1928 Dec. 17 Birmingham	Elmwood, Birmingham
	1844 Oct. 22 Near Greensboro	1875 N. Ala.
	1925 Mar. 1 Woodlawn	Elmwood, Birmingham
	1849 Dec. 17 Trinity	1874 N. Ala.
	1928 May 4 Trinity	Trinity Mt.
		1885 N. Ala.

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HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Neely, James Adam	1822 Jan. 21 _____	1855 Ala.
	1889 Nov. 2 Cherokee Co.	Sand Rock
Newman, John Walker	1846 Oct. 23 DeKalb Co.	1870 N. Ala.
	1913 May 11 Gadsden	Talladega
Nicholson, Evan	1832 May 12 Monroe Co., Tenn.	1855 Ala.
	1897 Feb. 15 Elyton	Elyton, Birmingham
Nicholson, Rufus	1833 Nov. 7 Monroe Co., Tenn.	1856 Ala.
	1913 June 12	Collinsville
Nicholson, Warren David	1828 Apr. 21 Pickens Co., S. C.	1852 Ala.
	1897 July 28 Dawson	Dawson
Norton, Ethelbert Brinkley	1836 Mar. 15 Barbour Co.	1857 Ala.
	1872 May 14 Oxford	Oxford
Norton, Ethelbert Brinkley, Jr.	1865 Oct. 9 Autaugaville	1891 N. Ala.
	1938 June 8 Birmingham	Elmwood, Birmingham
Odom, E. Caples	1834 July 29 _____	1869 Ala.
	1871 Fayetteville Cir.	Fayetteville
Oliver, Christopher Dionysius	1819 Jan. 19 Elbert Co., Ga.	1846 Ala.
	1913 Jan. 13 Calera	Calera
O'Neal, Carroll Clay	1852 Sept. 6 New Hope	1875 N. Ala.
	1919 May 29 Roanoke	Roanoke
Orear, Claude	1874 May 18 Butler, Mo.	1904 L. Rock
	1936 Mar. 15 Birmingham	Elmwood, Birmingham
Parker, Zachariah Alfred, Jr.	1851 Mar. 19 Pulaski, Tenn.	1871 N. Ala.
	1904 Feb. 18 Birmingham	Oak Hill, Birmingham
Parrish, David Lewis	1849 Apr. 10 Gwinnett Co., Ga.	1882 N. Ga.
	1912 May 29 Florence	Fayette
Parrish, Lewis Fletcher	1879 Mar. 16 Gwinnett Co., Ga.	1902 N. Ala.
	1920 Dec. 5 Birmingham	Elmwood, Birmingham
Pass, Joseph Henry	1883 Apr. 9 Cleveland	1907 N. Ala.
	1939 July 8 Bethlehem, Jeff. Co.	Walhalla, Bessemer
Pattillo, William Thomas	1840 Nov. 16 Macon Co.	1870 N. Ala.
	1918 July 31 Montevallo	Montevallo
Phelps, William Dawson	1806 Mar. 14 Tyrrell Co., N. C.	1835 Tenn.
	1877 Sept. 4 Pettusville Cir.	Near Gypsy
Phifer, Reuben Madison	1860 Apr. 26 Tuscaloosa Co.	1910 N. Ala.
	1935 Oct. 13 Birmingham	Elmwood, Birmingham
Powers, John B.	1814 May 14 Union Co., S. C.	1856 Ala.
	1871 Mar. 30 Montevallo	Ebenezer
Price, Eugene Hartwell	1860 Feb. 7 Glennville	1887 N. Ala.
	1911 Sept. 15 Ethelsville	Ralph
Prince, John Cabell	1861 Sept. 6 Sheffield	1894 N. Ala.
	1908 Dec. 28 Ragland	Westmoreland
Ragan, Thomas William	1862 June 2 Talladega Co.	1884 N. Ala.
	1909 Mar. 11 Easonville	Talladega Co.
Ralls, Hamilton Blount	1851 July 20 Cherokee Co.	1887 N. Ala.
	1930 Jan. 30 Gadsden	Forrest Cem.
Read, George Washington	1861 Apr. 15 Philadelphia, Pa.	1889 N. Ala.
	1938 Mar. 29 Fairfield	Elmwood, Birmingham
Reagan, Robert George	1826 July 27 Orange Co., Va.	1870 N. Ala.
	1878 Nov. 1 Oxford	Oxford
Reid, Clarence Frank	1849 July 19 S. Oxford, N. Y.	1874 Ky.
	1915 Oct. 7 Erlanger, Ky.	Ft. Mitchell, Ky.
Reid, William James	1858 Nov. 1 Meriwether Co., Ga.	1886 N. Ala.
	1931 Mar. 3 Ft. Meade, Fla.	Ft. Meade, Fla.
Rhodes, William	1797 Apr. 26 Edgefield Co., S. C.	1839 Ala.
	1872 June 1 Jefferson Co.	Jefferson Co.
Riddick, Cornelius Brewer	1836 Apr. 30 Gates Co., N. C.	1856 Va.
	1919 Jan. 5 San Diego, Calif.	San Diego, Calif.
Riley, Philander Palmer	1857 May 17 Marshall Co., Ky.	1883 N. Ala.
	1901 Jan. 28 Gadsden	Forrest, Gadsden

ROLL OF DECEASED MINISTERS

Roberts, Elbert Franklin Sevier	1827 Dec. 18	1866 Tenn.
	1900 May 1	Wayland Springs, Tenn.
Roberts, Thomas Parkus	1826 Sept. 26 Brunswick Co., Va.	1862 Ala.
	1901 Aug. 29 Columbiana	Columbiana
Rudisill, James Franklin	1867 Mar. 22 Saundersville, Ga.	1892 N. Ala.
	1917 Dec. 22 Birmingham	Anniston
Rutland, William Watson	1883 Nov. 4 Fredonia	1909 N. Ala.
	1922 Sept. 22 Haleyville	Haleyville
Samford, Norris Preston Dowdell	1863 Oct. 24 Auburn	1885 Ala.
	1888 May 19 Birmingham	Auburn
Samples, Olin Webster	1857 May 25 Forsyth, Ga.	1880 N. Ala.
	1885 Nov. 13 Greensboro	Crumley's Chapel
Sargent, Isaac Bartow	1862 Mar. 1 near Gainesville, Ga.	1886 Fla.
	1939 June 19 Elyton, Birmingham	Elmwood, Birmingham
Savage, John Chesley	1873 June 16 St. Clair Co.	1909 N. Ala.
	1919 May 23 Huntsville	Coal City, St. Clair Co.
Scott, William Winfield	1870 Feb. 13 Chulafinnee	1898 N. Ala.
	1928 Aug. 20 Bessemer	Jasper
Seale, Charles Wesley	1867 Nov. 18 Shelby Co.	1892 N. Ala.
	1934 Oct. 28 Arab	Langdale
Self, Nathaniel Henderson	1828 Oct. 25 Jefferson Co.	1855 Ala.
	1894 Nov. 19 Wilsonville	Wilsonville
Sides, Robert Wyatt	1874 July 5 near Alex. City	1909 N. Ala.
	1936 Oct. 14 Arab, Marshall Co.	Cedar Hill, Bessemer
Simpson, John Dixon	1858 Apr. 22 Coosa Co.	1878 Ala.
	1921 June 18 Woodlawn	Oak Hill, Birmingham
Simpson, William Kelley	1861 Dec. 3 Coosa Co.	1890 N. Ala.
	1927 Oct. 29 Nashville, Tenn.	Murfreesboro, Tenn.
Sims, Levi Coppedge	1856 May 12 Clay Co.	1894 N. Ala.
	1899 Aug. 8 Martling, Marshall Co.	Elmwood, Birmingham
Sllaughter, Thomas Gaines	1836 Nov. 5 Putnam Co., Ga.	1864 Montgomery
	1910 Jan. 9 Standing Rock	Oxford
Smith, George Graham	1848 May 18 Lowndesboro	1878 Ala.
	1924 Feb. 10 Wadley	Pleasant Hill, Randolph Co.
Smith, Melvin Riley	1859 Oct. 11 Morgan Co.	1890 N. Ala.
	1938 Nov. 2 Northport	Northport
Smith, Samuel Van Buren	1862 Apr. 21 Alexandria	1889 N. Ala.
	1929 Apr. 4 Birmingham	Elmwood, Birmingham
Speer, Robert A.		1880 N. Ala.
	1915 Jan. 16 Lineville	Lineville
Spencer, James Woodson	1854 July 12 Jonesboro	1880 N. Ala.
	1930 July 13 Bessemer	Cedar Hill, Bessemer
Stansell, Luther Franklin	1876 Sept. 23 Pulaski, Tenn.	1898 N. Ala.
	1933 Sept. 8 Bessemer	Elmwood, Birmingham
Stevenson, John Baxter	1821 Dec. 17 Giles Co., Tenn.	1843 Tenn.
	1890 Sept. 6 Roanoke	Roanoke
Stuart, George Rutledge	1857 Dec. 14 Talbot, Tenn.	1884 Holston
	1926 May 11 Birmingham	Cleveland, Tenn.
Sturdivant, Joel Fletcher	1859 May 11 near Alex. City	1884 N. Ala.
	1928 Feb. 27 Birmingham	Birmingham
Tabor, John Morris	1860 Mar. 2 Madison Co.	1906 N. Ala.
	1928 July 16 Talladega	Talladega
Tatum, Crawford Asbury	1888 Feb. 1 Chambers Co.	1913 N. Ala.
	1923 Apr. 23 Attalla	LaFayette
Thompson, Robert Adam	1847 Jan. 31 Talladega Co.	1879 N. Ala.
	1938 Apr. 28 Birmingham	Elmwood, Birmingham
Tierce, Thomas Jefferson Koger	1853 Mar. 26 Tuscaloosa Co.	1879 N. Ala.
	1920 July 10 Birmingham	Elmwood, Birmingham
Timmons, Robert Abijah	1837 Aug. 20 Corinth, Ga.	1861 Ala.
	1904 Apr. 8 Gadsden	Lafayette

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Tucker, James Wright	1849 Mar. 27 Florence	1875 N. Ala.
Turner, Henry Peters	1912 Feb. 24	Elmwood, Birmingham
Tyler, Robert Enoch	1814 Feb. 3 Northampton Co., Va.	1836 Tenn.
Vann, Felix Augustus	1880 Mar. 1 Madison Co.	Madison Co.
Vickers, Henry Martin	1869 Dec. 29 Jefferson Co.	1898 N. Ala.
Walker, John Garrott	1939 Oct. 31 Springville	Elmwood, Birmingham
Waller, Isaac Knight	1854 July 10 Jefferson Co.	1893 N. Ala.
Ward, Dempsey William	1929 Jan. 21 Huffman	Huffman
Warren, Joshua	1887 July 12 Clay Co.	1918 N. Ala.
Waters, John Richard	1938 May 19 Huntsville	Liberty Hill, Clay Co.
Wells, Marshall Harrison	1836 Aug. 30 Linden	1862 Ala.
West, Anson	1918 Sept. 24 Columbiana	Columbiana
West, Elbert A	1854 Apr. 4 Hancock Co., Ga.	1878 W. Tex.
West, Samuel Paul	1933 Jan. 4 Birmingham	Elmwood, Birmingham
Whitby, Thomas Hatfield	1844 July 6 Ballard Co., Ky.	1868 Tenn.
Whitten, Joel W	1923 Apr. 23 Hartselle	Hartselle
Whitten, Leander Faires	1855 Nov. 13 Talladega Co.	1886 N. Ala.
Whitten, Moses L	1918 Feb. 12 Pell City	Forest Hill, Birmingham
Wilkins, John Terrell	1877 Sept. 6 Panola Co., Miss.	1908 N. Ala.
Williams, John Henry	1910 Dec. 15 Birmingham	Florence
Williams, Joseph Ivan	1836 July 6 Marshall Co., Miss.	1908 N. Ala.
Williams, Marcus Gerves	1915 Dec. 6	Elmwood, Birmingham
Williams, Marcus Jackson	1832 Sept. 3 Robeson Co., N. C.	1856 Ala.
Williams, Sampson H	1906 July 3 Athens	Talladega
Williams, Uriah	1836 May 14 Shelby Co.	1861 Ala.
Williams, Wilson	1872 Nov. 6 Shelby Co.	Shelby Co.
Wilson, Green Berry	1858 Oct. 30 Montevallo	1881 N. Ala.
Wilson, Lawrence M	1916 Sept. 6 Childersburg	Talladega
Wilson, Melville Evans	1811 Feb. 24 Spartanburg, S. C.	1845 Ga.
Wilson, Robert	1870 Sept. 10 Gaylesville	Gaylesville
	1823 Dec. 27 Newberry Co., S. C.	1840 Tenn.
	1878 Oct. 20 Decatur	Florence
	1848 Nov. 27 Lauderdale Co.	1869 Tenn.
	1918 Dec. 1 Birmingham	Oak Hill, Birmingham
	1832 Oct. 20 Wayne Co., Tenn.	1855 Tenn.
	1893 May 14 Town Creek	Chattanooga, Tenn.
	1849 July 16 Alexandria	1876 N. Ala.
	1914 Feb. 9 Talladega	Talladega
	1879 Apr. 6 Winston Co.	1907 N. W. Tex.
	1934 Jan. 14 Oxford	Hillside Cemetery
	1856 Apr. 23 Blount Co.	1880 N. Ala.
	1937 Jan. 22 Birmingham	Elmwood, Birmingham
	1831 Oct. 25 Boonville, Mo.	1854 Tenn.
	1894 Apr. 4 Athens	Athens
	1863 Mar. 12 Christianburg, Va.	1892 N. Ala.
	1902 June 13 Tazewell, Va.	Lanett
	1847 Feb. 23 Lauderdale Co.	1873 N. Ala.
	1883 Feb. 22 Lentzville	
	1807 Aug. 2 Pulaski Co., Tenn.	1829 Tenn.
	1888 Mar. 18 White Plains	White Plains
	1819 Aug. 20 Putnam Co., Ga.	1868 Louisville
	1904 Oct. 1 Decatur	Trinity
	1833 June 18 Perry Co.	1871 N. Ala.
	1876 Oct. 20 Luxapalila Circuit	Luxapalila
	1822 Aug. 30 Autauga Co.	1849 Ala.
	1896 Oct. 22 Tallapoosa Co.	Agricola Ch.
	1888 Oct. 22 Gordo	1909 N. Ala.
	1924 Jan. 19 Ensley	Florence
	1848 Sept. 3 Chester, S. C.	1892 N. Ala.
	1934 Aug. 17 Harvest	Jeff, Ala.

ROLL OF DECEASED MINISTERS

Wilson, Reuben Jackson	1844 Sept. 27 Winchester, Tenn.	1871 N. Ala.
	1936 Mar. 5 Remlap	Remlap
Wilson, Thomas Melville	1847 Sept. 18 Blount Co.	1883 N. Ala.
	1903 June 8 Piedmont	Montevallo
Wolford, Charles	1869 Apr. 11 Waterford, Va.	1894 Ala. M. E.
	1937 Nov. 30 Columbus, Miss.	Forest Hill, Birmingham
Woods, Audie Lee	1893 Oct. 13 near Vernon	1918 N. Ala.
	1938 Nov. 22 Decatur	Elmwood, Birmingham
Woodward, Singleton Tompkins	1878 Oct. 15 Jackson	1904 Ala.
	1920 Sept. 15 Birmingham	Grove Hill
Yoe, Alfred Moore	1867 Jan. 26 Oxford	1895 N. Ala.
	1913 Jan. 17 Hartselle	Oxford
Youngblood, James Belton	1854 Feb. 19 Pickens Co.	1886 N. Ala.
	1890 July 16 Millport Circuit	Andrews Chapel, Ethelsville

1939-1957 North Alabama Conference, The Methodist Church, Roll of Deceased, giving where possible, birth date and place, when they first joined a Conference and name of Conference, date and place of death and place of burial.

Abernethy, Nathan Hubert	1882 Sept. 29 Chambers Co.	1911 N. Ala.
	1949 Jan. 17 Jasper	Jasper
Adcock, William Walker	1885 Dec. 3 near Mt. Zion, Ga.	1914 Ala. M. E.
	1943 Jan. 25 Birmingham	Antioch, Blount Co.
Aldridge, William Edward	1873 Oct. 25 Lawrence Co.	1898 N. Ala.
	1953 Mar. 4 Birmingham	Elmwood, Birmingham
Allen, Benjamin Franklin	1860 June 13 Blue Ridge, Ga.	1895 Ga. M. E.
	1946 Jan. 29 Calexico, Cal.	Blue Ridge, Ga.
Alley, George Walter	1858 Apr. 13 Bridgeport	1893 N. Ala.
	1945 Apr. 13 Scottsboro	Cullman
Alverson, Leon Gordon	1888 Feb. 12 Coal City	1915 N. Ala.
	1949 Nov. 8 Ragland	Ragland
Atkins, Lewis Devinia	1882 Aug. 18 near Carbon Hill	1910 N. Ala.
	1956 Aug. 14 Elrod	Tuscaloosa (Mem. Park)
Bailey, Thomas Marvin	1895 Feb. 11 Cleburne Co.	1926 Ala. M. E.
	1944 Oct. 13 Cullman	Cullman
Barber, Olin Walter	1880 Mar. 1 Chambers Co.	1913 N. Ala.
	1956 July 15 Florence	Ft. Pisgah near Clanton
Barker, Wesley Jackson	1866 July 3 Haralson Co., Ga.	1922 N. Ala.
	1949 Feb. 22 Gadsden	Forrest, Gadsden
Barr, Horace Kanada	1895 July 14 Carroll Co., Ga.	1925 N. Ala.
	1943 Oct. 30 Montevallo	Forrest Hill, Birmingham
Battle, William Raines	1884 May 10 Culloden, Ga.	1909 N. Ala.
	1945 Jan. 26 Birmingham	Elmwood, Birmingham
Beal, William Robert	1871 May 31 near Blountsville	1897 N. Ala.
	1951 Mar. 5 Birmingham	New Hope
Bellenger, Bela Moore	1875 Sept. 22 Blount Co.	1906 N. Ala.
	1949 Nov. 28 Tarrant City	Forest Hill, Birmingham
Bentley, James Arthur	1890 Jan. 1 Macon Co.	1923 N. Ala.
	1945 Feb. 21 Birmingham	Elmwood, Birmingham
Black, John Enoch	1876 Jan. 25 near Vernon	1907 N. Ala.
	1950 Nov. 2 Alexander City	Alexander City
Blackburn, Arthur Clenton	1898 Nov. 26 near Opelika	1928 N. Ala.
	1951 July 27 Alabama City	Rosemere, Opelika
Blythe, Sylvester V.	1854 July 7 Jefferson Co.	1883 N. Ala.
	1946 Jan. 13 Birmingham	Leighton

HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA

Bonner, Oscar Arnold	1880 Nov. 27 near Milltown	1906 N. Ala.
Brock, James Andrew Jackson	1954 Aug. 27 Avondale	Elmwood, Birmingham
Brooks, Simon Winship	1866 June 3, Lamar Co.	1896 N. Ala.
Brown, John Fletcher Tierce	1949 Mar. 21 Birmingham	Elmwood, Birmingham
Campbell, William Pinckney	1878 Oct. 7 Cleburne Co.	1907 N. Ala.
Chadwick, John Shelby	1953 June 6 Sheffield	Oakwood, Sheffield
Chappell, Ashley Comer	1886 Aug. 29 near Alexander City	1913 N. Ala.
Crumpton, Thomas Newton	1955 July 27 Boaz	Alexander City
Daniel, William Thomas	1873 July 1 near Russelville	1925 N. Ala.
Davidson, James Neely	1954 Oct. 31 Double Springs	Hackleburg
Davidson, Marvin McCoy	1871 May 15 Greensboro	1892 Ala.
Dickerson, Edmund Marvin	1942 Apr. 14 Birmingham	Elmwood, Birmingham
Dill, Ralph Laurence	1879 Aug. 30 Flatwoods, Tenn.	1907 N. W. Texas
Dobbs, Hoyt McWhorter	1947 Dec. 6 Birmingham	Elmwood, Birmingham
Dobbs, Samuel Lewis	1862 Mar. 26 Cherokee	1902 Ala. M. E.
Dowdle, John William	1950 Oct. 13 Spring Garden	Union Grove, Rock Run
Draper, Walter Earl	1862 Sept. 19 Pickens Co.	1894 N. Ala.
Duncan, William Roaf	1950 May 8 Birmingham	Elmwood, Birmingham
Dunn, James Fletcher	1867 June 14 Duck Springs	1906 N. Ala.
Echols, Robert	1943 Dec. 16 Cleveland	Cleveland
Eddins, Joseph Samuel	1882 Feb. 26 Selfville	1918 N. Ala.
Eddins, William Richard	1942 Jan. 5 Tuscaloosa	Tuscaloosa Mem. Park
Fielding, James Thomas	1880 Nov. 22 near Marietta, Ga.	1910 M. P.
Francis, James Clark	1956 June 9 Cullman	Cullman
Gardner, Frank Houston	1882 Sept. 29 Pickens Co.	1908 N. Ala.
Gaston, Joseph Beverly	1951 Apr. 18 Birmingham	Elmwood, Birmingham
Glasgow, Benjamin Bascomb	1878 Nov. 16 Cherokee Co.	1904 N. Ala.
Glenn, Edgar Massillon	1954 Dec. 9 Shreveport, La.	Shreveport, La.
Godbey, Charles Crockett	1852 Oct. 27 DeKalb Co.	1885 N. Ala.
Graham, John Washington	1942 Oct. 2 Birmingham	Elmwood, Birmingham
	1880 Apr. 27 Pickens Co.	1921 N. Ala.
	1950 June 18 Talladega	Andrew Chapel, Ethelsville
	1874 Jan. 25 Helena	1900 N. Ala.
	1941 Apr. 7 Reform	Elmwood, Birmingham
	1874 June 29 Lancashire, Eng.	1906 N. Ala.
	1954 Jan. 19 Decatur	Decatur
	1888 July 15 Tallapoosa Co.	1914 S. Dakota St.
	1953 June 13 Leighton	West Point, Ga.
	1874 Feb. 5 Selma	1902 N. Ala.
	1949 May 27 Birmingham	Elmwood, Birmingham
	1893 Feb. 18 near Pine Apple	1910 Ala. M. P.
	1954 Nov. 25 Gadsden	Elmwood, Birmingham
	1873 Jan. 2 Giles Co., Tenn.	1897 N. Ala.
	1944 Jan. 18 Birmingham	Elmwood, Birmingham
	1866 July 10 Wellborn, Fla.	1890 Fla. M. P.
	1951 Feb. 22 Rockford	Rockford
	1855 Apr. 1 Jacksonville	1897 N. Ala.
	1941 Dec. 8 Chattanooga, Tenn.	Elmwood, Birmingham
	1867 May 3 Cooper Heights, Ga.	1891 N. Ala.
	1941 June 6 Calhoun, Ga.	Macon, Ga., Liberty
	1912 Sept. 13 Carrollton, Ga.	1936 N. Ala.
	1940 Sept. 14 Dadeville Cir.	Franklin, Tenn.
	1880 June 2 near Birmingham	1904 N. Ala.
	1941 Sept. 9 Athens	Elmwood, Birmingham
	1858 Jan. 4 Glennville	1879 Ala.
	1946 Nov. 29 Warrior	Oak Hill, Birmingham
	1867 June 21 Hazel Green	1897 N. Ala.
	1953 Jan. 11 Birmingham	Forest Hill, Birmingham
	1888 Jan. 18 Tallapoosa Co.	1916 N. Ala.
	1954 Feb. 25 Gordo	Gordo

ROLL OF DECEASED MINISTERS

Graves, Walter Ransom	1870 Mar. 6 Brooksville	1909 Ala. M. E.
Greene, Raleigh Williams	1950 Feb. 10 Birmingham	Oneonta
Grimes, George Goodson	1872 Dec. 20 Opelika	1896 Ala.
Hamby, Charles Pinckney	1951 Dec. 14 Birmingham	Elmwood, Birmingham
Hamby, William Thomas	1871 Apr. 5 near Courtland	1910 N. Ala.
Hamner, Valcus William	1949 Apr. 25 near Courtland	Courtland
Hamric, William Aaron	1877 Mar. 24 Wesson, Miss.	1908 N. Ala.
Hanes, James Oscar	1951 Sept. 11 Birmingham	Elmwood, Birmingham
Harris, Lando Martin	1872 May 26 Cottonwood	1910 N. Ala.
Heflin, Walter Wilson	1948 Aug. 13 Powderly	Valhalla, Birmingham
Holcombe, Thomas Mannon	1879 Aug. 8 Gordo	1911 N. Ala.
Holdridge, Willam Thomas	1957 Jan. 31 Huntsville	Maple Hill Cemetery
Holmes, Oliver Nathaniel	1875 Aug. 24 Zebulon, Ga.	1905 N. Ala.
Hope, William Benjamin	1944 Nov. 15 Rogersville	Gadsden
Horton, Isaac Henry	1873 Dec. 7 Birmingham	1894 N. Ala.
Howell, Roscoe McDaniel	1942 Nov. 17 Birmingham	Forest Hill, Birmingham
Howell, William Reynolds	1879 Sept. 18 Lamar Co.	1903 N. Ala.
Igou, James Monroe	1955 Mar. 10 Birmingham	Elmwood, Birmingham
Johnston, Jonathan David	1863 Nov. 10 Randolph Co.	1900 N. Ala.
Jones, Lennie Lee	1952 Sept. 16 Birmingham	Elmwood, Birmingham
Jones, Robert Henry	1886 May 26 Birmingham	1915 Ala. M. E.
Jones, William Seaborn	1940 Dec. 27 Lincoln	Antioch, Blount Co.
Kaylor, Jesse Daniel	1870 Nov. 4 Ashland	1901 N. Ala.
Kimbrough, Spencer Octavius	1955 Sept. 22 Birmingham	Ashland
Lane, Charles Harper	1860 Nov. 10 Tuscaloosa	1894 N. Ala.
Lazenby, Marion Elias	1954 Oct. 18 Birmingham	Mt. Olive
Lighter, John David	1873 Dec. 12 DeKalb Co.	1894 N. Ala.
Lott, James Henry	1949 Aug. 29 Jonesboro	Valhalla, Birmingham
Lutz, Ira Elmer	1872 June 3 Blount Co.	1911 N. Ala.
Lynch, Alwyne Herschel	1949 Mar. 28 Geraldine	Altoona
	1888 Dec. 11 Falkville	1912 N. Ala.
	1946 June 27 Albertville	Albertville
	1878 Nov. 10 Marion	1903 N. Ala.
	1953 Jan. 15 Birmingham	Kirk's Grove
	1862 Sept. 21 Henagar	1886 N. Ala.
	1941 May 27 Berry	Elmwood, Birmingham
	1868 Jan. 12 Powder Springs, Ga.	1906 N. Ala.
	1950 Feb. 20 McCalla	McCalla
	1888 Apr. 29 Blount Co.	1915 N. Ala.
	1951 Aug. 31 Belle Mina	Forest Hill, Birmingham
	1877 May 10 Eastaboga	1900 N. Ala.
	1946 Dec. 19 Anniston	Anniston
	1870 Nov. 29 near Opelika	1906 Ala. M. P.
	1950 Mar. 10 Alexander City	Alexander City
	1887 Jan. 26 Cleburne Co.	1914 N. Ala.
	1953 Aug. 4 Boyles	Forest Hill, Birmingham
	1884 Oct. 20 near Alexander City	1911 W. Va.
	1953 May 25 Birmingham	Forest Hill, Birmingham
	1883 Oct. 1 Randolph Co.	1912 N. Ala.
	1956 Nov. 2 Leeds	Cedar Grove Cemetery
	1885 Feb. 8 Forest Home	1907 Ala.
	1957 Sept. 12 Montevallo	Monroeville
	1874 June 4 Quincy, Ind.	1933 Ala. M. P.
	1946 Jan. 7 Birmingham	Forest Hill, Birmingham
	1865 Mar. 1 Cullman Co.	1891 Ala. M. E.
	1941 May 15 Cullman Co.	Livingston Chapel
	1892 June 12 near Colby, Kansas	1925 S. Illinois
	1954 Apr. 10 Athens	Gaylesville
	1900 Sept. 15 Lee Co.	1918 Ala. M. P.
	1943 Aug. 1 Dothan	Herds Gap

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Lynch, William Arthur	1877 Aug. 15 Lee Co.	1902 Ala. M. P.
McBrayer, James Walker	1944 Aug. 15 Birmingham	Hopewell, Lee Co.
McCain, Marvin Wesley	1883 Apr. 2 near Ashville	1913 N. Ala.
McDonald, Thaddeus Leverne	1952 Aug. 20 Shawmut	Lanett
McDonnald, Walter Paul	1878 Dec. 19 Lineville	1907 N. Ala.
McDurmont, James Pinkney	1941 Oct. 13 Madison	Forest Hill, Birmingham
McGill, James Marion	1879 Nov. 18 Jefferson Co.	1906 N. Ala.
McGlawn, David Stowe	1955 July 28 Black Mt., N. C.	Cullman
McGlawn, Walter Perry	1860 June 5 Morgan Co.	1892 N. Ala.
McNutt, Daniel Caldwell	1940 Sept. 14 Alexander City	Alexander City
Maddox, Allen Esker	1885 July 20 near Elba	1927 Ala. M. E.
Martin, John Simeon	1950 Mar. 17 Panama City, Fla.	Greenwood Cemetery
Martin, Louis Pendleton	1885 Aug. 10 Randolph Co.	1905 Ala. M. E.
Maske, James Coleman	1943 Oct. 17 Oneonta	Antioch near Onconta
Mathison, Albert Lee	1852 Dec. 18 Randolph Co.	1905 N. Ala.
Matthews, Keener Norwood	1948 Sept. 5 Priceville	Priceville
May, John Albert	1873 Feb. 28 Pelham	1894 N. Ala.
Mays, William Augustus	1947 Jan. 3 Anniston	Elmwood, Birmingham
Meigs, Richard Everett	1876 July 26 near Collbran	1906 N. Ala.
Millican, Oscar Leroy	1951 June 19 Homewood	Elmwood, Birmingham
Morris, William Edward	1887 Feb. 18 Clay Co.	1916 Ala. M. P.
Murphree, Stephen Perry	1951 June 28 Talladega	Lebanon, Silver Run
Murphree, Wallace Allgood	1874 Jan. 2 near Hackneyville	1911 N. Ala.
Neill, William	1951 Dec. 25 Elkmont	Pettusville
Netherland, Charles Brown	1892 Sept. 27 Wilson Co., Tenn.	1925 N. Ala.
Newton, Marvin McTycirc	1950 Oct. 20 Walnut Grove	Valhalla, Birmingham
Nolen, John Thornell	1896 Jan. 26 New Merkle	1920 Ala. M. P.
Norton, John Wells	1952 Mar. 23 Northport	Memorial, Tuscaloosa
Notestine, Andrew Johnson	1874 July 16 Abbeville	1901 N. Ala.
O'Bryant, Albert Webster	1942 Apr. 29 Florence	Elmwood, Birmingham
	1876 Aug. 17 Coosa Co.	1900 N. Ala.
	1947 Dec. 21 Florence	Elmwood, Birmingham
	1861 Nov. 11 near Bessemer	1888 N. Ala.
	1940 Feb. 22 Montevallo	Oak Hill, Birmingham
	1865 Dec. 9 Maury Co., Tenn.	1907 N. Ala.
	1941 Mar. 21 Bessemer	Decatur
	1880 Nov. 14 Centreville	1920 N. Ala.
	1942 July 29 Jonesboro	Oak Hill, Birmingham
	1869 May 25 near Coosa, Ga.	1892 N. Ga.
	1947 Dec. 25 Hartselle	Rome, Ga.
	1870 Apr. 24 Greensboro	1895 N. Ala.
	1952 Nov. 15 Birmingham	Elmwood, Birmingham
	1865 Nov. 29 Blount Co.	1913 Ala. M. E.
	1945 June 29 Blount Co.	Antioch, Blount Co.
	1870 Aug. 2 Blount Co.	1903 Ala. M. E.
	1950 April 28 Rome, Ga.	Boaz
	1868 Nov. 17 Middiston, Scotland	1906 N. Ala.
	1942 Jan. 28 Columbus, Miss.	Carrollton
	1871 May 23 Woodstock, Ga.	1902 Ala. M. E.
	1941 June 16 Montgonery	Phenix City (Girard)
	1875 April 8 Whitesburg, Ga.	1907 N. Ala.
	1940 Aug. 21 Birmingham	Elmwood, Birmingham
	1880 May 5 Equality	1911 N. Ala.
	1949 Dec. 19 Birmingham	Elmwood, Birmingham
	1860 Sept. 2 Oak Bowery	1883 N. Ala.
	1940 June 20 Birmingham	Elmwood, Birmingham
	1866 May 6 near Ft. Wayne, Ind.	1889 Western
	1947 Mar. 18 LaFayette	Elmwood, Birmingham
	1883 June 27 Pickens Co.	1912 Miss.
	1955 Apr. 27 Columbus, Miss.	Memorial, Memphis

ROLL OF DECEASED MINISTERS

Oliver, Plennie Carson	1886 Jan. 24 Lee Co.	1915 N. Ala.
Osborne, Alexander Stephens	1943 Jan. 8 Alexander City	Lanett
Owen, John Freeman	1883 July 16 Bowman, Ga.	1917 N. Ala.
Owen, Joseph	1942 Dec. 10 Wilsonville	Vinemont
Peek, Jesse Franklin	1881 Dec. 20 Marshall Co.	1923 Ala. M. E.
Persinger, Jesse Cole	1947 Nov. 29 Columbus, Ohio	Bethlehem near Douglas
Pettus, William Hartwell	1886 Mar. 14 Marshall Co.	1903 Ala. M. E.
Ponder, Guy Fontana	1956 Sept. 22 Anniston	Crestview, Gadsden
Powell, Luther Alvin	1891 Apr. 15 Roanoke	1923 N. Ala.
Price, Luther Ernest, Jr.	1951 Feb. 9 Birmingham	Memorial, Tuscaloosa
Prickett, Samuel Lee	1863 Apr. 26 Northport	1883 N. Ala.
Pruett, Samuel Luke	1953 Nov. 3 Birmingham	Elmwood, Birmingham
Randle, George Monroe	1871 Feb. 6 near Columbia, Tenn.	1906 N. Ala.
Ray, John Oscar	1953 Mar. 9 Birmingham	Forest Hill, Birmingham
Redus, Edward Bentley	1872 June 29 Danville	1916 N. Ala.
Reece, James Wesley	1949 Dec. 14 Birmingham	Decatur
Reed, Charles Wilson	1884 May 16 Morris	1926 N. Ala.
Rice, John B. McFerrin	1945 Nov. 18 Oakland	Bethel, Trafford
Rice, Walter Lee	1905 Aug. 15 Jefferson Co.	1929 N. Ala.
Roberts, Thomas Keener	1956 Feb. 1 Birmingham	Forest Hill, Birmingham
Robertson, John Solon	1873 Oct. 9 near Alexandria	1909 N. Ala.
Sandlin, Jesse Jackson	1944 Jan. 6 Birmingham	Forest Hill, Birmingham
Schlosser, Fred Joseph	1879 July 7 Dalton, Ga.	1908 N. Ala.
Scott, Rudolph Robertson	1946 April 23 Cedar Bluff	Elmwood, Birmingham
Self, James Thomas	1861 June 1 Burnsville, Miss.	1901 N. Ala.
Selman, Thomas Lee	1953 Apr. 23 Killen	Florence
Shaw, Melvin Limbecker	1879 Mar. 14 Clay Co.	1906 N. Ala.
Sherrill, Clyde Arlington	1950 Oct. 4 Jonesboro	Millerville
Slaton, Samuel Toliver	1880 Dec. 15 Lamar Co.	1904 N. Ala.
Sparks, James Frederick	1947 May 29 Sycamore	Vernon
	1856 Apr. 18 DeKalb Co.	1904 Ala. M. E.
	1947 Nov. 23 Centre	Glenwood, Ft. Payne
	1883 Dec. 30 Hilltown, Ohio	1913 N. Ala.
	1953 Oct. 11 Florence	Warrior
	1889 June 3 Hamilton	1919 N. Ala.
	1956 Sept. 15 Wilson Lake Shores	Elmwood, Birmingham
	1862 Oct. 20 near Gaylesville	1888 N. Ala.
	1953 July 21 Albertville	Memorial, Albertville
	1870 Oct. 1 Jefferson Co.	1897 N. Ala.
	1957 Sept. 10 Columbiana	Columbiana
	1860 Feb. 20 Barbour Co.	1887 N. Ala.
	1951 Mar. 30 Powderly	Elmwood, Birmingham
	1878 Aug. 15 Cullman Co.	1906 N. Ala.
	1956 Nov. 18 Birmingham	Carrollton
	1884 July 12 Marietta, Ga.	1916 N. Ala.
	1955 Mar. 9 Decatur	Decatur
	1901 Sept. 15 Anniston	1925 N. Ala.
	1946 July 27 Huntsville	Elmwood, Birmingham
	1875 May 7 Shelby Co.	1898 N. Ala.
	1946 Jan. 28 Springville	Elmwood, Birmingham
	1882 May 1 near Kellyton	1918 N. Ala.
	1946 Oct. 24 Kimberly	Memorial, Tuscaloosa
	1876 Apr. 6 Sycamore	1910 N. Ala.
	1948 Mar. 11 Huntsville	Maple Hill, Huntsville
	1870 May 6 Pickens Co.	1923 N. Ala.
	1952 Jan. 13 Huntsville	Unity Grove, Pickens Co.
	1875 Oct. 15 near Tuskegee	1902 N. Ala.
	1949 Jan. 30 Gadsden	Elmwood, Birmingham
	1891 Oct. 15 Trussville	1921 N. Ala.
	1943 Jan. 31 Birmingham	Elmwood, Birmingham

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Spearman, William LaFayette	1880 June 15 Shelby Co.	1904 Ala. M. P.
	1942 Mar. 29 Gordo	Ashland
Stallings, Robert Lee	1882 May 6 near Goodwater	1909 N. Ala.
	1954 Jan. 17 Birmingham	Blountsville
Stewart, James Washington	1886 Apr. 26 Ashland	1925 Ala. M. P.
	1949 Mar. 5 Boaz	Henagar
Sumner, Columbus LaFayette	1877 Mar. 26 Walker Co.	1906 N. Ala.
..	1950 Aug. 8 Daytona Beach, Fla.	Elmwood, Birmingham
Syler, James Wilson	1878 Dec. 31 Lincoln Co., Tenn.	1906 N. Ala.
	1943 Aug. 6 Hazel Green	Gurley
Totherow, Edley Dometric	1876 Aug. 25 Bartow Co., Ga.	1904 N. Ala.
	1952 Oct. 27 Gadsden	Crestview, Gadsden
Turner, John Rittenhouse	1868 Sept. 21 Verona, Miss.	1892 N. Ala.
	1955 June 13 Birmingham	Talladega
Tyler, Richard Thomas	1874 Mar. 10 Jefferson Co.	1896 N. Ala.
	1942 Sept. 25 Tarrant	Elmwood, Birmingham
Vail, Archie Nash	1903 Jan. 16 West Point, Miss.	1944 N. Ala.
	1953 Dec. 17 Decatur	Elmwood, Birmingham
Vann, Joseph Hutchinson	1857 May 1 Jefferson Co.	1888 N. Ala.
	1939 Dec. 6 Birmingham	Elmwood, Birmingham
Wade, William Martin	1871 Nov. 6 Cherokee Co.	1891 N. Ala.
	1943 Nov. 23 Blountsville	Forest Hill, Birmingham
Waites, Bennett Taylor	1875 April 8 near Rockford	1908 N. Ala.
	1953 April 24 Birmingham	Elmwood, Birmingham
Walston, Robert Isbell	1864 Mar. 7 near Florence	1888 N. Ala.
	1940 Jan. 25 Birmingham	Russellville
Weaver, Tivis Edgar	1866 April 28 Helton, N. C.	1889 Western N. C.
	1941 Oct. 11 Gadsden	Gadsden
Wessinger, Louis Sayre	1882 Dec. 6 Howell, Michigan	1914 N. Ala.
	1949 May 17 Anniston	Edgemont, Anniston
Whitehead, Harry	1865 Oct. 7 Oden, Illinois	1887 St. Louis
	1944 Nov. 18 Birmingham	Elmwood, Birmingham
Williams, Ambrose Hunter	1847 Nov. 16 Stone Co., Ark.	1873 Ark.
	1939 Dec. 21 Attalla	Forrest, Gadsden
Wilson, Robert Cret	1886 Oct. 17 Bynum	1915 N. Ala.
	1957 Mar. 3 Birmingham	Memorial, Tuscaloosa
Wright, Hugh Elliott	1894 Feb. 21 Valley Head	1920 N. Ala.
	1950 Nov. 23 Burley	Athens
Wynn, Thomas Marion	1884 Mar. 1 Atlanta, Ga.	1911 N. Ala.
	1943 Mar. 15 Hartselle	Hartselle

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